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The *Dānakāṇḍa* ("Book on Gifting") of the *Kṛtyakalpataru*: A Critical Edition and Annotated Translation

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The *Dānakāṇḍa* (“Book on Gifting”) of the *Kṛtyakalpataru*: A Critical Edition and Annotated Translation

by

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Dedication

For Nicki.

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The *Dānakāṇḍa* ("Book on Gifting") of the *Kṛtyakalpataru*: A Critical Edition and Annotated Translation

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Throughout its long history, the Brahmanical literary tradition has demonstrated a deep concern with gifting and, thus, provides valuable data on this important institution in pre-modern South Asia. Significantly, this long tradition of reflection on the gift culminates in a class of texts called *dānanibandhas*, which start to appear in the early twelfth century CE and continue to be composed in widespread areas of the subcontinent until roughly the beginning of British rule. These *dānanibandhas* draw together, organize, and comment upon a vast array of earlier scriptures on *dāna* (Sanskrit: gift/gifting) and, therefore, represent a grand attempt to synthesize all earlier Brahmanical thought on the subject. Consequently, they are invaluable sources for the understanding of orthodox Brahmanical theories of the gift during much of South Asian history. Despite their potential value to modern scholarship, however, none of these texts has been translated into any Western language or even properly edited. Thus, the state of these primary sources greatly hampers any scholarly attempts at their analysis. This dissertation

constitutes a first and crucial step toward remedying this situation, for it comprises a critical edition and annotated translation of the *Dānakāṇḍa* ("Book on Gifting"), the fifth section of the encyclopedic *Kṛtyakalpataru* of Lakṣmīdhara and the earliest extant *dānanibandha*. As a complement to this philological work, a more general study of Brahmanical theories of the gift with special emphasis on the early *dānanibandhas* has been included.

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Abbreviations

Ai	K. V. Rangaswami Aiyangar's edition of the *Dānakāṇḍa*
ĀpDh	*Āpastamba Dharmasūtra*
AV	*Atharvaveda* (*Śaunaka* recension)
BDh	*Baudhāyana Dharmasūtra*
BhP	*Bhaviṣya Purāṇa*
BSm	*Bṛhaspati Smṛti*
DP	*Devī Purāṇa*
DS	*Dānasāgara* of Ballālasena (cited by page number)
DV	*Dānavivekoddyota* of Madanasiṃha (cited by volume and page number)
GDh	*Gautama Dharmasūtra*
Hem	Hemādri's *Dānakhaṇḍa* (cited by page number)
KSm	*Kātyāyana Smṛti*
KSS	*Kathāsaritsāgara* of Somadeva
MārP	*Mārkaṇḍeya Purāṇa*
MBh	*Mahābhārata*
MDh	*Mānava Dharmaśāstra*
MP	*Matsya Purāṇa*
NP	*Narasiṃha Purāṇa*
NSm	*Nārada Smṛti*
PP	*Padma Purāṇa*
Rām	*Rāmāyaṇa*
ṚV	*Ṛgveda Saṃhitā*
SuS	*Suśruta Saṃhitā*
SV	*Sāmaveda* (*Kauthuma* recension)
TaiBr	*Taittirīya Brāhmaṇa*
TaiS	*Taittirīya Saṃhitā*
VaDh	*Vasiṣṭha Dharmasūtra*
VāmP	*Vāmana Purāṇa*
VarP	*Varāha Purāṇa*

VāyP *Vāyu Purāṇa*

ViDh *Viṣṇu Dharmasūtra*

YDh *Yājñavalkya Dharmaśāstra*

Theories of Gifting in Brahmanical Religion

Since at least the time of Marcel Mauss's groundbreaking essay on gift-exchange (1925), the social significance of the giving and receiving of gifts has constituted a major topic of theoretical reflection and debate in a number of related fields within the Western academy, including anthropology, sociology, and religious studies. In itself this is perhaps unsurprising, for gifting has clearly been a major form of economic exchange in most human societies, particularly in pre-modern ones. However, the genius of Mauss's analysis is that it moves beyond the purely economic aspects of gifting and delves into the various social constructions involved in this method of exchange. He begins by noting that the supposedly "free" or "voluntary" character of gifts is largely illusory. To the contrary, there is most often a pronounced obligation to give in order to legitimate—or even elevate—one's social status. Furthermore, there is an obligation to receive in order to avoid open hostility with the party offering the gift. Finally—and most importantly—Mauss argues that there is an obligation to reciprocate gifts. He explains this obligation as the result of a certain power that resides in the gift-object itself and connects it to the giver. That is, there is a spiritual or non-material connection between a person and his/her property that gifting does not sever. Thus, when someone receives a gift, he/she also becomes linked to its donor. Mauss (1925: 5–6) refers to this as a "system of total services." Receiving gifts in such a system puts a person in a compromised and undesirable position. Hence, in order to avoid losing honor, power, and the like, he must reciprocate. One noteworthy result of this is that in certain societies gifting takes on an agonistic character, where donors seek to outdo each other in terms of munificence.

Although Mauss's analysis of the gift has exerted enormous influence on modern scholarship, it has not gone unchallenged (see MacCormack 1982, Raheja 1988, Heim

2004, etc.). His celebrated essay has been successful in inspiring a lasting scholarly interest in the topic of gifting, but the work of subsequent scholars has shown this phenomenon to be far richer and more varied than Mauss's structuralist model can account for. With this in mind, it is no surprise that a sizable body of literature concerned with South Asian traditions of gift-exchange has accumulated and contributed to the broader academic discussion. Evidence drawn from a South Asian context has inspired new theoretical models, challenged old ones, and been interpreted through the lens of existing ones.

Significantly, this preoccupation with the gift, although embedded in Western academic discourse, does not impose upon South Asia a set of wholly foreign concerns, for it is abundantly clear that gift-exchange has been an important element in South Asian society from the earliest recorded times up to the present. Within the Vedic period, for instance, Gonda (1965: 198–228) and Heesterman (1985) have demonstrated the close affinities between ritual and gift-exchange, while Jamison (1996) has explored the deep concern with hospitality and the related issue of gifting during this era. Indeed, India's earliest text, the *Ṛgveda*, contains a numbers of hymns (termed *dānastuti*) devoted specifically to the praise of gifts, which a sacrificer was obligated to give to the sacrificial priests at any solemn rite.

Later on, beginning in the mid-third century BCE, decipherable inscriptions begin to appear in South Asia for the first time; and throughout history the vast majority of South Asian inscriptions record pious donations. Schopen (1997) among others has used this profusion of early donative inscriptions to glean valuable information about social practices in ancient India, particularly within the Buddhist context. And Talbot (1991), Heitzman (1997), and Orr (2000) have all dealt extensively with the later donative inscriptions of medieval South India and examined the important role of gift-exchange

during this period. In fact, two of the most influential theories of the state proposed for understanding medieval India, namely, Indian feudalism (Sharma 1965) and the segmentary state (Stein 1980), emphasize the significance of gifting. For both, the crucial issue has been connecting the apparently decentralized character of the medieval Indian state with the widespread practice of pious royal donations, as amply attested in the epigraphic record.

Moreover, for the modern period, the anthropological work of Raheja (1988), Parry (1994), and others has shown the continued centrality of gifting in major segments of South Asian society. A significant contribution of this work has been that it provides much fuller accounts of South Asian systems of gift-exchange than is generally possible for pre-modern periods. Thus, it furnishes a researcher into these periods with a number of models for filling in the gaps in the existing evidence, although of course one should always be cautious when applying them in order to avoid drawing anachronistic conclusions.

However, considering the number of books and articles written on gift-exchange within a variety of South Asian contexts, it is rather surprising how few have focused any attention on Dharmaśāstra, for this vast Sanskrit literary tradition has been instrumental in the formation and promulgation of a particularly widespread and influential branch of Hinduism. This is the branch of heavily Brahmanical Hinduism that most explicitly links itself with the earlier Vedic tradition and that is espoused in pan-Indian literary works, such as the Sanskrit epics and the major Purāṇas. Indeed, Dharmaśāstra represents *the* major Brahmanical attempt to systematically treat all topics falling within the rubric of *dharma*, perhaps the most fundamental concept in Hindu religion. In this sense, *dharma* denotes the complete set of rules governing virtually every aspect of personal and social life, including specifically the giving and receiving of gifts. To facilitate the explication

of these rules, Brahmanical authors developed a class of specialized treatises (termed *nibandha* in Sanskrit) that discuss *dharma* on the basis of theme. Works of this type start to appear around the beginning of the twelfth century CE and continue to be composed throughout the subcontinent well into British rule. They bring together and comment upon a large array of earlier scriptural passages that bear on particular thematic topics, such as child adoption, judicial procedure, and penance. Importantly, one common topic of these treatises is *dāna*, the Sanskrit term for gift/giving. Thus, the *nibandha* literature contains a substantial number of works devoted specifically to the topic of gift-exchange. These texts reflect the complex and systematic theorizations of a long, pan-Indian expert tradition on *dāna* and, therefore, offer unique insights into a widespread (if elite) indigenous understanding of gifting. Consequently, the lack of scholarly attention that they have received is striking. It, moreover, belies their potential importance to current academic discussion. As a study of these valuable, yet underutilized *dānanibandhas*, the present work is an attempt to fill a rather large gap in the existing scholarship on South Asian traditions of gifting.

I will now briefly describe the principal sources that I use in this study. In chronological order, these are: the *Dānakāṇḍa* of Lakṣmīdhara (1109–1168), the *Dānasāgara* of Ballālasena (1169), the *Dānakhaṇḍa* of Hemādri (1260–1271), and the *Dānavivekoddyota* of Madanasiṃha (c. 1400–1450).[1] These are the four earliest *dānanibandhas* of which printed editions have been made; and together they provide a fair representation of the literature as a whole. Two of their authors, Lakṣmīdhara and Hemādri, were Brahmins who wrote under the patronage of kings (Lakṣmīdhara in central North India and Hemādri farther south in Maharashtra). Hence, if the

[1] For the dating of these texts, see Kane (1968, I: 685–99, 734, 751–53, 808–09).

Dharmaśāstric norms they espouse are any indication, they would clearly have viewed themselves largely as recipients. Ballālasena and Madanasiṃha, by contrast, were themselves rulers (the first a king of Bengal and the second likely a chieftain around Delhi). Considering the epigraphic evidence of royal donations and the rules of behavior enjoined in the Dharmaśāstra tradition, these authors would surely have identified themselves principally as donors. However, it should be pointed out that these rulers may not have personally composed the works ascribed to them, but rather appointed certain learned Brahmins to do this.[2] Whatever the case, these *dānanibandhas* present an overwhelmingly consistent picture of the Dharmaśāstric theory of gift-exchange, which is closely aligned to the group interests of Brahmins, especially those who participated in the tradition of Vedic learning.

Significantly, each of these *dānanibandhas* consists primarily of citations from earlier scriptures, which their authors draw together, arrange in some order, and comment upon as they see fit. These scriptural passages come almost entirely from post-Vedic Brahmanical works, specifically, the Sanskrit epics (*Mahābhārata* and *Rāmāyaṇa*), Dharmaśāstras (or Smṛtis), and Purāṇas. Thus, it is possible to approach the *dānanibandhas* as expressions of either A) the medieval theologians who compiled them or B) the earlier authors who composed the cited scriptures. Of course, approaches A) and B) would arrive at many of the same conclusions, since the Dharmaśāstra tradition is quite conservative and the medieval compilers typically agree with the scriptural pronouncements of earlier authors. Nevertheless, it is crucial to maintain the distinction between these approaches, for they are fundamentally different. The first is synchronic in nature and concerns the way in which the medieval scholiasts understood their received

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[2] See Bhattacharya (1956: xxv) and Kane (1968, I: 733–35, 807).

tradition. The second is basically diachronic and deals with the formation of that tradition during the preceding period. Although both approaches are potentially fruitful, I have here adopted the first one, as it avoids the vexing issues of chronology that tend to bog down discussions of early Indian history. Thus, while the claims I make about the Brahmanical theory of gifting may well apply to earlier (and later) periods, I make them specifically with regard to the medieval period (c. 1100-1500).

1. MEANING(S) OF *DĀNA*

The noun *dāna*, which is derived from the Sanskrit verb root √*dā*, "to give," can denote both a gift and the act of giving; and in many cases, it is difficult to discern in which of these closely related senses the word is being used. Moreover, within the Brahmanical literature, the term *dāna* can refer generically to gifts of any type or specifically to gifts of one particular type, which is sometimes given the full name *dharmadāna* and loosely corresponds to "religious gifts." Significantly, the *dānanibandhas* deal almost exclusively with this special subtype of gift, virtually ignoring all other forms; and as a result, this study must necessarily focus upon *dharmadāna* as well. Consequently, it is helpful to begin by examining how our sources conceive of the various kinds of *dāna*, why they focus upon this one specific type, and what this entails for their theories of gifting.

In this regard, a lengthy passage of the *Devala Smṛti*, which is cited in most *dānanibandhas*,[3] furnishes important insights. Applying the standard method of Brahmanical analysis, it provides a detailed taxonomical account of gift-giving. There, Devala—the work's author—explains that gifting has two causes (*hetu*), six bases (*adhiṣṭhāna*), six components (*aṅga*), six effects (*vipāka*), four kinds (*prakāra*), three types (*vidha*), and three means of destruction (*nāśa*). For present purposes, the six bases

[3] See DK 1.1–38, Hem 13–17, DS 28–31, and DV 1.13–20.

of gifting are the only aspect of this analysis that needs concern us. In order, these are: duty (*dharma*), worldly gain (*artha*), passion (*kāma*), shame (*hrīḍā*), joy (*harṣa*), and fear (*bhaya*). Devala defines the various gifts based on these as follows:

> When a person routinely gives to worthy recipients without regard to any specific purpose, but simply with the thought of giving up his possessions, it is called a Gift Based On Duty [*dharmadāna*]. When a person gives a gift as the occasion presents itself with regard to some particular purpose and motivated by worldly reward, they called it a Gift Based On Worldly Gain [*arthadāna*]. When a man gives a gift that is occasioned by sex with a woman, hunting, or playing dice, or when he gives a gift to some unworthy individual out of affection, it is called a Gift Based On Passion [*kāmadāna*]. If a person is asked for wealth in an assembly, promises it to the petitioners out of shame, and gives it to them, tradition calls that a Gift Based On Shame [*hrīḍādāna*]. When a person joyfully gives a gift after seeing or hearing pleasant things, those who understand the Law call that gift a Gift Based On Joy [*harṣadāna*]. When a person gives a gift out of fear to those who wrong him or as a remedy for censure, misfortune, or an injurious person, that is called a Gift Based On Fear [*bhayadāna*].
> *pātrebhyo dīyate nityam anapekṣya prayojanam* |
> *kevalaṃ tyāgabuddhyā yad dharmadānaṃ tad ucyate* ||
> *prayojanam apekṣyaiva prasaṅgād yat pradīyate* |
> *tad arthadānam ity āhur aihikaṃ phalahetukam* ||
> *strīyānamṛgayākṣāṇāṃ prasaṅgād yat pradīyate* |
> *anarheṣu ca rāgeṇa kāmadānaṃ tad ucyate* ||
> *saṃsadi vrīḍayāśrutya cārtho 'rthibhyaḥ prayācitaḥ* |
> *pradīyate cet tad dānaṃ vrīḍādānam iti smṛtam* ||
> *dṛṣṭvā priyāṇi śrutvā vā harṣavad yat pradīyate* |
> *harṣadānam iti prāhur dānaṃ tad dharmacintakāḥ* ||
> *ākrośānarthahiṃsrāṇāṃ pratīkārāya yad bhayāt* |
> *dīyate apakartṛbhyo bhayadānaṃ tad ucyate* || [*Dānakāṇḍa* 1.5–10]

Taken together, these six gifts cover a wide array of social phenomena and indicate a broad, inclusive, and descriptive understanding of *dāna*, even if Devala's taxonomy appears a bit artificial. Hence, this passage gives us some idea of how the *dānanibandhas* understood gifting as constituted by widely varying social practices.

The passage's apparently descriptive quality, however, is somewhat misleading, as Brahmanical sources on *dāna* are primarily prescriptive. For instance, note the following explicitly prescriptive definition of dāna that begins Devala's discussion:

> The bestowing of wealth upon a prescribed recipient with a spirit of generosity is designated as "gifting" [*dāna*]. The following is an analysis of that.
> *arthānām udite pātre śraddhayā pratipādanam* |
> *dānam ity abhinirdiṣṭaṃ vyākhyānaṃ tasya vidyate* || [DK 1.1]

The essential goal of this Brahmanical literature is, therefore, not to describe social praxis, but rather to prescribe sets of rules for the proper giving of gifts. In Sanskrit, these sets of rules are collectively called *dānadharma*, the "Law of Gifting." Thus, despite occasional exceptions, the literature largely limits itself to discussing gifts that it considers components of *dharma*. Unsurprisingly, in his taxonomy Devala refers to these as *dharmadāna*, "Gifts Based On Duty/the Law." This is not to imply that all other gifts are in some way proscribed; they are simply not prescribed. And in order to understand why they are not, it is necessary to look more closely at Devala's definition of *dharmadāna*.

Devala explicitly defines a *dharmadāna* as a gift that a person "routinely gives to worthy recipients without regard to any specific purpose, but simply with the thought of giving up his possessions" (*pātrebhyo dīyate nityam anapekṣya prayojanam | kevalaṃ tyāgabuddhyā yad dharmadānaṃ tad ucyate*). Importantly, this definition stands in stark contrast to his definition of every other gift, each of which hinges upon some readily apparent, mundane motive. The reason for this is as Trautmann (1981: 280–81) notes: Devala here alludes to the standard definition of *dharma* within Mīmāṃsā, the traditional Brahmanical school of hermeneutics. Mīmāṃsā, which among other things provides the basic interpretive framework of Dharmaśāstra, defines *dharma* as a collection of verbal injunctions and prohibitions regulating human behavior, through obeying which one

secures merit and a desirable rebirth.[4] It is, therefore, soteriological in nature. Furthermore, the injunctions and prohibitions that constitute *dharma* are principally found in the Vedas and post-Vedic scriptures, but can also be derived from the customs of orthodox persons. Apart from this, Mīmāṃsā makes one significant stipulation as to what can qualify as *dharma*: It must be "without visible purpose" (*adṛṣṭārtha*).[5] In other words, acts to which one can ascribe apparent or worldly motives—even if scripture enjoins them—do not constitute *dharma* or result in merit. Hence, this is the essence of Devala's statement: Unlike other gifts, a *dharmadāna* is a gift that is by definition *dharmic*, i.e., faithfully follows the prescribed rules without any visible or worldly motive. In this regard, it is important to note that a desire to acquire merit and a happy rebirth is an "invisible motive" and, therefore, does not block a particular action from qualifying as *dharma*. This explains why Madanasiṃha comments on Devala's definition of *dharmadāna* as follows:

> The word "purpose" in this verse is intended to denote a worldly purpose.
> *prayojanam atra aihikaṃ vivikṣitam* | [DV 1.14]

Here Madanasiṃha is keenly aware of a problem with the wording of Devala's definition: It leaves open the interpretation that a *dharmadāna* must lack any motive whatsoever, not just a worldly motive. But Madanasiṃha clearly finds this interpretation unacceptable, as it results in the otherwise unattested and certainly non-Mīmāṃsaka doctrine that an otherworldly intent is incompatible with an otherworldly result.

One crucial consequence of this Dharmaśāstric definition is that *dharmadāna*—which we can now simply call *dāna*—must be non-reciprocal, since a return-gift would

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[4] *Pūrvamīmāṃsāsūtra* 1.1.2 gives the standard Mīmāṃsā definition of *dharma*: "*dharma* denotes the aim indicated by authoritative injunctions" (*codanālakṣaṇo 'rtho dharmaḥ*). For a more detailed discussion of the primary doctrines of this school of thought, see Kane (1968, V: 1203–1338).

[5] For a discussion of this, see Kane (162, III: 836–41).

constitute a visible purpose or at least a visible reward for the initial gift and, thereby, render it non-*dharmic* and devoid of merit. Another way of putting this is that mundane reciprocity necessarily cancels out divine reciprocity. This belief in the mutual incompatibility of mundane and divine reciprocity easily accounts for those scriptural passages that speak disparagingly of gifts to one's benefactors,[6] as well as those that routinely proclaim the heavenly rewards of certain prescribed gifts.[7] Therefore, Trautmann (1981: 279) makes a crucial point when he states, "The Dharmaśāstra theory of the gift, then, is a soteriology, not a sociology of reciprocity as is Marcel Mauss's masterwork on the gift." Of course, Mauss himself noted the non-reciprocal character of the classical Indian gift in an oft-cited footnote[8]; and practically all studies of South Asian gifting—whether ancient or modern—have recognized this as a major feature (Heim 2004, Michaels 1997, Parry 1994, etc.). Nevertheless, scholars have seldom mentioned that within Dharmaśāstric ideology, it is the very definition of *dharma* as something "without visible motives" (*adṛṣṭārtha*) that rules out the possibility of reciprocated *dāna*.[9] In this way, Brahmanical authors have constructed a theory that is particularly suited to their role as recipients, for it fundamentally denies reciprocity and yet explains this non-reciprocity without denigrating those who receive gifts.

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[6] See *Dānakāṇḍa* 1.45–46 (= *Mahābhārata* 6.39.20–21), 2.37, and 3.83 (= *Viṣṇu Dharmasūtra* 93.14). The following verse of Dakṣa (*Dānakāṇḍa* 3.80) appears to be an exception to rule against return-gifts:

> Whatever is given to one's parents, teacher, or friends, well-bred people, benefactors, and downtrodden, indigent, or distinguished individuals is fruitful.
> *mātāpitror gurau mitre vinīte copakāriṇi* |
> *dīnānāthaviśiṣṭebhyo dattaṃ tu saphalaṃ bhavet* ||

However, Lakṣmīdhara, the author of the *Dānakāṇḍa*, explains the term "benefactor" (*upakāriṇi*) in this verse as "someone devoted to helping others" (*paropakārapare*). This indicates that he is aware of the general prohibition against return-gifts and trying to make Dakṣa's statement consistent with it.

[7] Such statements are far too common to be exhaustively cited, but for examples, see *Dānakāṇḍa* 4.1.73–77, 4.2.27–29, 4.3.17–18, and 4.4.17–20.

[8] Mauss (1925: 146, en. 61): "Concerning the main subject of our analysis, the obligation to reciprocate, we must acknowledge that we found few facts in Hindu law, except perhaps *Manu*, VII, 213. Even so, the most apparent fact is the rule that forbids reciprocity."

[9] The major exception to this is Trautmann (1981: 281–82).

From a modern perspective, it may appear that this emphasis on “invisible motives” in effect transforms obscurantism into a foundational principle, which our Brahmin authors—who would doubtless qualify as “worthy recipients” (*pātra*)—used to justify their receiving gifts without returning them. As a result, the entire theory of gifting would seem little more than a “conspiracy of priests,” to borrow Trautmann’s apt phrase (1981: 286). This appraisal of the Dharmaśāstric concept of *dāna* is certainly not to be discounted and I suspect that there is a fair amount of truth to it. Nonetheless, one important consideration militates against its uncritical acceptance: Those who identified themselves primarily or even exclusively as donors appear to have developed separate theories of the gift that applauded the act of giving, but disparaged the act of receiving. In other words, there is compelling evidence that economically and politically powerful groups in India, as elsewhere in the world, developed ideologies that placed paramount importance on the liberal dispensation of gifts, yet denigrated the receivers of gifts as lowly dependents. For example, Gloria Raheja (1988) gives a detailed account of such a theory among the dominant caste of a modern North Indian village. Moreover, although ignored in the *dānanibandhas*, there is reference to similar ideas in the *Mahābhārata*, such as when the princess Śarmiṣṭha insults her Brahmin companion Devayāni:

> You are the daughter of one who begs, praises, and receives, but I am the daughter of one is praised, gives, and does not receive!
> *yācatas tvaṃ hi duhitā stuvataḥ pratigṛhṇataḥ |*
> *sutāhaṃ stūyamānasya dadato 'pratigṛhṇataḥ ||* [MBh 1.73.10]

Here, we find expressed how a donor might have conceived of his/her status vis-à-vis a recipient in pre-modern India and this status is notably one of superiority. Hence, it is clear that many of those who participated as donors in the South Asian system of gifting were not simply the unwitting dupes of a vast priestly conspiracy, for they had their own non-Brahmanical, ideological reasons for offering gifts. In agreement with Brahmanical

theory, these donor ideologies stress the virtue of generosity, but in contradiction with that theory, they disparage the role of recipient.[10]

Moving beyond this strict discussion of *dharmadāna*, it is worth addressing the Mīmāṃsā definition of *dāna* in general, for it provides a certain insight into how the authors of the *dānanibandhas* conceived of their task. In his seminal commentary on the *Pūrvamīmāṃsāsūtra*, the revered Mīmāṃsaka Śabara (4.2.28) declares, "Gifting is connection with another's ownership preceded by renunciation" (*dadātir utsargapūrvakaḥ parasvatvena saṃbandhaḥ*). The *Mitākṣarā* (2.27), Vijñāneśvara's celebrated commentary on the *Yājñavalkya Dharmaśāstra*, expresses this basic idea in somewhat clearer language, when it states, "Gifting is the cessation of one's own ownership and the production of another's ownership" (*svasvatvanivṛttiḥ parasvatvāpādanaṃ ca dānam*). In other words, a gift takes place when a person renounces ownership of a property and causes another person to accept ownership of that property. This obviously legalistic definition would appear to be of some use to authors writing on *dāna*, for it satisfactorily describes at least certain noteworthy properties of gifting. Moreover, given the general importance of Mīmāṃsā to Dharmaśāstric discourse, one would expect such authors to apply it. Yet rather surprisingly, all of the early *dānanibandhas* completely ignore it.[11]

Probably the main reason for this neglect is that several standard gifts within the *dāna* literature fail to fit this Mīmāṃsā definition. Broadly speaking, these can be classified into three groups. First, there is the "gift of knowledge" (*vidyādāna*), which can

[10] For an excellent discussion of the tension between donor and recipient ideologies in pre-modern India, see Trautmann (1981: 285–88). Heesterman (1959, 1985) also argues for the presence of a similar ideology in what he terms the "pre-classical" Vedic period.

[11] This does, however, change in the later *dānanibandhas*, most of which more rigorously apply the interpretive principles of Mīmāṃsā. See, for instance, the discussion at *Dānamayūkha* pp. 1–2.

denote either the gift of an actual book or the teaching of specific knowledge. Obviously, the former fits the Mīmāṃsā definition of *dāna*, whereas the latter does not, since through teaching one does not cease to possess knowledge, as the *Mitākṣarā* notes.[12] Second, there is the "gift of safety" (*abhayadāna*), which comprises refraining from violence and protecting others and, thus, involves no ownership whatsoever. Here, the word "gift" is clearly metaphorical, as noted in the *Dānakriyākaumudī*.[13] Third, there are those "gifts" (technically called *utsarga*) that amount to public works, such as the construction of water-tanks or parks. These fail to produce another's ownership and, therefore, to fit the Mīmāṃsā definition of *dāna*. For this reason, Ballālasena does not deal with many of them in the *Dānasāgara* ("Ocean of Gifts"), but rather in another work, the *Pratiṣṭhāsāgara* ("Ocean of Consecrations").[14] They are, however, discussed in all of the other early *dānanibandhas*.

Of course, the mere inclusion of these gifts in the *dāna* literature does not tell us much about the gifts themselves. Instead, it tells us something important about the nature of the *dānanibandhas*, namely, that they are unconcerned with strict adherence to a single definition of *dāna* and willing to include almost anything to which the term may be applied, provided that its aim is soteriological. Thus, the gifts of knowledge, safety, and public works are included in these texts, because they are all considered salvific and in

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[12] *Mitākṣarā* (on *Yājñavalkya Dharmaśāstra* 1.212): "And here, in the case of the gift of the Veda, 'gifting' denotes merely the production of another's ownership, since ownership cannot be made to cease" (*atra ca brahmadāne parasvatvāpādanamātraṃ dānaṃ svatvanivṛtteḥ kartum aśakyatvāt*).

[13] *Dānakriyākaumudī* p. 3 (cited in Aiyangar 1941: 96, fn. 2): "Since the gift of safety takes the form of warding off fear, the word 'gift' [*dāna*] in it is very strictly metaphorical" (*abhayadānasya tu bhaya-nivāraṇarūpatvāt sutarām eva tatra dānaśabdo gauṇam eva*).

[14] DS 6:

> Gifts of bodies of water and temples to the gods are not discussed here, since they are properly discussed in the *Pratiṣṭhāsāgara*.
> *jalāśayānāṃ dānāni tathā ca suraveśmanām |*
> *noktāni samyag uktāni pratiṣṭhāsāgare yataḥ ||*

some loose sense gifts. This makes the *dānanibandhas* much more internally heterogeneous than is typically recognized and, as a result, complicates discussion of them.

2. METAPHYSICS OF *DĀNA*

Given that the Dharmaśāstric theory of gifting is a soteriology, not a sociology, an adequate understanding of the metaphysics of *dāna* becomes critical. In other words, the following question needs to be answered: How is *dāna* thought to bring about the prosperity and desirable rebirths of donors? As I have shown, the belief that divine and mundane reciprocity are mutually exclusive necessitates that any soteriologically significant gift be unreciprocated, but this only explains why reciprocated gifts fail to yield otherworldly benefits, not why unreciprocated gifts succeed. Thus, the question of the metaphysical mechanisms through which *dāna* operates still remains to be answered. And as we will see, the answer to this question says a great deal about the way in which Brahmanical orthodoxy understood the contested relationship between donor and recipient.

The anthropological work of Jonathan Parry (1994) and Gloria Raheja (1988) typifies one popular understanding of the metaphysics underlying South Asian gift-systems. Borrowing Raheja's phrase, I will call this the "poison in the gift" model. Its essential thesis is that gifts work because they act as receptacles of donors' sins and, therefore, as vehicles for transferring sins to recipients. Thus, when a person gives a gift, he also gives his sin; and when a person receives a gift, he also receives the donor's sin. In this way, a donor benefits by ridding himself of sin, although merit is not created nor sin destroyed. However, he benefits only at the expense of the recipient, who must take on his sin. Hence, the model clearly privileges the role of donor over that of recipient.

Moreover, the recipient must not reciprocate the gift or it will have done the donor no good. Raheja (1988: 37–48) formulates such a theory of gifting specifically for the North Indian village of Pahansu, where she conducted fieldwork, but prefers to use the notion of "inauspiciousness" (Hindi: *nāśubh*) instead of "sin" (Hindi: *pāp*). Parry (1994: 122), on the other hand, derives such a theory from his fieldwork with the funeral-priest Brahmins of Benares and—in contrast to Raheja (1988: 188–202)—emphasizes the unique worthiness of learned Brahmins to act as recipients. Despite their differences, however, these scholars' theories are strikingly similar and attest to a certain metaphysical conception of the gift in modern South Asia.

With regard to the ancient period, Heesterman (1959, 1985) proposes a similar—though more speculative—theory for understanding what he terms the "pre-classical" Vedic ritual. The crucial moment in this ritual, he argues, comes when the sacrificer distributes gifts (called *dakṣiṇā* in this context) to the Brahmin priest. This act effectively accomplishes the goal of the "pre-classical" ritual, namely, the transference of the sacrificer's death-impurity to the Brahmin recipient. And to this extent, Heesterman's theory appears very much like those of Parry and Raheja. However, there is a significant point of difference: In keeping with Mauss's general theory of the gift, Heesterman (1985: 31) holds that "the preclassical system called for reciprocity. In order not to remain permanently saddled with the inferiority of accepting the opponent's food and presents, the donee has to reciprocate." Thus, according to Heesterman, it is only in the classical period that Vedic ritual becomes non-reciprocal.

However, regardless of this ancient and modern evidence, none of the secondary literature has attempted to apply the full-fledged "poison in the gift" model to the Dharmaśāstric theory of *dāna*. Presumably, the reason for this is that none of the primary literature accounts for the benefits of a gift by referring to the transference of sin from

donor to recipient. In other words, the Brahmanical texts nowhere claim that a gift works by passing the donor's sin on to the recipient. To the contrary, they consistently claim that *dāna* helps a donor by outright destroying his sins, not by transferring them.[15] Some of them even claim that gifts are beneficial to both donor and recipient,[16] something that would be impossible if gifts work through the transference of sin. Moreover, certain Brahmanical texts explicitly argue against the giving away of one's sin. For instance, note the following verse of Yama, the author of an oft-cited Dharmaśāstra:

> If a person bestows his sin upon a Brahmin, like a cobra shedding its old skin upon the earth, he arrives at an inauspicious state.
> *kalmaṣaṃ brāhmaṇe dattvā dātā yāty aśubhāṃ gatim |*
> *jīrṇanirmokanirmuktaḥ pannagendraḥ kṣitau yathā* || [DK 2.28][17]

Clearly, this verse reflects a negative appraisal of the transference of sin, which is the essential mechanism through which a gift operates in the "poison in the gift" model. One might even speculate that this verse constitutes an explicit rejection of that model, since it implies that a person might actually transfer sin through gifts or at least believe it possible to do so. In any case, this verse clearly excludes the transference of sin as a

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[15] Statements to this effect are far too common to be exhaustively cited, but for an excellent example, note *Dānakāṇḍa* 4.3.17–18 (= MP 276.17–18, Hem 240, DS 105, and DV 2.176):

> In this world, whenever a man thus performs the entire Gift of the Brahma-Egg, he acquires a magnificent celestial chariot and, accompanied by Apsaras, goes to the blissful realm of Kṛṣṇa, *his body purified and his sins washed away*. Moreover, such a man leads eight hundred others to salvation, including his father, grandfather, sons, grandsons, relatives, friends, guests, and wife. He even causes everyone in his mother's family to experience bliss, *the bulk of their sins shattered to pieces by the Gift of the Brahma-Egg*.
> *itthaṃ ya etad akhilaṃ puruṣo 'tra kuryād brahmāṇḍadānam adhigamya mahad vimānam |*
> *nirdhūtakalmaṣaviśuddhatanur murārer ānandakṛt padam upaiti sahāpsarobhiḥ ||*
> *saṃtārayet pitṛpitāmahaputrapautrabandhupriyātithikalatraśatāṣṭakaṃ saḥ |*
> *brahmāṇḍadānaśakalīkṛtapātakaugham ānandayec ca jananīkulam apy aśeṣam ||*

[16] For example, note MDh 4.235 (cited at DS 47 and DV 1.22):

> Both he who receives something respectfully offered and he who gives something respectfully offered go to heaven, but in the opposite case, they go to hell.
> *yo 'rcitaṃ pratigṛhṇāti yo dadāty arcitam eva ca |*
> *tāv ubhau gacchataḥ svargaṃ narakaṃ tu viparyaye ||*

Also, note DK 1.58, which contains an extremely similar verse ascribed to Yama.

[17] See also Hem 49, 53 and DV 1.66.

legitimate option. Thus, there is no evidence whatsoever and, indeed, substantial counterevidence that transferring sin plays an important role in the metaphysics of the Dharmaśāstric theory of *dāna*.

Despite this fact, however, a number of scholars identify one particular aspect of the "poison in the gift" model within the Dharmaśāstric literature, namely, a fear or apprehension about receiving gifts. This they explain in one of three ways: A) Gifts are inherently connected with their donors and, thus, contain some potentially or unavoidably impure bio-moral substance of theirs, which our authors are reticent to endorse accepting (Mauss 1925: 56–60, Trautmann 1981: 285–88). B) The recipient of a gift implicitly acknowledges his dependency upon its donor and such dependency is deemed undesirable (Trautmann 1981: 285–88). C) A willingness to accept gifts is discouraged, because it connotes material attachment and, therefore, conflicts with the Indian ideal of asceticism (Michaels 1997). All three of these explanations are useful for understanding the apparent Brahmanical apprehension about receiving gifts. Nonetheless, scholars have tended to stress the significance of this apprehension beyond what the evidence warrants. In this, one can detect the lasting influence of Mauss's theory, a cornerstone of which is the negative consequence of accepting unreciprocated gifts. The result has been a distorted picture of Brahmanical theories on *dāna*. Hence, it is worth reexamining the evidence that scholars have presented in this regard.

At the extreme end, we find scriptural passages that regard the acceptance of gifts as universally negative. In his discussion of *dāna*, Trautmann (1981: 286) cites several of these. Such passages, however, seem to be quite few in number and are completely ignored in all of the early *dānanibandhas*. Thus, they are not a prominent feature of the Brahmanical literature. They also typically express the value of strict asceticism and the compromise to it that receiving gifts entails. In this way, they present the acceptance of

material offerings not so much as a sin, but as a hindrance to the ideal ascetic life. Note, in this regard, the following statement of Manu:

> Even if a man is fit to accept gifts, he should avoid becoming attached to it, for by accepting gifts his Vedic energy swiftly declines.
> *pratigrahasamartho 'pi prasaṅgaṃ tatra varjayet |*
> *pratigraheṇa hy asyāśu brāhmaṃ tejaḥ praśāmyati* || [MDh 4.186]

Hence, ascetic zeal—rather than apprehension about impurity or dependence—seems to be the main impetus for those scriptures that portray the acceptance of gifts as necessarily detrimental.

Considerably more common than these scriptures, however, are scriptural passages that forbid receiving gifts from specific types of people. One finds these in many Brahmanical works. Significantly, most of these passages forbid gifts from types of people that are clearly deemed impure, such as outcastes, butchers, and tavern-workers.[18] Furthermore, they often prohibit these people from giving only certain kinds of objects, especially food, which was (and is) a major source of potential impurity in Hindu religion.[19] This indicates that the main reason for these specific prohibitions is a fear of contracting impurity by accepting gifts. Thus, one should view such prohibitions within the wider context of the Brahmanical theory of pollution, as Trautmann notes (1981: 287). And when viewed in this context, the existence of these prohibitive scriptures is not at all surprising, for a deep concern over ritual purity is a fundamental feature of Indian society. This is clear whether or not one accepts Louis Dumont's (1972) highly influential thesis that such concern forms the basis of Indian social structure. Hence, it would be strange if the issue of pollution had not affected the Dharmaśāstric theory of *dāna*.

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[18] See MDh 4.84–91, NSm 18.38, YDh 1.140–41.
[19] See ĀpDh 1.16.16–32, GDh 17.9–21, MDh 4.207–25, and VaDh 14.1–32.

Nevertheless, it does not appear that Brahmanical authors' fears of impurity were particularly acute in the case of gifts, as Mauss's theory would suggest, for despite some restrictions they allow most people to give most gifts. The fact that *dāna* is made an explicit duty of the three highest social classes (*varṇas*)[20] is an obvious indication of this. Furthermore, even Śūdras—who constitute the fourth and lowest social class and are prohibited from most ritual activities—are as a group permitted to offer gifts. For instance, in its brief section on donors, the *Dānasāgara* (32) cites a verse from the *Bhaviṣya Purāṇa*, which describes a fit donor as "Veda-knowing" (*vedajña*). On this, it comments as follows:

> Here the word "Veda-knowing" is a synecdoche for anyone devoted to following the meaning of the Veda, for it is instructed that even a Śūdra should give gifts.
> *vedajña iti vedārthānuṣṭhānaparasyopalakṣaṇaṃ śūdrasyāpi dānopadeśāt* |

Thus, the *Dānasāgara* clearly assumes the right of members of all four social classes to give gifts; and this fact guides his exegesis here.

In the following oft-cited verse, Devala nicely sums up the essential requirements of a donor:

> A donor who is without sinful diseases, righteous, desirous to give, free from calamities, pure, and has an irreproachable livelihood is praised due to these six qualities.
> *apāparogī dharmātmā ditsur avyasanaḥ śuciḥ* |
> *anindyājīvakarmā ca ṣaḍbhir dātā praśasyate* || [DK 1.12][21]

In other words, a donor should be generally righteous, free from certain diseases and calamities that indicate past wickedness, willing to give, and respectably employed. This last requirement presumably means that he should not be a butcher, pimp, or the like, since other sources specifically forbid accepting gifts from such people.[22] Clearly, these

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[20] See ĀpDh 2.10.4–9, BDh 1.18.2–4, GDh 10.1, MDh 1.88–90, and VaDh 2.13–18.
[21] Hem 14, DS 29, and DV 1.27.
[22] See footnote 18.

are not especially stringent requirements, as they leave the vast majority of people eligible to act as donors. Hence, when properly viewed within the broader context of Brahmanical theories of pollution, those scriptural passages that prohibit receiving gifts from certain persons appear more lax than they do strict and, therefore, do not reflect an especially great apprehension on the part of recipients. Significantly, this laxity with regard to donors indicates not only that the Brahmanical theory of *dāna* involves little apprehension toward receiving gifts, but also that Brahmanical works on *dāna* are intended specifically to entice a broad array of donors, as I will discuss.

Aside from this, there is another major indication that the ritual purity of donors was not a great concern within the Dharmaśāstra tradition: the dearth of attention that the topic receives in the *dānanibandhas*. Generally speaking, these texts only stress that a donor should possess a "spirit of generosity" (*śraddhā*), which has merely to do with his attitude toward giving, not his more general purity. Beyond that, they devote little attention specifically to the description of a fit donor. For instance, of all the early *dānanibandhas*, only the *Dānasāgara* (32) contains a section on the subject and this takes up only half of a page. This fact is particularly striking when one considers that the *Dānakhaṇḍa*, *Dānasāgara*, and *Dānavivekoddyota* all contain separate sections devoted specifically to the proper recipients, objects, times, places, and "spirit of generosity" (*śraddhā*) for gifting. Hence, a section on the qualities of donors is conspicuous in its absence from these works; and in fact both the *Dānakhaṇḍa* (86–87) and the *Dānavivekoddyota* (1.26) explicitly discuss why the donor is often not included in treatments of the components (*aṅga*) of gifting.[23] Thus, it is misleading to suggest on the

[23] According to these texts, the act of giving logically implies a donor whose belief in the injunctive scriptures furnishes us with his particular details. Thus, it is reasonable to omit the donor when listing the components of gifting.

basis of a few isolated passages that the qualities of a donor are a matter of grave concern within Dharmaśāstric theory, as several scholars have done.[24]

Another category of evidence that supposedly attests to a Brahmanical apprehension toward receiving gifts consists of those scriptural passages that define worthy recipients as only the most virtuous Brahmins. Passages of this sort are extremely common within the *dāna* literature and far outnumber those passages that prohibit certain people from acting as donors. For instance, in every *dānanibandha*, the sections that discuss the qualities of a worthy recipient (*pātra*) are substantially longer than all other sections, excepting those that detail particular gifts; and the worthy recipient *par excellance* is in every case a virtuous Brahmin. Thus, if these rules that restrict who qualifies as a proper recipient indeed constitute evidence of a general apprehension toward accepting gifts, it would be fair to assume that this apprehension was rather great. Consequently, an accurate understanding of the purpose behind these restrictive rules is crucial.

To this end, Aiyangar (1941: 76) argues that "The old idea that a gift entails a reduction of the merit (*puṇya*) of the recipient, and must be balanced by (1) the possession of adequate acquired spirituality and merit and (2) by penance, is behind the rules defining the high qualities which the perfect donee. . . should have." Hence, in close agreement with Parry (1994: 122–23), he holds that a virtuous Brahmin is considered the worthiest recipient, because only he can withstand the reduction in merit that accepting a gift entails. According to Aiyangar, this explains the great emphasis placed upon the qualities of a proper recipient within the *dānanibandhas*. So far as I am aware, however, the copious literature on *dāna* nowhere expresses this metaphysical understanding of gift-

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[24] See, for instance, Mauss (1925: 56–60) and Trautmann (1981: 285–88).

reception. Thus, Aiyangar's argument relies solely upon a dubious inference from textual prescription to underlying intention without any supporting evidence.

Instead, the Dharmaśāstric theory of *dāna* appears to rely upon a less complicated metaphysical principle: The more virtuous the recipient the more meritorious the gift.[25] And since the most virtuous recipients are—according to Dharmaśāstra—pious and learned Brahmins, they are the ideal recipients. For example, the following verse of Manu seems to be a rather straightforward expression of this:

> A gift to a non-Brahmin yields an equal reward; a gift to one who is a Brahmin in name only yields twice that; a gift to a teacher yields one-thousand-times that; and a gift to one who has mastered the Vedas is infinite.
> *samam abrāhmaṇe dānaṃ dviguṇaṃ brāhmaṇabruve* |
> *sahasraguṇam ācārye anantaṃ vedapārage* || [MDh 7.85][26]

Here, in effect Manu states that a gift is near universally meritorious, but that its merit increases as the virtuousness—specifically, the learnedness—of a recipient increases. A number of passages expressing this same idea could be cited.[27] Moreover, this very principle of a correspondence between virtue and merit seems to be operative in medieval Buddhist and Jain theories of *dāna* (Heim 2004: 64–67). Other Brahmanical texts, however, explicitly prohibit a person from giving to Brahmins that are impious, ignorant of the Vedas, and so forth.[28] These would appear to contradict statements such as Manu's, insofar as they disagree about the value of gifts to uneducated and immoral Brahmins. But this disagreement pertains only to the lower rungs on the scale of potential recipients; and the same metaphysical belief appears to underlie all of these texts: One

[25] I will explain what exactly I mean by "virtue" here in section 4 on recipients.
[26] Cited at DK 3.58, Hem 27, DS 20, and DV 1.38.
[27] DK 3.56–57, 59–62, Hem 27, 29, DS 20–21, and DV 1.38–39.
[28] See, for instance, DK 3.101 (= Hem 36, DS 26, and DV 1.43):

> A person should not give gifts to Brahmins that do not observe religious vows or know the Vedic mantras and who live off their birth alone, for a stone cannot ferry a stone to salvation.
> *avratānām amantrāṇāṃ jātimātropajīvinām* |
> *naiṣāṃ pratigraho deyo na śilā tārayec chilām* ||

should give to pious and learned Brahmins whenever possible, for they are the most virtuous people and a recipient's virtue is proportionate to a gift's merit. Hence, there is no need to import the notion that a gift entails a reduction in a recipient's merit in order to account for these passages, as Aiyangar does. Of course, this fails to explain how Brahmanical ideology feels warranted in its metaphysical principle that a recipient's virtue is an index of a gift's merit. And sadly, Brahmanical authors provide no explicit answer to this question. Thus, one must guess their thoughts, if one is to answer this question at all. Given this situation, the best I can do is to suggest that this principle of the Dharmaśāstric theory of *dāna* is roughly analogous to the principle underlying other Brahmanical institutions, such as ritual worship (*pūjā*) and sacrifice (*yajña*), which generate merit through service to greater or more virtuous beings. Indeed, the fact that the *dānanibandhas* typically use the word *yajamāna* ("sacrificer") to designate the donor supports this suggestion.[29]

The final category of evidence that scholars have presented in support of a Brahmanical apprehension toward receiving gifts consists of scriptural passages in which the donor is explicitly identified with the gift. Of these, the following half-verse from the *Mahābhārata* (13.75.13) is the most commonly cited[30]:

> I am what you are today, possessed of the same existence. And by giving you, I give myself.
> *yā vai yūyaṃ so 'ham adyaikabhāvo yuṣmān dattvā cāham ātmapradātā* |[31]

This half-verse, which a giver of cows is supposed to recite after spending a night among his cattle, unambiguously establishes the identity of donor and gift. Unsurprisingly, Mauss (1925: 58) cites it in support of his larger theory that a gift passes along some

[29] Note, for instance, DK 4.1.18ii; 4.2.22i; 4.18.9; 20.31, 37, 46.
[30] See Mauss (1925: 58) and Trautmann (1981: 287).
[31] Cited at DK 6.3.44.

personal substance of its donor, which the recipient is loathe to possess; and Trautmann (1981: 286–87) follows suit. Taken out of its South Asian context, this interpretation of the *Mahābhārata* passage and the gift of a cow appears quite reasonable. It can, moreover, be applied to a number of other passages that occur in the *dānanibandhas*, including the descriptions of the *tulāpuruṣadāna* or "balance-gift." In this important gift, which is the first of the so-called "Great Gifts" (*mahādāna*), the donor gives away his weight in gold or some other valuable substance. The symbolism here is obvious: By giving the balance-gift, a man gives himself away. Thus, this gift apparently lends itself to Mauss's interpretation. Nevertheless, the literature itself suggests a more convincing and contextualized interpretation of it and other similar gifts.

The significant literature in this regard is not that of the Dharmaśāstra tradition, but rather the corpus of Indian myths and legends in which the protagonist demonstrates his liberality by literally giving himself (or some part of himself) away. Literary sources of various types abound in such narratives.[32] And of these, perhaps the most popular is the story of king Śibi, for it is found in both the Brahmanical *Mahābhārata* (3.130.17–131.30) and the Buddhist Jātakas ("Birth-Stories of the Buddha").[33] Furthermore, the retelling of this story in medieval Hindu works, such as the *Kathāsaritsāgara* (1.7.88–97), and its explicit mention in the *Dānakāṇḍa* (19.123) indicate its continuing popularity. Hence, it can justly be said to exemplify the genre. A standard version of the narrative goes as follows:

> Long ago, there was a king named Śibi who was austere, compassionate, generous and wise and granted safety to all beings. In order to trick him, Indra personally took the form of an eagle. Then he had Dharma take the illusory form of a dove

[32] For a discussion of Indian Buddhist narratives involving the gift of the body, see Ohnuma (1998). For reference to a number of similar Hindu narratives, see MBh 12.226.16, 19–20, 24, 31 (= DK 19.120, 123–24, 128, 135).

[33] See the Pāli *Sivi Jātaka* (no. 499) and the *Jātakamāla* of Āryaśūra (2nd story: *Śibijātaka*).

and swiftly flew after it. Fleeing out of fear, that dove sought refuge in Śibi's lap. Thus, the eagle spoke to the king in a human voice, "O king, release this dove, which is my food, for I'm hungry! Otherwise, know that I'll die! What is your duty [*dharma*] here?"

Śibi said to the eagle, "This dove has come to me for refuge. I cannot abandon it. So I'll give you some other meat that is equal to it."

The eagle said, "If this is true, then give me your flesh!"

Delighted by this, the king consented. Yet as that ruler of men cut up his own flesh and placed it on a scale, the dove became larger and larger. Therefore, the king set his entire body on the scale. Then a divine voice arose saying, "Good, good, this is equal!" And Indra and Dharma abandoned their guises as eagle and dove and, pleased, repaired king Śibi's body. They then gave him other boons and disappeared.

tathā ca pūrvaṃ rājābhūt tapasvī karuṇāparaḥ |
dātā dhīraḥ śibir nāma sarvasattvābhayapradaḥ ||
taṃ vañcayitum indro 'tha kṛtvā śyenavapuḥ svayam |
māyākapotavapuṣaṃ dharmam anvapatad drutam ||
kapotaḥ sa bhayād gatvā śiber aṅkam aśiśriyat |
manuṣyavācā śyeno 'tha sa taṃ rājānam abravīt ||
rājan bhakṣyam idaṃ muñca kapotaṃ kṣudhitasya me |
anyathā māṃ mṛtaṃ viddhi kas te dharmas tato bhavet ||
tataḥ śibir uvācainam eṣa me śaraṇāgataḥ |
atyājyas tad dadāmy anyan māṃsam etatsamaṃ tava ||
śyeno jagāda yady evam ātmamāṃsaṃ prayaccha me |
tatheti tatprahṛṣṭaḥ san sa rājā pratyapadyata ||
yathā yathā ca māṃsaṃ svam utkṛtyāropayan nṛpaḥ |
tathā tathā tulāyāṃ sa kapoto 'bhyadhiko 'bhavat ||
tataḥ śarīraṃ sakalaṃ tulāṃ rājādhyaropayat |
sādhu sādhu samam tv etad divyā vāg udabhūt tataḥ ||
indradharmau tatas tyaktvā rūpaṃ śyenakapotayoḥ |
tuṣṭāv akṣatadehaṃ taṃ rājānaṃ cakratuḥ śibim ||
dattvā cāsmai varān anyāṃs tāv antardhānam īyatuḥ || [KSS 1.7.88–97]

This story and the many others like it clearly use the gift of one's own body as a trope for expressing ultimate generosity. It, therefore, seems likely that the explicit identification of giver and gift in the *dāna* literature expresses essentially the same thing. In other words, when a text instructs a giver of cows to say, "By giving you, I give myself" (*yuṣmān dattvā cāham ātmapradātā*), the intent is to equate the gift of cows with the gift of one's own body and, thus, to convey the donor's outstanding munificence, not his

bond with the recipient, as Mauss (1925: 58) and Trautmann (1981: 286–87) suggest. This interpretation also accounts for the symbolism of the balance-gift, which is likewise intended to express the donor's liberality rather than his connection with its recipient. It, moreover, finds interesting support in the element of the balance itself, which occurs in both textual descriptions of the balance-gift and the story of king Śibi. Finally, there is a piece of supporting evidence from the *Dānakāṇḍa*. This text (19.28) cites the following passage from Hārīta: "A giver of water conquers thirst and redeems his Self" (*apo dadat tṛṣam abhijayaty ātmānaṃ ca niṣkrīṇāti*). And on this, it (19.40) comments: "The phrase 'redeems his Self' means that he gives his own Self. In this way the gift of water, etc. is praised" (*ātmānaṃ niṣkrīṇāti ātmānam eva dadātīty arthaḥ | anena prakāreṇa jalādidānam eva stūyate*). Thus, the *Dānakāṇḍa* seems to believe that a person might praise a gift by calling it a "gift of one's Self." This is precisely how I have suggested one should interpret such statements.

In addition to this, there is an intriguing piece of evidence that attests to the impurity entailed by receiving gifts, but which scholars have nevertheless overlooked. This evidence comes from the description of the gift of a black antelope's skin (*kṛṣṇājina*) in the *Matsya Purāṇa* (206.1–31), the single most important source on gifting for the *dānanibandhas*. This text (206.23–24) has the following to say about the recipient of a black antelope's skin:

> That Brahmin should not be touched, O king, for he is like a funeral-post. One should avoid him from afar during gift-ceremonies and the time of Śrāddha rites.
> *na spṛśyaḥ sa dvijo rājan citiyūpasamo hi saḥ |*
> *dāne ca śrāddhakāle ca dūrataḥ parivarjayet ||*[34]

Thus, the acceptance of a black antelope's skin clearly results in a lasting impurity. This alone would be of little significance, as Brahmanical texts consider a number of objects

[34] Cited at DK 9.35, Hem 398, DS 45, and DV 3.237.

unfit for gifting.[35] However, the fact that this gift is prescribed in the *Matsya Purāṇa*, *Dānakāṇḍa* (9.1–50), *Dānakhaṇḍa* (693–701), and *Dānavivekoddyota* (3.234–40) makes it striking, for nowhere else is the recipient of a prescribed gift described as impure. This then suggests that the impurity's source is the gift itself rather than the donor or recipient, who appear no different here than in other gifts. That the *Dānasāgara* (45) lists a black antelope's skin as an improper gift-object further supports this conclusion. Therefore, although the recipient of a black antelope's skin becomes impure, this impurity is unique among prescribed gifts and seems unrelated to the donor of the gift.

To summarize, there is little evidence to support the common assertion that the Dharmaśāstric theory of *dāna* reflects a deep Brahmanical apprehension toward receiving gifts. In this regard, scholars seem to have misinterpreted much of the purported evidence, such as that expressing the great virtue of a worthy recipient or the identity of gift and donor. Other evidence, such as the prohibitions against receiving gifts from certain people, they have in my view overemphasized and, thereby, rather exaggerated the theoretical danger posed by accepting gifts. In this many have quite possibly been overeager to find confirmation of Mauss's belief that there is an inherent and universal societal aversion to receiving gifts without reciprocation. Whatever the case, there appears to be scant reason to hold that such an aversion exerted a major influence on the Dharmaśāstric theory of gift-exchange or Brahmanical literature more broadly.

Compared to those models that entail an ambivalent attitude towards gift-reception, the metaphysics of *dāna* within the Dharmaśāstra tradition is fairly straightforward: If properly performed, a gift destroys a donor's sins and grants him special rewards.[36] The recipient in no way pays the price for these benefits. Moreover, a

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[35] See, for instance, DS 45–46.
[36] See footnote 15.

gift's rewards can be both worldly (e.g., sons, fame, etc.) and otherworldly (e.g., rebirth in Viṣṇu's heaven, etc.).[37] They also tend to be loosely equivalent to the gift. For example, the gift of a lamp yields outstanding vision[38] and the gift of water frees a donor eternally from thirst.[39] Hence, like all actions under the laws of *karma*, *dāna* is ultimately reciprocated. This reciprocity, however, does not take place between donor and recipient, but between donor and universe. Thus, a donor's reward is often deferred until a future rebirth. The following verses of Vyāsa (cited at DK 0.22–23) express this view somewhat poetically:

> Just like when a man milks a cow whose calf has died and which is consumed with thirst, non-reciprocal gifts are a worldly matter and do not pertain to the Law [*dharma*]. For a giver obtains an unseen gift and is not seen enjoying that gift, since he does not return to this world and his gift is endless.
> *mṛtavatsā yathā gaur vai tṛṣṇālubdhā tu duhyate* |
> *aparasparadānāni lokayātrā na dharmavat* ||
> *adṛṣṭam aśnute dānaṃ bhuktvā caiva na dṛśyate* |
> *punarāgamanaṃ nāsti tasya dānam anantakam* ||

The point of this rather cryptic passage seems to be that contrary to appearances, *dharmadānas* are indeed reciprocated, but through the laws of *karma*, not by the recipient. Hence, a giver must wait to receive a return-gift until a future rebirth; and the gift is, therefore, unseen. Further, a number of commonly cited passages point out that an improperly performed gift results in reduced merit, no merit, or even harm for the donor, depending upon how improperly the gift was performed.[40]

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[37] Note, for example, MBh 13.63.12 (= DK 15.10, Hem 877, and DS 631):

> By giving platters filled with sesame seeds when the moon is in conjunction with Maghā a man gains sons and livestock in this world and rejoices after death.
> *maghāsu tilapūrṇāni vardhamānāni mānavaḥ* |
> *pradāya putrapaśumān iha pretya ca modate* ||

[38] MDh 4.229d (= DK 19.1 and DV 3.331).

[39] DK 19.28: "A giver of water conquers thirst and redeems his Self" (*apo dadat tṛṣam abhijayaty ātmānaṃ ca niṣkrīṇāti*).

[40] See, for instance, DK 1.18–20, Hem 15, DS 30, and DV I.17–18.

Importantly, no single factor determines the outcome of a specific gift. Instead, it is best to envision a collection of separate factors that via some unexplained calculus generate a gift's unseen rewards. This provides an accurate model for understanding the metaphysics of *dāna* according to Dharmaśāstra. Nevertheless, Brahmanical authors sometimes obscure this point for rhetorical effect. For instance, note the following verse of Devala:

> Whether small or large, the size of a gift does not bring about its benefits, but rather the spirit of generosity and devotion associated with a gift—indeed, these two things cause prosperity or destruction.
> *nālpatvaṃ vā bahutvaṃ vā dānasyābhyudayāvaham* |
> *śraddhā bhaktiś ca dānānāṃ vṛddhikṣayakare hi te* || [DK 1.3][41]

It would be a mistake to conclude from these words that the author considers neither the recipient nor the gift-object to have any appreciable impact on the merit of a gift, although this is exactly what he seems to imply. Instead, one should understand this statement—and others like it—as hyperbolic. Its purpose is merely to stress the important role that the donor's spirit of generosity and devotion play in causing merit, not to designate them as the sole causes in this regard—for there are many others. Despite their large number, however, the various factors that combine to produce a gift's merit generally fall into one of four categories: A) the donor's disposition, B) the recipient's worthiness, C) the gift-object, and D) the manner of gifting, including time, place, and ritual procedure. I will discuss these factors in detail later on.

Before proceeding, however, it is worth briefly considering the social implications of this theory of gifting. In this regard, the first thing to note is that the authors of the various scriptures and most of the *dānanibandhas* were very likely Brahmins who actively participated in the tradition of Vedic learning. This point is significant, because

[41] Hem 13, DS 28, and DV 1.14.

all of these texts portray exactly this sort of Brahmin as the ideal recipient of *dāna*. Therefore, one might suspect the Dharmaśāstra theory of gift-exchange to favor the group interests of these Brahmins-cum-recipients and, indeed, several features of the theory confirm this suspicion. To begin with, the Brahmanical literature rejects the "poison in the gift" model and reflects only slight apprehensiveness about gift-acceptance. Thus, in contrast to other South Asian models, donors benefit soteriologically, but not at the expense of recipients, who themselves benefit economically of course. Moreover, the outstanding virtues of the ideal Brahmin-recipient are a major part of what generates a gift's merit. This clearly indicates the hierarchical superiority—within the theory—of these orthodox Brahmins vis-à-vis all other people, including both donors and potential recipients. Finally, the theory places distinctly little emphasis on donors. There are, however, abundant prescriptions that they should be generous and ungrudging in their dispensation of gifts; and these are the precise characteristics of a donor that a self-interested recipient would find most desirable. Hence, one should understand the Dharmaśāstric theory of *dāna* as a recipients' theory and not as *the* Indian theory of gifting. It provides only one perspective—albeit an important one—on a highly complex social practice. Thus, for the ideologies of other participants in South Asian systems of gift-exchange, one must look elsewhere, to anthropological studies, inscriptional records, and the like. This is not to deny that many non-Brahmins may have espoused the Brahmanical theory of *dāna*. The fact that kings commissioned and perhaps even wrote numerous *dānanibandhas* suggests that they did. Nevertheless, there can be no doubt that the Dharmaśāstric literature largely expresses the ideology of Brahmins who identified themselves as the pious bearers of Vedic tradition and the ideal recipients.

3. The Donor

Within the *dānanibandhas*, the donor is something of a paradox, for he is at once the most central figure of the gift and the most marginalized. He is central in that he is the primary actor and initiator within the Brahmanical system of gift-exchange. In this regard, it is useful to keep in mind that more than anything else, the *dānanibandhas* are instruction manuals on the proper giving of gifts. They consist largely of rules for the performance of certain ritual prestations and are, therefore, necessarily aimed at donors. Yet the *dāna* literature is the product of recipients more than of donors and is reflective of its authors' interests. Thus, it has little to say about the qualities of a proper donor aside from his disposition toward giving, which is of paramount importance to recipients. Particularly significant in this regard is the fact that the *dānanibandhas* rarely cite scriptural statements that prohibit receiving gifts from certain individuals. Moreover, even the few prohibitive scriptures that they do cite apply to only a small minority of potential gifts. For instance, although the *Dānakāṇḍa* contains a number of passages that restrict what one may accept as a gift, it contains only a single passage that restricts from whom one may accept a gift. And this only prohibits receiving an oblation, the respectful greeting "Be well," milk, sesame seeds, and honey from a Śūdra.[42] Hence, the *dānanibandhas* pay scant attention to the qualities of donors and, in this way, give the appearance that they are marginal figures. This appearance, however, is illusory, for the texts contain abundant descriptions of the rewards that await a pious and munificent giver

[42] DK 2.21:

> One should not give an oblation, the respectful greeting "Be well," milk, sesame seeds, or honey to a Śūdra nor should one accept these from a Śūdra. Instead, one should give something else for them.
>
> *na śūdrāya havir dadyāt svasti kṣīraṃ tilān madhu |*
> *na śūdrāt pratigṛhṇīyāt teṣām anyan nivedayet ||*

in this world and the next. Hence, the *dānanibandhas* in actuality take great pains to entice potential donors, while they generally avoid excluding them.[43]

Despite the scant attention paid to donors' qualifications within the Brahmanical texts, it is possible to gain some idea about the types of individuals who might have given the different prescribed gifts. To begin with, in most of the *dānanibandhas*—and all of the early ones—the gifts that receive the most extensive treatments are overwhelmingly lavish ones, including particularly the sixteen Great Gifts (*mahādāna*) and the ten Mountain Gifts (*acaladāna*). Such gifts are clearly the focus in this literature and only kings and other extremely rich persons could possibly have afforded to give them, as the following statement of the *Dānakriyākaumudī* indicates:

> The sixteen Great Gifts, beginning with the Man on the Balance, and the ten-fold Mountain Gifts, beginning with the Grain-Mountain, which are explained in the *Matsya Purāṇa* and can only be performed by great kings and others, are here ignored, but can be seen in the *Mahādānapaddhati.*
> *tulāpuruṣādiṣoḍaśamahādānāni dhānyācalādidaśavidhācaladānāni matsya-purāṇoktāni mahārājetarasādhyāny atrop[e]kṣitāni mahādānapaddhatau draṣṭavyāni* |[44]

Thus, unlike the *Dānakriyākaumudī*, which apparently concerns itself only with relatively modest gifts, all of the early *dānanibandhas* and most of the later ones are aimed primarily at the wealthiest possible donors. And this makes sense when one considers that kings either commissioned or wrote virtually all of these texts. It also suggests that the *dāna* literature is to some extent an attempt by Brahmins to establish a favorable relationship between themselves and the ruling class. On the one hand, a king would support learned Brahmins by generously offering them the prescribed ritual gifts. On the

[43] Significantly, in this they seem to have been at least somewhat successful, for as Talbot (2001: 89) notes, "Several Andhra kings of the fourteenth and fifteenth claimed to have followed Hemadri's injunctions in extending generous patronage to brahmans."

[44] *Dānakriyākaumudī* p. 86 (cited in Aiyangar 1941: 57, fn. 1).

other, such demonstrations of obeisance to the Brahmins' spiritual authority would ensure the king's future prosperity and legitimate his temporal authority.

Interestingly, however, a number of Dharmaśāstras display an apprehensive attitude toward accepting gifts from kings. For instance, Manu (4.84–91) and Yājñavalkya (1.140–41) both warn against the acceptance of royal gifts. Trautmann (1981: 285) interprets such statements as a reflection of what he calls "the central conundrum of Indian social ideology," which he puts as follows: "in relation to the king, is the brahmin his superior or his dependent?" He notes that Brahmanical sources are typically keen to stress Brahmins' superiority and, thus, interprets their warnings against receiving royal gifts as reflecting an anxiety about dependency. However, the passages from Manu and Yājñavalkya at least appear only to prohibit gifts from greedy and impious kings, not from kings in general.[45] And if this is true, the intent of these scriptures might simply be to prohibit Brahmins from legitimating illegitimate rulers by accepting their gifts. Alternatively, one might interpret them as an attempt to portray Brahmins as scrupulous rather than avaricious by showing a certain discrimination in their choice of patrons. In any case, as Heim (2004: 62–63) notes, the authors of the *dānanibandhas* "are not interested in Trautmann's conundrum and present only the brahmanical side of the case, where brahmans' status as recipients is unambiguously superior." In other words, they do not cite any scriptures that one might interpret as issuing blanket warnings against receiving gifts from kings.

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[45] In MDh 4.84–91, the first mention of a king (MDh 4.84ab) reads: "One shoudl not accept gifts from a king who is not from a royal lineage" (*na rājñaḥ pratigṛhṇīyād arājanyaprasūtitaḥ*). And in YDh 1.140–41, the first mention of a king (YDh 1.140cd) reads: "One should not accept gifts from a king who is greedy and acts in violation of the scriptures" (*na rājñaḥ pratigṛhṇīyāl lubdhasyocchāstravartinaḥ*). The topic of both these lines is clearly illegitimate kings, not kings in general. This suggests that we should understand the mention of kings in subsequent verses as referring specifically to illegitimate kings, even when this is not made explicit (as in MDh 4.85d, 86c, 91c, YDh 1.141b).

Although the *dānanibandhas* focus largely on lavish—presumably royal—gifts, they also discuss a substantial number of more modest offerings, such as the gifts of food and cattle.[46] Clearly many people in pre-modern India would have been able to afford these. Hence, it would be a mistake to imagine that the *dāna* literature ignores all but the richest donors. Furthermore, as I have already noted, gift-giving is generally permissible for all of the major social classes (*varṇas*). And the role of donor is likewise open to women, as well as to men, for the scriptures make almost no restrictions in this regard. Moreover, the number of South Asian inscriptions that record women's gifts amply demonstrate that in this case practice matches theory.[47] Thus, the *dāna* literature imposes few limitations on the caste and gender of donors and also provides rules for less extravagant gifts.

Indeed, according to Dharmaśāstric theory, the only outward characteristic of a prospective donor that seems to matter much at all is his/her financial ability. Hence, Brahmanical texts repeatedly emphasize that one should give "according to one's means" (*yathāśakti* or *śaktitaḥ*). For example, note the following prescription from the *Matsya Purāṇa* (279.4–5) regarding the sixth Great Gift (*mahādāna*), the Wish-Granting Cow (*kāmadhenu*):

> A Wish-Granting Cow is said to be best when made with one thousand *palas* of gold, middling when made with half that, and worst when made with half that. However, a man who is incapable of even this can have a Wish-Granting Cow constructed according to his means, so long as it contains more than three *palas*.
> *uttamā palasāhasrais tadardhena tu madhyamā* |
> *kanīyasī tadardhena kāmadhenuḥ prakīrtitā* |

[46] See, for instance, DK chapters 6.2–3 & 16, Hem 444–54, 973–88, DS 254–96, 357–75, and DV 3.80–100, 283–87.

[47] For instance, an inscription at Sarnath records a donation by Kumāradevī, who identifies herself as a queen of the Gāhaḍavāla king Govindacandra (*Epigraphia Indica* IX, pp. 319–28). Significantly, this king is the patron of Lakṣmīdhara, author of the *Dānakāṇḍa*.

śaktitas tripalād ūrdhvam aśakto 'pīha kārayet ||[48]

The point of this and similar verses is clear: A person should give as much as possible. However, the scriptures recognize that different people have different financial capabilities and are, therefore, flexible as to the size of gifts. Once again, it is easy to view this sentiment as reflecting the interests of recipients, who wish to encourage people to give to the fullest, but not to discourage any prospective donors by insisting on too much.

Although the Dharmaśāstric theory of *dāna* places little importance on the outward characteristics of a donor, this is decidedly not the case with his inward characteristics, for the topic of a donor's disposition toward giving receives extensive treatment in the *dānanibandhas*. As I have discussed, the very definition of *dāna* necessitates that a donor give without mundane motives. To act otherwise is to nullify a gift's unseen rewards, and these constitute the goal of gifting within the Dharmaśāstric theory. Thus, the literature prohibits one from giving *dāna* to repay debts, curry favor, or the like. Moreover, the texts inform us that a person should not brag about his gifts lest he cancel out their soteriological benefits.[49] This too likely stems from the notion that any *dharmic* action must lack visible motives. However, when considering scriptural statements of this type that discourage ostentation, it is necessary to keep in mind that many gifts take place in outdoor pavilions built especially for the occasion and involve extravagant rituals.[50] Hence, they could scarcely have escaped widespread attention. In

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[48] Cited at DKh 4.6.4, Hem 265, DS 124, and DV 2.198–99.

[49] For example, see DK 1.32 (= Hem 17, DS 31, and DV 1.20):

> What is sacrificed, gifted, or learned perishes by recounting it. Furthermore, its power is destroyed by bragging or regret so that it comes to naught.
> *iṣṭaṃ dattam adhītaṃ vā vinaśyaty anukīrtanāt* |
> *ślāghānuśocanābhyāṃ ca bhagnatejo vipadyate* ||

[50] In this regard, note the description of the sixteen Great Gifts (*mahādāna*) in the *Matsya Purāṇa* (chapters 274–89), which is cited in all of the early *dānanibandhas*.

fact, several prescribed gifts require a donor to sponsor public festivals.[51] Therefore, it is reasonable to conclude that despite warnings against boasting, many gifts amount to intentionally public displays of munificence and piety and, thus, serve to legitimate the donors' temporal power. In this regard, there is an apparent conflict between theory (with its unseen motives) and practice (with its seen motive); or one might say that Brahmanical authors have constructed a theology that allows donors to conceal their worldly motives behind an ostensibly "unseen" goal. Beyond this, Dharmaśāstric sources enjoin a person to give with hospitality and respect rather than contempt.[52] Adherence to such statements is clearly in the interest of recipients. One might even view them as part of a polemic against competing ideologies that denigrate the role of recipient, such as those described by Parry (1994: 119–48) and Raheja (1988).

In any case, within the *dāna* literature by far the single most emphasized characteristic of a proper donor is *śraddhā*, a word that frequently occurs throughout the various *nibandhas*. Indeed, the fact that the *Dānasāgara*, *Dānakhaṇḍa*, and *Dānavivekoddyota* all contain sections specifically devoted to the subject is a clear indication of its importance to the Brahmanical theory of gifting.[53] Determining the precise significance of this term, however, is a somewhat complicated matter and a fair amount has been written on the topic.[54] Hence, in order to establish the exact meaning(s) of *śraddhā* within the context of gifting a rather detailed discussion is necessary.

In this regard, it is best to focus on the testimony of the *dānanibandhas* themselves, as they provide the most direct evidence as to the relevant meaning(s) of

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[51] See the *Devī Purāṇa* passage cited at DKh 12.30–32 and Hem 545, as well as MP 59.15 (= DK 21.45 and Hem 1049).

[52] See, for instance, footnote 16.

[53] Hem 84–87, DS 32–33, and DV 1.50–52.

[54] See Hacker (1963), Hara (1964), Heim (2004: 45–53), Jamison (1996: 176–84), and Köhler (1973).

śraddhā and even explicitly define it several times. A careful examination reveals that these works employ the word *śraddhā* in more or less two distinct senses: A) trust in the truth and/or efficacy of pious acts (especially those prescribed in the Brahmanical tradition) and B) spirit of generosity. Hemādri understands the term in the first of these senses, when he glosses it as *āstikyabuddhi*.[55] In order to fully appreciate Hemādri's intent here, this gloss merits some analysis. At the most basic level, it is a compound consisting of two words: *āstikya* and *buddhi*. Although the second term—*buddhi*—has a number of separate meanings, in this context it clearly denotes a mental disposition and may reasonably be translated as "attitude." The first term—*āstikya*—is a bit trickier. In order to comprehend its signification, it is helpful to consider the more common word *nāstika*, which literally denotes "someone who says, 'It is not' (Sanskrit: *nāsti*)," and in practice is a standard designation for an unbeliever or heretic (from the perspective of orthodox Brahmanism). The word *nāstikya* is an abstract noun derived from *nāstika* and, thus, denotes unbeliever-ness or heresy.[56] This point is significant as the term *āstikya* in Hemādri's gloss is a clear antonym of *nāstikya*, for it is an abstract noun derived from *āstika*, meaning "someone who says, 'It is' (Sanskrit: *asti*)," i.e., a believer. Moreover, for Brahmanical authors, an *āstika* is clearly not just any believer, but someone who believes precisely what a *nāstika* denies. Here this would seem to be the essential efficacy of the prescribed method of gifting. Hence, when Hemādri glosses *śraddhā* as *āstikyabuddhi*, he is designating it as an attitude of believer-ness or trust implicitly with regard to the efficacy of Brahmanical rules of *dāna*. Madanasiṃha likewise understands

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[55] Hem 13: *śraddhā āstikyabuddhiḥ* |

[56] See, for instance, MDh 3.65, 4.163, and 12.33.

śraddhā in this way, but gives a more explicit gloss of the term: "*śraddhā* means conviction about the certainty of rewards" (*phalāvaśyaṃbhāvaniścayaḥ śraddhā*).[57]

The second meaning of *śraddhā*—spirit of generosity—is widely attested in the *dānanibandhas*. For instance, all of these works approvingly cite Devala's definition of the term, which goes as follows:

> When there is excessive joy, a happy face, and the like whenever one sees petitioners, as well as hospitality and a lack of envy, then there is said to be *śraddhā*.
> *saumukhyādyabhisaṃprītir arthināṃ darśane sadā* |
> *satkṛtiś cānasūyā ca tadā śraddheti kīrtyate* || [DK 1.14][58]

Here Devala defines *śraddhā* as a reaction of joy, hospitality, and non-envy whenever people come seeking gifts. This indicates that *śraddhā* is a joyful, gracious, and non-begrudging attitude toward giving and corresponds quite nicely to Köhler's (1973) interpretation of the term as Spendefreudigkeit ("joy in gifting"), as well as to Olivelle's (2005: 135, 158, etc.) English translation "spirit of generosity." Moreover, a number of Sanskrit commentators give similar—though simpler—explanations of *śraddhā*. For instance, Śaṅkara glosses it as a "desire to give" (*ditsutva*)[59] and the Vijñāneśvara glosses it as mere "non-envy" (*anasūya*).[60] Moreover, this meaning of *śraddhā* adequately accounts for the term's usage throughout the *dāna* literature, excepting those somewhat rare cases where it obviously denotes an attitude of religious trust.

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57 DV 1.14.

58 Also see Hem 15, DS 29, and DV 1.16.

59 Śaṅkara's commentary on *Bṛhadāraṇyaka Upaniṣad* 3.9.21: *śraddhā nāma ditsutvam* |

60 *Mitākṣarā* (on YDh 1.203): "The phrase 'purified by *śraddhā*' means 'made pure by non-envy [*anasūyā*]'" (*śraddhāpūtam anasūyāpavitrīkṛtam*). On the term *anasūya* ("lack of envy/non-envy") in Devala's definition of *śraddhā*, the *Dānasāgara* (33) comments: "*anasūyā* means the absence of *asūyā*; and *asūyā* is the revealing of flaws in the case of virtue" (*anasūyā asūyābhāvaḥ asūyā ca guṇe doṣāviṣkāraḥ*). Heim (2004: 47–48) interprets this to mean that *asūyā* is when one person uncovers faults in another person who appears virtuous. However, it seems more likely to mean when a person reveals his own faults when confronted with virtue in another.

At first glance, these two different meanings of *śraddhā* may appear unrelated to one another, but Köhler (1973) has convincingly demonstrated that this is not the case. He has shown that *śraddhā* initially denotes trust or confidence in general, but early on comes to denote specifically trust or confidence in the efficacy of prescribed ritual acts—the first meaning of the term in the *dānanibandhas*. Significantly, a person would express this specific form of trust through munificent gifts to priests and other persons. Thus, *śraddhā* soon begins to refer to a spirit of generosity or "joy in gifting" (German: Spendefreudigkeit)—the word's second meaning in the *dāna* literature. These two significations of the term, therefore, have the relationship of cause and effect, for trust in the efficacy of prescribed ritual acts results in a spirit of generosity. As a consequence, it is often difficult to discern in which of these two meanings the term is being used. Perhaps, in many cases *śraddhā* has both meanings, so that discerning between these two senses of the word becomes impossible.

Whatever the case, when one considers these meanings of *śraddhā*, it is easy to imagine why Brahmanical authors would particularly emphasize it as a desirable characteristic of donors. On the one hand, the entire Brahmanical theory of *dāna* depends upon a donor's belief in a gift's unseen rewards. Thus, an absence of trust in the religious tradition and especially in its efficacy would completely undermine the system. This is not to deny that people gave gifts for non-soteriological reasons in pre-modern India; they undoubtedly did. Nevertheless, the Dharmaśāstric theory of *dāna* explicitly excludes such reasons. On the other hand, a recipient would want a donor to be as generous as possible and not to begrudge him or hold him in contempt for accepting his offerings. Hence, he would naturally want donors to possess a spirit of generosity, as well as trust in the efficacy of their gifts.

However, despite the adequacy of this understanding of *śraddhā*, Maria Heim (2004: 45–53) argues that within the *dānanibandhas* the term most commonly denotes "esteem" or "high regard" for a gift's recipient. Such esteem—she holds—is a direct result of a recipient's virtuousness, for "*śraddhā* or high regard for the objective excellence in the recipient cannot be bestowed on just anyone. But once one knows how to recognize a proper recipient, the right dispositions of the donor may follow" (Heim 2004: 49). That is to say, the excellence of a prospective recipient is a necessary condition for the arising of *śraddhā*—in the sense of esteem.

Although imaginative, Heim's interpretation of *śraddhā* lacks any clear support and, indeed, there are a number of compelling arguments against it. First, as I have shown, the *dānanibandhas* define *śraddhā* either as an attitude of faith in the efficacy of prescribed acts or as a spirit of generosity. They nowhere define it as anything close to esteem, though it would be simple for them to do so. Second, the two established meanings of *śraddhā* sufficiently explain its usage in every passage of the *dānanibandhas* of which I am aware. Hence, there is no need to add "esteem" as an additional meaning, especially since such a meaning is not attested in other genres of Sanskrit literature. Third, as Minoru Hara (1964) demonstrates, *śraddhā* is rarely directed toward a person or personal entity. For instance, the *dānanibandhas* contain no phrases involving *śraddhā* that correspond to attested phrases such as, "May my devotion [*bhakti*], therefore, be to Śiva" (*tasmād bhaktiḥ śive 'stu me*).[61] With this in mind, the thesis that *śraddhā* is typically directed toward recipients appears highly implausible. Fourth, if the Brahmanical authors intend to emphasize and theorize the ideal donor's reverent attitude toward the recipient, it is strange that they use the word *śraddhā* in this regard, for it does

[61] DK 4.10.15d (= MP 283.13b, Hem 290, DS 147, and DV vol. 2.226).

not elsewhere mean "esteem," "respect," or any such thing. Why wouldn't they instead use one of the more standard words for this concept (e.g., *ādara*, *bahumāna*, *bhakti*, etc.)? On the other hand, if they had no such intention, it is easy to explain the use of *śraddhā*, as I have done. Therefore, while a donor's reverence or esteem for a recipient is certainly a part of the Dharmaśāstric theory of *dāna*, it seems to be neither related to the word *śraddhā* nor a particular focus of the literature.

Finally, it is worth considering how the obligation to give—one of the cornerstones of Mauss's theory—is conceived of within the Brahmanical literature. Here again, it is helpful to note the emic terminology of the Vedic exegetical tradition, Mīmāṃsā, which classifies every permissible ritual action (*karma*) as *nitya* ("routine"), *naimittika* ("occasional"), or *kāmya* ("optional"). A *nitya* action is obligatory and must be performed routinely, independently of any irregular events. For instance, the twilight-worship (*saṃdhyopāsana*) of a Brahmin is a *nitya* action. A *naimittika* action, by contrast, is obligatory, but must be performed only on special occasions, such as at the time of the birth of a child or the death of a family-member. A *kāmya* action is entirely optional and needs only be performed if a person desires its specified outcome, such as the birth of a son. It is noteworthy that Devala includes in his definition of a lawful gift (*dharmadāna*) that it must be given "routinely" (*nityam*).[62] This specific word-choice seemingly alludes to the Mīmāṃsaka category and indicates that *dāna* should be considered a *nitya* action. Moreover, sources consistently list it as one of the principal duties of the three highest social classes (*varṇa*).[63] Thus, there is little reason to doubt that the *dānanibandhas* consider gifting a routinely obligatory act or *nityakarma*.

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[62] See page 7.

[63] See footnote 20.

However, it is telling that relative to other *nityakarmas*, the precise extent of the obligation to give under Dharmaśāstric prescription is rather unclear, for the texts do not lay out a clear plan specifying when and how a person should give. It is true that they enjoin people to give as much as possible, excepting what is necessary for their families' maintenance.[64] But this is a vague amount. Certain scriptures also instruct a person to give something whenever he is asked.[65] These probably allude to the ancient Indian rules of proper hospitality, which Jamison (1996) has discussed in detail. However, the topic of *dāna* obviously extends well beyond hospitality, as the greater part of the *dānanibandhas* deals with various ritual gifts, all of which the donor is expected to initiate without the involvement of guests or petitioners. Furthermore, none of these ritual gifts appears strictly obligatory. Thus, the texts give prospective donors ample choice as to which—if any—of these gifts they are going to give, when they are going to give, and exactly how much they are going to give (although greater amounts are encouraged). Unfortunately, the *dāna* literature itself does not discuss the reason for this vast choice that is given to donors. It can, however, be inferred, for gifts—according to Brahmanical theory—are supposed to be acts of liberality and stem from a spirit of generosity (*śraddhā*). Consequently, setting strict rules regarding what is obligatory and what is supererogatory

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[64] See DK 0.9 (= Hem 5 and DS 12):

> I consider your wealth to be that which you give to distinguished individuals and that which you eat each day. The rest you merely guard for someone else.
> *yad dadāsi viśiṣṭebhyo yad aśnāsi dine dine |*
> *tat te vittam ahaṃ manye śeṣaṃ kasyāpi rakṣasi ||*

Also, see YDh 2.175 (= DK 2.5 and Hem 44):

> So long as it does not hurt his family, a man can give away any of his property except for his wife, his sons, the entirety of his wealth if he has descendants, and anything he has promised to another.
> *svaṃ kuṭumbāvirodhena deyaṃ dārasutād ṛte |*
> *nānvaye sati sarvasvaṃ yac cānyasmai pratiśrutam ||*

[65] See MDh 4.228 (= DK 1.41, Hem 7, DS 33, and DV 1.11):

> A person who is asked should give at least something without resentment, for that recipient will arise who saves him from all.
> *yat kiṃcid api dātavyaṃ yācitenānasūyayā |*
> *utpatsyate hi tat pātraṃ yat tārayati sarvataḥ ||*

is antithetical to the very enterprise of gifting. That is, one should not perceive the obligation to give as an obligation at all, but rather as a joyful undertaking.

4. THE RECIPIENT

In the *dānanibandhas*, the treatment of recipients sharply contrasts with the treatment of donors, for rather than being cursorily discussed, the qualities of a proper recipient (*pātra*) are the subject of long sections in each of these texts.[66] However, just as the cursory treatment of donors in Brahmanical works on *dāna* reflects their authors' interests, so too does the lengthy treatment of recipients. The essential reason for this is that as recipients themselves, the composers of the *dānanibandhas* would have had a strong incentive to delineate precisely who is and is not fit to accept gifts. Thus, one can easily interpret the presence of detailed analyses of proper recipients in the *dāna-nibandhas* as yet another expression of their authors' socio-economic interests.

Moreover, it is not only the size of these sections on recipients, but also their contents that reflect Brahmanical interests. The first and most obvious indication of this is that Dharmaśāstric works on *dāna* consistently define a proper recipient as a Brahmin, particularly a Brahmin who is learned in the sacred scriptures—most notably the Vedas—and faithfully carries out their injunctions. For instance, note the following oft-cited verse from the *Mahābhārata*:

> Whenever some bull among Brahmins studies the four Vedas together with the Vedāṅgas and does not waver from his six duties, the Ṛṣis know him as a proper recipient.
> *sāṅgāṃs tu caturo vedān yo 'dhīte vai dvijarṣabhaḥ* |
> *ṣaḍbhyo 'nivṛttaḥ karmabhyas taṃ pātram ṛṣayo viduḥ* || [MBh 13.23.36][67]

[66] DK 3.1–128, Hem 21–40, DS 15–28, and DV 1.31–49.
[67] Cited at DK 3.13, Hem 25, and DS 18.

Brahmanical literature on *dāna* abounds in similar passages.[68] Indeed, the identification of Brahmins with proper recipients is so strong in the *dānanibandhas* that when discussing recipients, these works cite numerous scriptures that say nothing explicitly about the receivers of gifts, but instead describe the qualities of proper and improper Brahmins. Note, for example, the following verse from the *Vasiṣṭha Dharmasūtra*:

> Self-control, austerity, compassion, generosity, truthfulness, purity, learning, kindness, wisdom, understanding, and religious faith—these are the characteristics of a Brahmin.
> *yogas tapo dayā dānaṃ satyaṃ śaucaṃ śrutaṃ ghṛṇā* |
> *vidyā vijñānam āstikyam etad brāhmaṇalakṣaṇam* || [VaDh 6.23][69]

The citation of such verses in sections describing proper recipients shows that the authors of the *dānanibandhas* comfortably assumed the identification of Brahmins with recipients. They, therefore, proceeded directly to describing Brahmins!

Passages of this sort are extremely telling, because the authors of most of this literature were almost certainly Brahmins who were learned in the Vedas and other Brahmanical scriptures. Hence, these authors unambiguously identify themselves and those like them as recipients par excellance. Moreover, this emphasis on Brahmin-ness and Vedic learning is especially significant, for the combination of these two qualities—unlike most others ascribed to recipients—is unique to a specific, rather coherent social group. In other words, when texts say that a recipient should be forbearing or compassionate,[70] they do not effectively specify a sociological unit, as people would presumably have recognized the qualities of forbearance and compassion in members of diverse groups. However, by stressing that a proper recipient should be both a Brahmin and learned in the Vedas, the authors of Brahmanical works on *dāna* clearly designate a

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[68] For instance, see VaDh 6.30 [= DK 3.5, Hem 25, and DV 1.31], DK 3.12 [= Hem 31 and DS 15], and DK 3.20 [= Hem 31 and DS 15].
[69] Cited at DK 3.42 and DV 1.33.
[70] See DK 3.25 [= Hem 23, DS 16, and DV 1.33].

particular (albeit pan-Indian) sociological group as uniquely—or at least ideally—fit to accept gifts. Therefore, one can easily interpret this emphasis on the Brahmin-ness and Vedic knowledge of proper recipients as intended to reserve for the authors' own social group the special entitlement to receive gifts; and this special entitlement would have been useful in the competition for religious patronage.[71] In this regard, it is worth pointing out that when listing the principal duties of the four social classes (*varṇa*), Brahmanical texts mention the acceptance of gifts (*pratigraha*) as the unique prerogative of Brahmins.[72]

Nevertheless, the *dānanibandhas* generally describe the ideal recipient as more than a learned Brahmin. According to various scriptures cited in these texts, he must also be peaceful, forbearing, disciplined, honest, compassionate, austere, a tireless observer of religions vows, and so forth.[73] In other words, he must be an ideal sort of person and especially pious and detached from sensual pleasures. On this point, it is worth mentioning Heesterman's provocative thesis (1985) that Brahmins' unparalleled status stems from their essentially ascetic character. Thus, Brahmanical literature ascribes to a proper recipient a vast array of virtuous qualities in addition to birth in a Brahmin family and mastery of the Vedas. Further, as I have argued, the texts clearly express that the merit of a gift is proportionate to the virtuousness of its recipient. Significantly, many of these prescribed virtues are of a rather general character and would presumably not have been considered unique to Brahmins. Thus, they would seem to be of little use in demarcating a single sociological group as especially fit to receive gifts. However, one

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[71] One pertinent indication of the competition for religious patronage in pre-modern India is that the composition of the early *dānanibandhas* roughly coincides with the composition of several similar Jain and Buddhist works (Heim 2004).

[72] See ĀpDh 2.10.4–9, BDh 1.18.2–4, GDh 10.1–2, MDh 1.88–90, and VaDh 2.13–18.

[73] See, for example, DK 1.13 [= Hem 14, DS 29, and DV 1.16] and 3.7–8 [= Hem 25 and DV 1.25].

can easily view Brahmanical texts that ascribe more general virtues to an ideal recipient as serving at least two other purposes. First, they might serve the purpose of policing the Brahmin community by enjoining its members to aspire to the high standards of an ideal Brahmin lest they be deemed unfit to receive patronage. Second, they create the impression that Brahmanical privilege does not stem simply from birth and the mastery of obscure texts, but also from the exemplification of more widely accepted virtues, such as kindness, austerity, and the zealous performance of religious acts. This would be of potential use in answering some core criticisms of Brahmanical privilege, such as those expressed in the Buddhist *Ambaṭṭha Sutta* of the *Dīghanikāya*. There the Buddha's Brahmin opponent claims a superior status by virtue of his birth and his mastery of Vedic texts; and the Buddha strongly criticizes these grounds for superiority. Instead, he emphasizes the importance of more universal virtues, such as detachment, and argues that his opponent is decidedly lacking in these.

As an aside, it is worth pointing out that although the *dānanibandhas* elaborate at great length on the virtuous qualities of a proper recipient, they say very little about a recipient's proper response to a gift. Thus, in marked contrast to Western notions of the gift, the Dharmaśāstric theory of *dāna* pays almost no attention to gratitude, although as Heim (2004: 68) notes, the concept is present elsewhere in Brahmanical culture. In fact, within the entire *Dānakāṇḍa* there is only a single mention of gratitude.[74] On a theoretical level, the explanation for this lack of emphasis on gratitude would seem to be as follows: Since the donor is considered to benefit soteriologically from a gift, he/she is really the primary benefactor in the exchange. That is to say, the recipient is really doing the donor a favor by accepting his/her gift. Consequently, a response of gratitude would be out of

[74] DK 3.7.

place. Furthermore, there is at least a potential conflict between the ostensibly "unseen" motives of a soteriologically beneficial gift and the expectation of gratitude. Nevertheless, despite this lack of emphasis on gratitude, the *dānanibandhas* cite a few passages that enjoin a recipient to accepting gifts respectfully.[75] Hence, while the Brahmanical literature on *dāna* does not generally require gratitude from a recipient, it does seem to demand courtesy.

In addition to the virtuous and learned Brahmins that are the archetypal recipients in the Dharmaśāstric theory of gifting, the *dānanibandhas* mention at least two other types of legitimate—if marginal—recipients. The first of these comprises essentially one's relatives. In this regard, note the following verse of Dāna-Vyāsa:

> What is given to one's parents, brothers, daughters, wife, or sons becomes a faultless bridge to heaven.
> *mātāpitṛṣu yad dattaṃ bhrātṛṣu svasutāsu ca |*
> *jāyātmajeṣu yad dattaṃ so 'nindyaḥ svargasaṃkramaḥ* || [DK 3.78][76]

Passages of this sort clearly state that a person is able to derive soteriological benefit by giving gifts to his/her own relatives; and there is no indication that these relatives must be learned, virtuous, or Brahmins. From a certain perspective, this appears somewhat surprising, for one might imagine that such gifts would typically involve some worldly motive and, therefore, be incapable of generating otherworldly results according to Dharmaśāstric thought. However, there is no indication that Brahmanical authors considered the production of "unseen" rewards from gifts to one's relatives at all problematic.

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[75] See, for instance, DK 2.58 [= Hem 101, DV 1.22, and MDh 4.235]:

> Both he who receives something respectfully offered and he who respectfully gives it dwell in heaven, but in the opposite case, the opposite happens.
> *yo 'rcitaṃ pratigṛhṇāti yo 'rcayitvā prayacchati |*
> *tāv ubhau vasataḥ svarge viparīte viparyayaḥ ||*

[76] Also cited at Hem 33 and DV 1.41.

The second type of legitimate recipient that is not necessarily a Brahmin is broadly speaking a person in need. Thus, although they are relatively marginal, gifts of charity do play a role in the Brahmanical theory of *dāna*. For instance, note the following verse of Vyāsa cited in the *Dānavivekoddyota* (1.42):

> A gift that is given out of compassion to those who are dejected, blind, and indigent—even if they are improper recipients—brings about endless reward.
> *dayām uddiśya yad dānam apātrebhyo 'pi dīyate |*
> *dīnāndhakṛpaṇebhyaś ca tad ānantyāya kalpate ||*

This shows that one could derive great soteriological benefit from giving to those in need, even if they would not ordinarily qualify as proper recipients. However, Brahmanical literature appears to put strong restrictions on the kinds of things that one might give to such people. In short, the literature holds that one is supposed to give only modest gifts that do not far exceed a person's basic necessities (unless, of course, that person is a virtuous Brahmin). Thus, Madanasiṃha comments on the above verse as follows:

> With respect to the phrase "out of compassion," the meaning is that one may give to the dejected, blind, etc. things, such as food, without which they would experience great fatigue.
> *dayām uddiśya iti yena annādinā vinā dīnāndhādīnām avasādaḥ tad etebhyaḥ deyam ity arthaḥ* | [DV 1.42]

The following verse ascribed to the *Mahābhārata* seems to advocate a very similar idea:

> O great king, one should support those who are lame, blind, deaf, mute, and afflicted with disease, but not give them gifts.
> *paṅgvandhabadhirā mūkā vyādhinopahatāś ca ye |*
> *bhartavyās te mahārāja na tu deyaḥ pratigrahaḥ* || [DK 3.128][77]

Here there even appears to be some reluctance to apply the term "gift" (*pratigraha*) to the kinds of support given to those in need. Significantly, however, the *dānanibandhas* themselves do not appear to share this scripture's reluctance, although many of them cite

[77] Also cited at Hem 40, DS 28, and DV 1.42. Note: Although consistently ascribed to the *Mahābhārata*, this verse is not found in the critical edition of that text.

it. Further, the general restriction that one should give to the needy only objects of basic necessity explains why Dharmaśāstric texts generally suspend the rules prescribing proper recipients in the case of gifts of food[78]: Food is an object of absolute necessity for all people and, therefore, its legitimate dispensation does not depend upon the qualities of those who receive it.

Nonetheless, the *dānanibandhas* clearly hold that as an index of a recipient's worthiness, virtue is more important than need. Thus, they commonly cite the following verse ascribed to both Śātātapa and Dāna-Vyāsa:

> One should feed a Brahmin whose mouth is filled with the Veda, even if he's well-fed, but not a foodless fool who has fasted for six nights.
> *vedapūrṇamukhaṃ vipraṃ subhuktam api bhojayet* |
> *na tu mūrkhaṃ nirāhāraṃ ṣaḍrātram upavāsinam* || [DK 3.17][79]

Taken literally, this verse would seem to undermine the legitimacy of purely charitable gifts altogether. However, the authors of the *dānanibandhas* give no indication that they interpret it in this way. Instead, they seem to understand this verse as more or less hyperbolic: Contrary to appearances, it does not actually mean that a person should not give food to a fool, even if he is in dire need. It simply makes the point that in selecting a recipient, virtue is of comparatively greater significance than need.

In this regard, it is also worth mentioning the construction of public works, for in important respects this resembles the giving of gifts to the poor. As I noted earlier, the *dāna* literature makes a rather fine distinction between gifts proper, i.e., *dāna*, and public works, for which the technical term is *utsarga*. The basis for this distinction is that gifts

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[78] See, for instance, DK 16.21 [= Hem 984 and DS 360]:

> Living beings are born from food. Indeed, even the gods desire food and the like. Thus, no rules are proclaimed regarding its proper recipients, etc., with the exception of the Śrāddha rite.
> *annād bhūtāni jātāni devā hy annādikāṅkṣiṇaḥ* |
> *na tasya pātrādividhir vinā śrāddhaṃ prakīrtitaḥ* ||

[79] Also cited at Hem 31, DS 26, and DV 1.39.

always have a specific recipient, whereas public works, such as wells and parks, do not. In other words, when a person gives a gift, he necessarily gives it *to* someone, who then becomes its owner. But when a person constructs a public work or *utsarga*, it then becomes public property and, therefore, has no particular owner. In this way, an *utsarga* lacks one crucial element of a proper gift (*dāna*): It does not create another's ownership of a property. Consequently, all—or at least much—of the general public has a right to enjoy an *utsarga*, unlike a *dāna*. Thus, in a real sense an *utsarga* is a gift to a large group of recipients without the typical Dharmaśāstric concern for their particular qualities. Moreover, within the *dānanibandhas* common forms of *utsarga* include hospitals, wells, refuges, and the like, all of which supply people's basic material needs. Hence, in two crucial respects they are similar to gifts to the needy (although the literature does not treat them as such). First, they eschew rules regarding proper and improper recipients. Second, they for the most part provide only certain basic material needs and never far exceed them. Significantly, however, in marked contrast to gifts to the needy, the construction of various public works (*utsarga*) comprises an important topic in most *dānanibandhas*.[80] For instance, the *Dānakāṇḍa* dedicates four of its twenty-two chapters (17, 20–22) to the treatment of *utsargas*. Hence, despite the fact that the archetypal recipient within Dharmaśāstra is a virtuous Brahmin, the practice of charity in the form of *utsargas* plays a significant role in Brahmanical literature on gifting. And this point is important, because it shows that the *dānanibandha*s cannot simply be reduced to an attempt by Brahmins to garner patronage for themselves.

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[80] Among the early *dānanibandhas*, the sole exception to this is the *Dānasāgara*, which intentionally ignores certain major *utsargas*, but not all of them. See footnote 14.

5. The Gift

Although thus far I have treated the *dānanibandhas* as presenting a Brahmanical *theory* of the gift, in an important sense this treatment distorts the true character of these texts, for they consist more of specific descriptions of various gifts than of general reflections on the nature of donors, recipients, gift-objects, etc. Hence, it is perhaps more accurate to describe the *dānanibandhas* as instruction manuals than theoretical treatises, although neither description is wholly satisfactory. The point I wish to make here is that rather than being strictly or even largely theoretical, the Brahmanical literature on *dāna* has a markedly practical side. The number of inscriptions from medieval India that attest to the actual performance of specific gifts prescribed in the *dāna* literature provides clear testimony of this.[81] Moreover, these works are not theoretical in the sense that they are not primarily concerned with delineating the principles through which gifting operates. Instead, they are more concerned with explaining how to perform certain ritual gifts. Thus, sections detailing the performance of gifts of various types comprise the bulk of each of the *dānanibandhas*.

Furthermore, the different gifts described in the *dānanibandhas* are extremely heterogeneous, so much so that it is impossible to discuss them all in the space of this study. In terms of ostentation, they range from very modest gifts to extraordinarily lavish ones. On one end of this spectrum are gifts of food, water, clothes, and the like, which involve relatively little wealth and simple rituals. On the other are the so-called "Great

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[81] For a list of inscriptions that record the performance of various *mahādānas*, see Aiyangar (1941: 103–05) and Kane (1968, II: 869–70). In addition, Talbot (2001: 89) mentions that "Several Andhra kings of the fourteenth and fifteenth claimed to have followed Hemadri's injunctions in extending generous patronage to brahmans." Moreover, several inscriptions of Govindacandra, patron of the *Dānakāṇḍa*, describe his grandfather Candradeva as follows: ". . . [he] who constantly giving the twice-born gold equal [in weight] to himself, marked the earth with scales by the hundreds" (*hemātmatulyam aniśaṃ dadatā dvijebhyo yenāṅkitā vasumatī śataśas tulābhiḥ*). See, for instance, *Journal of the Bihar and Orissa Research Institute* XIX, p. 236 (lines 5–6) and *Indian Antiquary* XVIII, pp. 11 (line 4) & 16 (line 5). This is a clear allusion to the balance-gift.

Gifts" (*mahādāna*) and "Mountain Gifts" (*parvatadāna*), which entail the expenditure of massive wealth and the performance of elaborate rituals. In addition, there are several important gifts—most notably, the gift of safety (*abhayadāna*) and the gift of knowledge (*vidyādāna*)—that fundamentally differ from all other types of prestation.[82] Thus, here I will only attempt to describe the general features of the prescribed objects, times, places, and rituals for gifts within Dharmaśāstric literature and largely omit the numerous and interesting exceptions with which this literature abounds.

The *dānanibandhas* prescribe a truly vast array of gift-objects, including such things as cows, elephants, slaves, clothes, grain, water, sesame seeds, gold, land, antelopes' skins, and books, to name just a few. They even enjoin the construction of certain special objects for the express purpose of gifting. In fact, the two most important categories of gift within the *dānanibandhas* are generally of this type: A) the "Mountain Gifts" (*parvatadāna*), all of which consist of mountain-like mounds of valuable substances, such as grain or sugar, equipped with other riches; and B) the "Great Gifts" (*mahādāna*), most of which involve specially constructed gift-objects, such as a Golden Horse-Drawn Chariot (*hiraṇyāśvaratha*) or Wish-Granting Vines (*kalpalatā*). Indeed, Brahmanical texts prescribe the gift of so many different objects that it is most effective to discuss the objects that they prohibit a person from giving and to simply regard everything else as permissible, if not explicitly enjoined.

In general, the *dānanibandhas* prohibit giving three kinds of objects. First, they prohibit giving objects that are essential to the basic welfare of a person's family.[83]

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[82] See pages 12–13.

[83] See, for instance, KSm 640 [= DK 2.4, Hem 44, DS 42, and DV 1.57, 62]:

> The following constitutes "what may be given": whatever wealth a person owns beyond what is necessary to support his family, with the exception of his house and his entire property. Anything other than this constitutes "what may not be given."
> *sarvasvagṛhavarjaṃ tu kuṭumbabharaṇādhikam* |

Second, they prohibit giving objects over which a person does not have proper or complete control, such as wealth that has been deposited with him, that he has promised to another, or that is jointly owned.[84] Third, they prohibit giving objects that are seriously flawed in some way, such as used clothing, an old bull, etc.[85] Other restrictions beyond this tend to be fairly limited in scope. For example, one is not supposed to give precious metals to ascetics[86] or cow's milk, gold, a field, etc. to Cāṇḍālas.[87] Thus, on the whole the Brahmanical literature puts relatively few limitations on what may qualify as a proper gift-object. However, as I have stated, it does place special emphasis on lavish and elaborately ritualized gifts and, therefore, directs its attention primarily toward wealthy patrons.[88] Hence, the Dharmaśāstric treatment of gift-objects—like that of other aspects of the gift—appears to reflect the interests of its Brahmin/recipient composers, for its general message seems to be that one may give almost anything, but more is better. Importantly, however, the literature does emphasize that a person should not give so much that it is detrimental to his family—a restriction that may stem both from the authors' compassionate concern and from their desire to avoid the appearance of avarice.

Within the Dharmaśāstric literature, the proper time for giving a gift constitutes a major topic of discussion. For instance, the *Dānakāṇḍa* devotes two entire chapters to the subject (14–15). The general idea that emerges from an examination of this literature is that a person should give a gift at a time that is deemed auspicious in order to augment its unseen rewards. Importantly, the *dānanibandhas* rarely mention times when it is actually

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yad dravyaṃ tat svakaṃ deyam adeyaṃ syād ato 'nyathā ||

[84] See DK 2.6–7 [= Hem 50, DS 42, and DV 1.63] and the relevant commentaries.
[85] See DK 2.15 [= Hem 50, DS 43, and DV 1.62–63] and the relevant commentaries.
[86] DK 2.19 [= Hem 53, DS 43, and DV 1.63].
[87] DK 2.22 [= Hem 53 and DV 1.63].
[88] See pages 32–33.

prohibited to give.[89] Instead, they focus overwhelmingly on times when it is especially meritorious to do so. The phrase, "When an auspicious day arrives. . ." (*puṇyaṃ dinam athāsādya*), that frequently begins descriptions of the Great Gifts (*mahādāna*)[90] in the *Matsya Purāṇa* shows that choosing an auspicious time was considered a standard part of the gifting ritual. Significantly, this sharply contrasts with the data found in Raheja's (1988: 49) modern ethnography of the North Indian village of Pahansu, whose inhabitants offer gifts on notably inauspicious occasions in order to ward off the ensuing evil.

With regard to what precise times are deemed auspicious for gifting, the Brahmanical literature has a great deal to say. Indeed, the treatment of time within the *dānanibandhas* amounts largely to a simple listing of the different times that are particularly meritorious for giving gifts. Broadly speaking, such times can be divided into two categories. On the one hand, there are times that are generically auspicious for all—or at least most—gifts. These include times that are determined both by the movements of celestial bodies (e.g., solstices, equinoxes, eclipses, etc.) and by human activities (e.g., sacrifices, weddings, festivals, etc.).[91] On the other hand, there are astrologically determined times that are especially auspicious for particular gifts. For example, according to *Viṣṇu Smṛti* 90.9, the day of the full moon in the month of Caitra is an auspicious time for giving variegated clothes. Such times and their appropriate gifts comprise the subject of the chapters entitled *tithidāna* ("Gifts According to Lunar Days") and *nakṣatradāna* ("Gifts According to Constellations") in the various *dānanibandhas*.[92]

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[89] An exception to this is DV 1.82–83.

[90] MP 274.25, 275.2, 276.2, 277.2, 278.2, 280.2, 281.2, 282.2, 283.2, 286.2, 287.2, 288.2, 289.2 [= DK 4.1.18, 4.2.2, 4.3.2, 4.4.2, 4.5.2, 4.7.2, 4.8.2, 4.9.2, 4.10.2, 4.13.2, 4.14.2, 4.15.2, 4.16.2].

[91] See, for instance, the introduction to the discussion of the *mahādānas* at MP 274.19–23 [cited at DK 4.1.13–16, Hem 168, DS 71–72, and DV 1.163].

[92] DK 14.1–15.32 [= Hem 849–81, DS 583–642, and DV 3.246–51, 253].

The exact logic underlying the selection of auspicious times within the literature is generally difficult to discern. Nevertheless, it is worth noting that the importance of astrology in determining auspicious times for gifting may serve Brahmanical interests by imbuing gifts with an enhanced mystique and by requiring the technical knowledge of astrologers, most of whom were presumably Brahmins. Moreover, there is at least one discernible principle behind the selection of certain auspicious times: Gifts are most auspicious when their objects are most rare. Devala express this point rather clearly in the following verse:

> The best time and place for giving a gift are whenever and wherever something is rare, and not otherwise.
> *yatra yad durlabhaṃ dravyaṃ yasmin kāle 'pi vā punaḥ* |
> *dānārhau deśakālau tau syātāṃ śreṣṭhau na cānyathā* || [DK 1.16][93]

This basic principle that rarity augments merit would appear to explain why gifts of fuel and kindling are particularly auspicious in the winter month of Māgha (January-February)[94]; and why the gift of water is particularly auspicious in the summer month of Jyaiṣṭha (May-June).[95]

As this verse of Devala also suggests, the theoretical principle that rarity increases a gift's otherworldly benefit applies not only to considerations of time, but also to considerations of place. In other words, it is more meritorious to give an object in a place where it is rare than in a place where it is common. Likewise, it is especially meritorious to give gifts at places that are deemed auspicious. According to textual sources, these include primarily an array of pilgrimage sites (*tīrtha*), but also temples, cow-pens, rivers, etc.[96] However, the *dānanibandhas* devote far less space to discussing the proper places

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[93] Also cited at Hem 15, DS 30, and DV 1.17.
[94] See VāmP 68.23 [= DK 4.2.25, Hem 885, DS 571, and DV 3.257].
[95] See VāmP 68.27 [= DK 4.2.29, Hem 885, DS 573, and DV 3.257].
[96] See, for instance, DK 4.1.13–16, 4.17.14–15, 11.12, and 19.77–79.

for gifting than they do to discussing the proper times. For instance, within the *Dānavivekoddyota* there is only a single section dedicated to treating the appropriate places for offering gifts and this takes up only four printed pages. By contrast, the various sections in this work that detail the proper and improper times for gifting take up over fifty pages.[97]

Within the Brahmanical literature, the prescribed setting for the more elaborate gifts, i.e., the Great Gifts and the Mountain Gifts, is an outdoor pavilion (*maṇḍapa*) especially constructed for the gifting ritual. In this regard, these gifts resemble earlier Vedic rites, which were also performed at specially constructed outdoor sites. Significantly, gifts of this type differ from those gifts associated with ancient Indian hospitality in that they do not take place at the giver's home and, thus, are not offered to "guests" (*atithi*).[98] Indeed, the gifting literature as a whole appears quite dissociated from the institution of hospitality, for it generally imagines a scenario where people seek out a worthy recipient and offer him gifts. In fact, it even enjoins people to do so, as in the following verse of Bṛhaspati:

> In the Kṛta Yuga, a donor goes to the recipient and gives; in the Tretā Yuga, a donor gives a gift in his home; in the Dvāpara and Kali Yugas, a recipient begs, but in the Kali Yuga, the recipient must also pursue the donor.
> *kṛte pradīyate gatvā tretāyāṃ dīyate gṛhe* |
> *dvāpare prārthayati ca kalau cānugamānvite* || [DK 1.63][99]

This shows that according to Dharmaśāstric theory, the ideal donor of the utopian Kṛta Yuga takes more initiative in the act of giving than the comparatively passive host-like donors of more degenerate ages. Thus, by implication this verse exhorts modern-day donors to be more than mere hosts and to actively pursue recipients.

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[97] Compare DV 1.74–77 with DV 1.78–100 and 3.246–62.
[98] For a discussion of hospitality and the related practice gift-giving in ancient India, see Jamison (1996).
[99] Also cited at Hem 89.

Moreover, the Brahmanical literature on *dāna* treats at length the various rituals by means of which one should deliver gifts to recipients. Indeed, except for the *Dānakāṇḍa*, all of the extant *dānanibandhas* contain sections on *prayoga* ("practice") that provide detailed prose descriptions of how one should go about performing many of the more lavish gifts. Unfortunately, the details of these rituals are too numerous, intricate, and diverse to discuss fully here. The subject certainly merits independent study. Furthermore, it is unclear to what extent these gifting rituals are expected of more modest and/or spontaneous gifts. For instance, it is highly doubtful that the simple gift of food was ever supposed to require the construction of a pavilion, the appointment of officiating priests, etc. Indeed, it may have demanded nothing more than the donor pouring out some water to purify the transaction.[100] Therefore, it is impossible to speak of a standard Brahmanical ritual for gifting. Perhaps, the closest to this that our textual sources come is the ritual prescribed for the "balance-gift" (*tulāpuruṣadāna*), which is the single most important gift within the *dānanibandhas* and the archetype for at least the other fifteen Great Gifts (*mahādāna*). Thus, in order to give some idea of the more elaborate Brahmanical gifting rituals, I will briefly describe the performance of this gift, for which the principal source is chapter 274 of the *Matsya Purāṇa*.[101]

A person who resolves to offer the balance-gift must first select an auspicious time and place at which to perform the gifting ritual. Then, at the chosen place and time, he must have Brahmins recite certain benedictory phrases and declare the day to be auspicious. The technical term for this act is *puṇyāhavācana* (literally the "announcing of an auspicious day"). Then the sacrificer (*yajamāna*), which is the term generally used to

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[100] See, for instance, ĀpDh 2.9.8 [= DK 1.69, Hem 92, and DS 48]: "All gifts should be preceded by the pouring of water" (*sarvāṇy udakapūrvāṇi dānāni*).

[101] For an interesting analysis of this text and the balance-gift more generally, see Inden (1979).

refer to the donor, should have a pavilion constructed; and this pavilion must possess the following things:

- Four entrances: These should each be equipped with wooden archways and two pots that have been furnished with perfumes, incense, clothes, and jewels.
- A large Vedic-style altar (*vedi*): This should be located in the centre of the pavilion and have a wooden archway in the middle of it.
- Four specially built fire-pits (*kuṇda*): One of these should be located in each of the cardinal directions; and they should all be furnished with the appropriate materials for making sacrificial offerings.
- A second smaller Vedic-style altar: This should be located in the Northeast and used for the special worship of various gods, including particularly the planets and their presiding deities (*adhidevatā* and *pratyadhidevatā*).
- A large balance: This should be constructed in the middle of the large altar, have a canopy erected over it, and be lavishly decorated.

After having these things constructed, the sacrificer should appoint one preceptor (*guru*), eight officiating priests (*ṛtvij*), and eight prayers (*jāpaka*) to take part in the gifting ritual. They should all, of course, be learned Brahmins. Moreover, everyone who participates in the ritual, including the sacrificer, should be fasting throughout.

Significantly, the eight officiating priests should include two representatives of each of the Vedas, i.e., two Ṛgvedins, two Yajurvedins, two Sāmavedins, and two Atharvavedins. The sacrificer should station the Ṛgvedins at the fire-pit in the East, the Yajurvedins at the fire-pit in the South, the Sāmavedins at the fire-pit in the West, and the Atharvavedins at the fire-pit in the North. There each pair of Brahmins should offer oblations to a long list of deities while reciting the appropriate mantras of their own Veda. Afterwards, music should be played and the preceptor should summon the eight

World-Protectors (*lokapāla*) by reciting a list of mantras given in the *Matsya Purāṇa* (274.42–54). At this point, the sacrificer should give golden ornaments, clothes, etc. to each of the officiating priests and twice as much to the preceptor. Then the eight prayers (*jāpaka*) should recite the Vedic Śāntikādhyāya hymn (*Ṛgveda* 7.35.1) in every direction. This concludes what is called the preliminary consecration (*adhivāsana*).

Next, the learned Brahmins officiating the rite should bathe the sacrificer. He should then don a set of white clothes, circumambulate the balance three times while holding flowers in the standard gesture of salutation, and address it with several mantras given in the *Matsya Purāṇa* (274.59–64). Thereafter, at an auspicious moment, he should don a set of armor, take up a sword and shield, bedeck himself with all sorts of ornaments, circumambulate the balance one last time, and ascend one of its scales. Then, on the opposing scale, the Brahmins should pile gold until it equals or even exceeds the weight of the sacrificer. Once all the gold is piled on, the sacrificer should address the balance once more with mantras from the *Matsya Purāṇa* (274.69–70). After this, he should descend from the scale, pour out some water, and give one half of the gold to the preceptor and the other half to the officiating priests. In addition, he should grant them all excellent villages. Finally, with their permission, he may honor other people—both Brahmins and non-Brahmins—with various gifts. According to the *Matsya Purāṇa*, a person who gives such a gift will experience a blissful existence in heaven for many billions of years.

CONCLUSION

I have here attempted a broad analysis of the theory of the gift reflected in the early *dānanibandhas*. During this process, I have addressed an array of issues, some of them relatively tangential and some of them crucially important to what is in my opinion a

proper understanding of the Brahmanical theory of *dāna*. Thus, by way of conclusion, I would like to draw attention back to what I see as the three cornerstones of this theory, all of which can only be fully appreciated by reference to the social positioning of the theory's authors.

The first of these cornerstones is the notion of *adṛṣṭārtha*, "unseen purpose," which Mīmāṃsā—the Brahmanical system of hermeneutics—holds to be a defining characteristic of *dharma*. This notion is crucial to a proper understanding of the Dharmaśāstric theory of *dāna*, because it is employed to fundamentally connect the soteriological benefits of a gift with the absence of mundane reciprocity between donor and recipient. Therefore, since the Brahmins who created this theory clearly self-identified primarily as recipients, it provides an excellent means for them to justify why they can and, indeed, must receive gifts without reciprocating them. It, moreover, provides a justification for the prescription of the elaborate and seemingly esoteric rituals that comprise the bulk of the *dānanibandhas*.

The second cornerstone of the Brahmanical theory of gifting is the notion of *pātra*, "proper recipient," on which all the *dānanibandhas* wax at great length. This notion is important, because the concept of *adṛṣṭārtha* by itself does not explain why gifts must be given to Brahmins in order to yield their full soteriological benefits. Thus, it was necessary to establish the principle that the merit of a gift is proportionate to the virtue of its recipient and to stress that the most virtuous sort of person is a learned Brahmin. This is the essential thrust of the long discussions of *pātras* within the *dānanibandhas*.

The third and final cornerstone of the Brahmanical theory of *dāna* is *śraddhā*, a term which in the *dānanibandhas* denotes both faith in the unseen rewards of prescribed Brahmanical rites and a spirit of generosity. In order to fully appreciate the importance of this concept, it is essential to keep in mind that *śraddhā* is basically the only quality of a

proper donor that is stressed within the Dharmaśāstric literature. Again, one can easily interpret this exclusive stress on *śraddhā* as a reflection of Brahmanical interests. To begin with, it would appear to be in the interest of Brahmin recipients to have a very inclusive definition of a proper donor. Thus, it is easy to explain why *śraddhā* is almost the only quality that the texts require of those who would give. Moreover, in the sense of "faith in unseen rewards," it is a necessary conviction for donors to possess so that they will participate in the Brahmanical system of gifting, which after all, centers on the notion of a gift's "unseen purpose" (*adṛṣṭārtha*). Lastly, in the sense of "spirit of generosity," *śraddhā* ensures both that donors will give to the fullest extent and that they will not hold the recipients in contempt, which has long been a real possibility in traditional South Asian society.

When taken together, I believe that these three concepts—*adṛṣṭārtha*, *pātra*, and *śraddhā*—constitute the most fundament elements of the theory of the gift expressed in the *dānanibandhas*. By saying this, I mean neither to deny the heterogeneous nature of these texts nor to suggest that everything they contain can somehow be reduced to one or another of these concepts. To the contrary, as compendia of Brahmanical scriptures written over a wide geographical area and a vast span of time, the *dānanibandhas* almost certainly have no true essence. Instead, by focusing on these three concepts, I wish simply to provide a basic and useful framework for understanding the theory of the gift that certain Veda-knowing Brahmins of pre-modern India constructed to explain, prescribe, and justify their livelihood, as recipients of *dāna*.

The *Dānakāṇḍa* of the *Kṛtyakalpataru*

As its title suggests, the *Dānakāṇḍa*, which literally means the "Book on Gifting," is a work about the giving of gifts. In fact, of the numerous extant works that deal exclusively with *dāna* (the Sanskrit term for "gift/giving"), the *Dānakāṇḍa* is almost certainly the oldest. This is not to deny that many older texts exist that have a great deal to say about *dāna*. They most definitely do and, indeed, the *Dānakāṇḍa* consists largely of quotations from them. However, it appears to be the first text from South Asia to focus solely on gifting, although many others came after. The reason for this is that the *Dānakāṇḍa* is among the earliest examples of the *nibandha* genre, which becomes popular throughout India in subsequent centuries. As part of the Dharmaśāstra tradition, this genre is concerned with *dharma*, a word used in this context to denote "law" in a broad sense, including practically all aspects of traditional Hindu life. To be more precise, *nibandhas* focus on specific topics that fall within the broad category of dharma, for instance, the householders' stage of life (*gṛhasthāśrama*) or penance (*prāyaścitta*). In particular, they draw together relevant passages from authoritative scriptures (*smṛti* and *śruti*), arrange them in some order, and comment on them, as their authors see fit. Significantly, they differ from commentaries (*bhāṣya*)—which begin to appear earlier—in that they do not consistently follow a single root-scripture and, thus, are not forced to cover a wide variety of topics. Consequently, the development of this genre for the first time enabled authors to focus entirely on one specific subject within Dharmaśāstra.

However—again, as its title suggests—the *Dānakāṇḍa* is not an isolated text, but rather just one section of a much larger *nibandha*: the *Kṛtyakalpataru*, in which it is the fifth of fourteen *kāṇḍas* ("books"). In order, the names of these *kāṇḍas* are: 1.

Brahmacārikāṇḍa ("Book on Students"), 2. *Gṛhasthakāṇḍa* ("Book on Householders"), 3. *Niyatakālakāṇḍa* ("Book on Daily Rituals"), 4. *Śrāddhakāṇḍa* ("Book on Rites to the Ancestors"), 5. *Dānakāṇḍa* ("Book on Gifting"), 6. *Vratakāṇḍa* ("Book on Vows"), 7. *Pūjākāṇḍa* ("Book on Worship"), 8. *Tīrthakāṇḍa* ("Book on Pilgrimage"), 9. *Pratiṣṭhā-kāṇḍa* ("Book on Consecrating Images"), 10. *Śuddhikāṇḍa* ("Book on Purification"), 11. *Rājadharmakāṇḍa* ("Book on Royal Dharma"), 12. *Vyavahārakāṇḍa* ("Book on Judicial Procedure"), 13. *Śāntikāṇḍa* ("Book on Propitiatory Rites"), 14. *Mokṣakāṇḍa* ("Book on Liberation").[102] From this list it should be obvious that the *Kṛtyakalpataru* is a massive work and a virtual encyclopedia of Brahmanical scriptures relating to dharma. Moreover, it is significant as possibly the earliest extant *nibandha* and certainly as a work that exerted great influence on many of the later *nibandhas*.

1. PROVENANCE OF THE TEXT

Information regarding the authorship of the *Kṛtyakalpataru* comes primarily from two sets of sources. First, there are the introductory verses that begin the various kāṇḍas. Most kāṇḍas have one such verse, but the *Pratiṣṭhākāṇḍa* has none and the *Brahmcāri-kāṇḍa* has sixteen, since it is the first of the fourteen *kāṇḍas* and, thus, introduces the work as whole. Moreover, there is as yet no printed edition of the *Pūjākāṇḍa*, so the details of that work's introduction remain a mystery.[103] Second, there are the colophons found at the end of every kāṇḍa except for the *Brahmacārikāṇḍa*, the printed edition of which (Aiyangar 1948) is based upon a single faulty manuscript. Taken together, these

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[102] I base the names given for the various books of the *Kṛtyakalpataru* upon the available printed editions. However, there are no printed editions of the *Pūjākāṇḍa* and the *Śāntikāṇḍa*. Thus, here I rely upon Aiyangar (1941: 18).

[103] Note: Although there is also no printed edition of the *Śāntikāṇḍa*, Aiyangar (1941: 51) cites the first verse of this work in his introduction to the *Dānakāṇḍa*.

two sets of sources yield some pieces of fairly certain knowledge about the composition of the *Kṛtyakalpataru*.

To begin with, the introductory verses and colophons unanimously identify the work's author as Lakṣmīdhara. In addition, most of the colophons describe him as a *mahāsāṃdhivigrahika*, "great minister of peace and war," and the son of Hṛdayadhara.[104] I know of no reason to doubt the accuracy of these descriptions. Unfortunately, however, it is not clear precisely what a *mahāsāṃdhivigrahika* was, although the term certainly denotes a high-ranking minister of some sort. With regard to Hṛdayadhara, Lakṣmīdhara's father, we also lack any detailed information. Aiyangar (1941: 8) asserts that like Lakṣmīdhara, he was a *mahāsāṃdhivigrahika*, but cites no evidence for this. Kane (1968, I: 685), by contrast, argues that he held no such office, since his son would surely have mentioned it if he had. Regrettably, both claims have nothing to support them other than pure speculation and can be easily dismissed. In fact, probably the only reasonable assumption we can make about Hṛdayadhara is that he was an educated Brahmin, for his son was an important minister and composed a lengthy treatise in Sanskrit.

Beyond this, we have access to a single crucial piece of information regarding Lakṣmīdhara: He served as minister under a king named Govindacandra. This fact is mentioned in the introductory verses of the *Brahmacārikāṇḍa* and the *Rājadharmakāṇḍa*, as well as in several colophons.[105] Furthermore, the *Brahmacārikāṇḍa* describes king Govindacandra as a ruler of Benares (*kāśyadhipa*)[106] and claims that he both threatened

[104] For instance, see the *Gṛhasthakāṇḍa*, *Niyatakālakāṇḍa*, *Śuddikāṇḍa*, *Rājadharmakāṇḍa*, *Vyavahāra-kāṇḍa*, and *Mokṣakāṇḍa*.
[105] Ibid.
[106] *Brahmacārikāṇḍa* verse 16 (Aiyangar 1948: 4).

the kingdom of Bengal[107] and defeated an unspecified Muslim ruler (*hammīra*) in battle.[108] These details make all but certain the identification of Govindacandra with the twelfth-century Gāhaḍavāla king of the same name, for the following inscriptional sources praise him in strikingly similar terms:

> From him [= Madanapāla], Viṣṇu was born again on earth, the sole being capable of protecting the world, told by Śiva to save Benares from the wicked *turuṣka* champion. His name is renowned as "Govindacandra."
> *vārāṇasīṃ bhuvanarakṣaṇadakṣa eko*
> *duṣṭā[t] turuṣkasubhaṭād avituṃ hareṇa* |
> *ukto hariḥ sa punar atra babhūva*
> *tasmād govindacandra iti prathitābhidhānaḥ* ||[109]

> He [= Govindacandra] is terrifying when he smashes the temples of a host of the most irresistible and massive elephants of Bengal. With the playfulness of fighting his unequal, he repeatedly forces the *hammīra* to cast aside his enmity. And he is skilled at acquiring land, which is marked by the scratches of his horses' constantly wandering and cavorting hooves. That wish-granting tree is victorious in this world!
> *durvārasphā[ra]gauḍadviradavaraghaṭāku[m]bhanirbhedabhīmo*
> *hammīraṃ nyastavairaṃ muhur asamaraṇakrīḍayā yo vidhatte* |
> *[ś]a[ś]vatsaṃcārivalgatturagakhurapuṭollekhamudrāsanā[tha]*
> *kṣoṇī[s]vīkāradakṣaḥ sa iha vijayate prārthanākalpavṛkṣaḥ* ||[110]

The first of these verses comes from an undated inscription of Kumāradevī, who identifies herself as a wife of the Gāhaḍavāla king Govindacandra; the second comes from a land-grant inscription of Govindacandra himself and is dated to the year 1109. The word *turuṣka* in the first verse undoubtedly carries the same connotation of affiliation with Islamic civilization as the word *hammīra*, which occurs in the second

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[107] *Brahmacārikāṇḍa* verse 4: *śrīmanmānavavāsavaḥ sa vijayī govindacandro 'sti yaḥ krīḍātarjitagauḍa-garjitabhayastambhībhava[tpārthivaḥ]*, "There is a victorious and illustrious lord of men named Govindacndra, who petrified kings with fear on account of the screams of Bengal when he playfully threatened it" (Aiyangar 1948: 2).

[108] *Brahmacārikāṇḍa* verse 7: *asamasamarasaṃpallampaṭaḥ śauryabhājām avadhir avadhi yuddhe yena hammīravīraḥ*, ". . . by whom [= Govindacandra] the mighty *hammīra*, the paragon of the brave, who longed for the good fortune of unequal combat, was slain in battle" (Aiyangar 1948: 2).

[109] *Epigraphia Indica* IX, p. 324.

[110] *Indian Antiquary* XVIII, p. 16.

verse, as well as the *Brahmacārikāṇḍa*. Hence, the description of Govindacandra in these inscriptions closely matches that found in the *Kṛtyakalpataru* and we can, thus, confidently identify Lakṣmīdhara's patron as king Govindacandra of the Gāhaḍavāla dynasty.

Importantly, this identification means that Lakṣmīdhara must have written the *Kṛtyakalpataru* in central North India, as Govindacandra's rule was essentially confined to this area (Tripathi 1959: 309–12). More specifically, since he was a high-ranking minister of Govindacandra, he probably wrote it in whatever city served as the royal capital. And evidence indicates that this was one of two cities: Benares or Kanauj. As we have seen, the *Kṛtyakalpataru* refers to Govindacandra as king of Benares (*kāśyadhipa*) and the Kumāradevī inscription alludes specifically to his role as protector of that city. Thus, he may have chosen it as his capital, especially considering its unparalleled sanctity within the Hindu tradition. However, the Gāhaḍavāla kings, including Govindacandra, seem to have been more closely associated with the city of Kanauj (Sanskrit: *kanyakubja* or *gādhipura*), which Govindacandra's grandfather, Candradeva, first conquered.[111] The fact that the contemporaneous historical poem *Śrīkaṇṭhacarita*[112] describes Govindacandra as the "king of Kanauj"—rather than the "king of Benares"—illustrates this point nicely. Thus, Lakṣmīdhara may well have lived and written in that city.

As regards the date of the *Kṛtyakalpataru*, it is clear that since Lakṣmīdhara wrote under the patronage of Govindacandra, establishing the period of his reign will be of

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[111] The following phrase occurs in many of Govindacandra's inscriptions: *nijabhujopārjitaśrīkanyakubjādhipatyaśrīcandradeva*, "illustrious Candradeva who with his own arms attained lordship over illustrious Kanauj." For instance, see *Epigraphia Indica* II, p. 362 (lines 10–11), IV, p. 100 (line 11–12), *Journal of the Bihar and Orissa Research Institute* XIX, p. 237 (lines 11–12), and *Indian Antiquary* XVIII, p. 16 (line 10).

[112] *Śrīkaṇṭhacarita* 25.102: *anyaḥ sa suhalas tena tato 'vandyata paṇḍitaḥ | dūto govindacandrasya kānyakubjasya bhūbhujaḥ*, "Then he saluted another learned scholar, named Suhala, who was the delegate of Govindacandra, the king of Kanauj." For the dating of this poem, see Bhatt (1973: 24) and Mandal (1991: 42–43)

immense value. Fortunately, the epigraphic record makes it possible to do this within relatively narrow dates, for the earliest known inscriptions that mention Govindacandra as king are dated to 1114[113] and his oldest known inscription is dated 1154.[114] Hence, Govindacandra clearly must have ruled during this period. Of course, it is quite possible that his reign extends a number of years before and after these dates. However, it could not go back prior to 1109, since the aforementioned inscription of that year[115] states that it was made during the reign of Govindacandra's father, Madanapāla;[116] nor could it extend beyond 1168, for an inscription dated to that year records a land-grant of king Vijayacandra, Govindacandra's son and successor.[117] Consequently, it is all but certain that the *Kṛtyakalpataru* was written between 1109 and 1168. Significantly, this makes the *Dānakāṇḍa* the oldest extant *dānanibandha*, as the next oldest, the *Dānasāgara*, claims in its colophon to have been written in 1169 (Bhattacharya 1953: 722).

Unfortunately, there are no reliable means of narrowing down the date of the *Kṛtyakalpataru* beyond this. Nevertheless, both Aiyangar (1941: 21–45) and Kane (1968, I: 693–96)—the only other scholars to have attempted dating the text—argue that Lakṣmīdhara must have written his *nibandha* during a limited period of Govindacandra's reign. Perhaps unsurprisingly, their arguments run counter to each other. The primary reason for this is that their opinions differ regarding the date of the *Kṛtyakalpataru* relative to the *Mitākṣarā*, Vijñāneśvara's commentary on the *Yājñavalkya Dharmaśāstra*. In the *Mitākṣarā*'s concluding verses, Vijñāneśvara claims to have written during the reign of the Cālukya king Vikramāditya, who ruled from 1076 to 1126 (Kane 1968, I:

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[113] *Epigraphia Indica* IV, pp. 101–03 and *Journal of the Bihar and Orissa Research Institute* XIX, pp. 233–38.
[114] *Epigraphia Indica* IV, pp. 116–17.
[115] See endnote 9.
[116] *Indian Antiquary* XVIII, pp. 14–19 (note lines 10–11).
[117] *Epigraphia Indica* IV, pp. 117–20.

607–10). Thus, the work is roughly contemporaneous with the *Kṛtyakalpataru*. Moreover, the two works share a number of identical passages such that either a) one must borrow from the other or b) both must borrow from a third common source.[118] Hence, there is undoubtedly a connection between the *Mitākṣarā* and the *Kṛtyakalpataru*, but the exact nature of this connection is unclear.

Aiyangar (1941: 35–45) concludes that the *Mitākṣarā* borrows from the *Kṛtyakalpataru* based upon the following arguments. First, Lakṣmīdhara must have composed the *Kṛtyakalpataru* early in Govindacandra's reign, since its introductory verses nowhere refer to the king's accomplishments later in life. Second, the *Mitākṣarā* must have been written after 1118, since one of its closing verses[119] describes Vikramāditya's sovereignty as extending from east coast to west and as far as South as Rāmeśvara and this could only refer to the Cālukya realm after 1118. Third, the word *kalpalatikā* ("Wish-Granting Vine") in the following line of the *Mitākṣarā* may allude to the *Kṛtyakalpataru*:

> May this triad [= the city of Kalyāṇa, king Vikramāditya, and Vijñāneśvara] endure for a Kalpa like the Wish-Granting Vine (*kalpalatikā*).
> *ākalpaṃ sthiram astu kalpalatikākalpaṃ tad etat trayam* |[120]

All three of these arguments rest on extremely shaky grounds. The first is essentially an argument from absence and relies upon the dubious assumption that we can safely guess

[118] For a partial list of these passages, see Kane (1968, I: 693–94).

[119] See *Mitākṣarā* (on YDh 3.334):

ā setoḥ kīrtirāśe raghukulatilakasyā ca śailādhirājād
ā ca pratyakpayodheś caṭulatimikulottuṅgariṅgattaraṅgāt |
ā ca prācaḥ samudrān natanṛpatiśiroratnabhābhāsurāṅghriḥ
pāyād ācandratāraṃ jagad idam akhilaṃ vikramādityadevaḥ ||

May lord Vikramāditya, whose feet shine with the radiance of jewels on the heads of bowed kings, protect this entire world up to the moon and stars, from the massively famous bridge that is the forehead-ornament of the Raghu lineage to the Himālayas and from the Western Ocean, whose lapping waves rise up with schools of gamboling whales, to the Eastern Sea!

[120] *Mitākṣarā* on YDh 3.334.

precisely what Lakṣmīdhara would have said about his patron. The second argument assumes that Vijñāneśvara's description of Vikramāditya alludes to historical reality and is not mere panegyric. But this assumption is highly questionable, especially since the *Mitākṣarā* also describes Vikramāditya's rule as extending to the Himālayas,[121] which it certainly never did. Lastly, one can safely disregard the third argument, as there is absolutely no reason to believe that the word *kalpalatikā* ("Wish-Granting Vine") in the *Mitākṣarā* actually alludes to Lakṣmīdhara's *Kṛtyakalpataru*.[122] Thus, there is little or no merit in Aiyangar's arguments that the *Mitākṣarā* borrowed from the *Kṛtyakalpataru* (although there is nothing to rule out the possibility that it did so).

In opposition to Aiyangar (1941: 21–45), Kane (1968, I: 693–96) argues that the *Kṛtyakalpataru* is more likely to have borrowed from the *Mitākṣarā* than vice versa. To this end, he surmises based solely upon the absence of contrary evidence that Lakṣmīdhara first came to the attention of Govindacandra after he ascended to the throne in 1114. And if this is true—Kane argues—Lakṣmīdhara could not have risen to the rank of *mahāsāṃdhivigrahika* ("Great Minister of Peace and War"), performed the ministerial services he claims, and found the leisure time to compose a large *nibandha* prior to 1125–1130, which is after the latest reasonable date for the *Mitākṣarā*. This argument, however, amounts to pure speculation. Kane (1968, I: 693–95) also argues that the *Kṛtyakalpataru* likely borrows from the *Mitākṣarā*, because when one compares the parallels between

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[121] See endnote 18.

[122] On this point, Kane (1968, I: 611) agrees. Significantly, Aiyangar (1941: 59) also claims, "The *Dānasāgara* of Ballāla Sena. . . refers to the *Kalpataru*." However, he provides no evidence to support this assertion. Presumably, as Bhattacharya (1953: xviii, fn. 1) notes, he interprets the word *kalpadruma* ("Wish-Granting Tree") in one of the *Dānasāgara*'s opening verses as an allusion to the *Kṛtyakalpataru*. But again as Bhattacharya (1953: xviii, fn. 1) notes, there is absolutely no reason to accept this interpretation. The verse in question reads as follows:

> *tatrālaṃkṛtasatpathaḥ sthiraghanacchāyābhirāmaḥ satāṃ*
> *svacchandhapraṇayopabhogasulabhaḥ kalpadrumo jaṅgamaḥ* |
> *hemantaḥ paripanthipaṅkajasaraḥ sargasya naisargikair*
> *unnītaḥ svaguṇair udāttamahimā hemantaseno 'jani* || [DS 1]

these two texts, the commentarial passages in the *Mitākṣarā* are almost always much fuller than the corresponding ones in the *Kṛtyakalpataru*.[123] The assumption appears to be that borrowers tend to omit and simplify rather than expand and elaborate, but why this should be the case is unclear. Consequently, there is little weight to this argument.

However, in the first edition of his monumental History of Dharmaśāstra, Kane (1930: 289–90) mentions two pieces of evidence which can potentially prove that the *Mitākṣarā* predates the *Kṛtyakalpataru*. Both of these come from the *Vyavahārakāṇḍa*. The first is a direct reference to Vijñāneśvara's opinion on the topic of Brahmin-slavery.[124] The second is a reference to a verse of Bṛhaspati found in the *Vādabhayaṃkara*,[125] a work to whose author (*vādabhayaṃkarakṛt*) the *Vīramitrodaya* ascribes the following verse:

> Alas, even the investigation of the world-renowned yogi Vijñāneśvara into contradictions between what precedes and what follows is no miracle!
> *aho bata jagatkhyātavijñāneśvarayoginaḥ* |
> *pūrvāparavirodhe 'pi nānusaṃdhānam adbhutam* ||[126]

Thus, if these two passages constitute part of the original *Vyavahārakāṇḍa* and the *Vīramitrodaya* is correct, they provide compelling evidence that Lakṣmīdhara wrote his work after Vijñāneśvara. However, Aiyangar (1941: 24–34) holds that they are not in fact a part of this work, but rather later additions. In support of this position, he lays down two basic arguments. First, he argues that the Bṛhaspati verse ascribed to the *Vādabhayaṃkara* is not an authentic verse of the *Bṛhaspati Smṛti* and that the opinion on Brahmin-slavery ascribed to Vijñāneśvara does not actually belong to him. From this, he concludes

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[123] For examples, see Kane (1968, I: 693–94).

[124] *Vyavahārakāṇḍa* p. 396–97: "But a Brahmin who follows the Law of Kṣatriyas should not employ a Brahmin in slaves' work—this is the sentiment of Vijñāneśvara" (*kṣatradharmas tu brāhmaṇo brāhmaṇaṃ dāsakarmaṇi na kārayed iti vijñāneśvarasvarasaḥ*).

[125] *Vyavahārakāṇḍa* p. 248: ". . . due to this statement of Bṛhaspati in the *Vādibhayaṃkara*" (*iti vādibhayaṃkare bṛhaspativacanāt*).

[126] See *Vīramitrodaya* (*Vyavahāraprakāśa*) vol. VIII, p. 270.

that Lakṣmīdhara would never have written these passages, inaccurate as they are. But it is doubtful that this conclusion necessarily follows from these premises, for if someone has indeed cited a spurious verse and inaccurately ascribed an opinion to another author, I see no reason why it could not be Lakṣmīdhara. Aiyangar's second argument is that the evidence from the various manuscripts indicates that the passages in question are late additions to the *Vyavahārakāṇḍa*. Although extremely consequential, this argument is difficult to evaluate without access to copies of the manuscripts of the *Vyavahārakāṇḍa* and a critical study thereof. Therefore, these two passages furnish us with the best evidence for dating the *Kṛtyakalpataru* relative to the *Mitākṣarā*. Nevertheless, the exact weight that should be given to them remains unclear.

2. ORIGIN OF THE *NIBANDHAS*

At this point, it is worth considering the origin of the *Kṛtyakalpataru* in general and the *Dānakāṇḍa* in particular. That is to say, the following questions need to be addressed: a) Why did Lakṣmīdhara decide to compose a massive compendium on sections to gifting *dharma*, i.e., *nibandha*? b) Why did he choose to devote one of its principal? The second question is easier to answer and so I will address it first. In this regard, the most basic thing to note is that gifting has been an important part of South Asian culture throughout recorded history. This begins with the *dānastutis* ("praises of gifting") in the *Ṛgveda* and continues up to modern times, where it is amply attested in the anthropological literature (e.g., Raheja 1988, Parry 1994, etc.). Moreover, the giving of gifts was clearly important in twelfth-century North India, where Lakṣmīdhara lived and wrote. One unambiguous indication of this is the vast number of medieval inscriptions that record pious donations, including several from Govindacandra himself.[127] Thus, writing a work on gifting would

[127] See, for instance, *Epigraphia Indica* IV, p. 97–117, *Journal of the Bihar and Orissa Research Institute* XIX, p. 233–38, and *Indian Antiquary* XVIII, p. 14–20.

have had practical implications during this period. Furthermore, Brahmanical literature includes a profusion of scriptures on gifting (undoubtedly another reflection of its cultural significance). Therefore, once the *nibandha* genre developed, composing a compendium on the topic would probably have seemed obvious.

In order to answer the first question—why Lakṣmīdhara decided to compose the *Kṛtyakalpataru*—we need to examine the origin of the *nibandha* as a literary genre. The reason for this is that the *Kṛtyakalpataru* is among the earliest extant examples of this genre. Thus, in order to understand why Lakṣmīdhara wrote a *nibandha*, we need to understand why people started writing such texts. Scholars have proposed two different and equally compelling answers to this question. The first of these is that advocated by Kane (1968: 545–46) and Lingat (1998: 107–11). These authors point out that relatively early commentaries, such as those of Bhāruci and Medhātithi, tend to adhere rather closely to the texts upon which they comment, but later commentaries, such as those of Vijñāneśvara and Aparārka, begin to cite more and more extraneous scriptures and take on the character of grand syntheses of *dharma*. Viewed in this light, *nibandhas* appear merely to be the next step in this gradual evolution of Dharmaśāstric literature. That is, there is an increasing tendency for commentators to attempt to account for the entirety of their received tradition and this makes their works increasingly cumbersome. Therefore, there was an impetus from within the Dharmaśāstra tradition to develop a new genre that better facilitated the discussion of *dharma* as a whole; and the *nibandha* is the result. Its advantage over commentaries is that it severs an author's need to return to a single work. In this regard, one can consider the *Kṛtyakalpataru* an early attempt at the genre. Its dearth of exegetical passages makes it unimpressive as a grand synthesis, especially compared to the *Mitākṣarā* and many later *nibandhas*. However, as an organized

collection of authoritative scriptures, it represents a substantial improvement over previous works.

The second possible answer to the question of the origin of the *nibandhas* is that advocated by Pollock (1993) and to some extent by Aiyangar (1941: 16). Pollock puts the argument as follows:

> The fact that the production of *dharmanibandha* discourse. . . almost perfectly follows the path of advance of the Sultanate from the Doab to Devagiri to the Deccan (Lakṣmīdhara, Hemādri, Mādhava) suggests, on the one hand, that totalizing conceptualizations of society became possible only by juxtaposition with alternative lifeworlds, and on the other, that they became necessary only at a moment when the total form of the society was for the first time believed, by the privileged theorists, to be threatened (Pollock 1993: 105–06).

In other words, Pollock argues that the development of the *nibandha* literature is a politically driven response to the medieval encounter with Islamicate civilization and the perception of its threat to the Brahmanical worldview. The essence of this response—he argues—is the construction of totalizing statements on Hindu/Brahmanical civilization in the form of scriptural compendia. As evidence of this, Pollock cites the correspondence between the advance of the Sultanate and the composition of monumental *nibandhas*. However, this correspondence is less clear-cut than Pollock implies, as there are several important early texts, most notably the *Smṛticandrikā* (1150–1225, South India)[128] and the works of *Jīmūtavāhana* (1090–1130, Bengal),[129] that were likely written in areas free from direct contact with the Sultanate. Moreover, it is crucial to keep in mind that our picture of the relevant literary history is full of holes. For instance, the *Kṛtyakalpataru* mentions a number of earlier works in the opening verses of the *Brahmacārikāṇḍa*,[130] yet

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[128] See Kane (1968, I: 738–41).
[129] See Kane (1968, I: 699–713).
[130] *Brahmacārikāṇḍa* verses 12–13 (Aiyangar 1948: 3) mention the *Kāmadhenu*, *Mahārṇava*, and *Ratnamālā*, all disparagingly.

we know virtually nothing about them. Thus, it is perhaps wise to avoid constructing theories that rely upon too close a correspondence between the extant literature and political history, since given the considerable gaps in this literature, it would be all too easy to draw historically inaccurate connections. Nevertheless, Pollock is right to emphasize that works of the size and scope of the *Kṛtyakalpataru* represent something markedly new and are not part of some gradual shift in the tradition. For we simply do not find Dharmaśāstric texts that devote a hundred or more pages to a single topic much prior to the twelfth century, when they suddenly explode. Consequently, it is reasonable to look to the social context of this period in order to explain this development, even if conclusive evidence is not forthcoming and ultimately the question must remain unanswered.

3. CONTENTS OF THE TEXT

Although authorship of the *Dānakāṇḍa* is ascribed to Lakṣmīdhara, a high-ranking minister of the king Govindacandra, even a brief perusal of the work readily reveals that the great majority of its contents are not the words of Lakṣmīdhara himself, but rather those of earlier Brahmanical scriptures on gifting. That is to say, the *Dānakāṇḍa* consists largely of citations of earlier texts that the orthodox Brahmanical tradition regards as inherently authoritative; and it contains relatively few commentarial passages written by its author Lakṣmīdhara. Moreover, of the few commentarial passages that are found in the *Dānakāṇḍa*, most amount to nothing more than the glossing of a difficult term or two. Hence, as a work of exegesis, the *Dānakāṇḍa* is decidedly unimpressive, especially when compared with later works on *dāna*, such as the *Dānasāgara* of Ballālasena and the *Dānakhaṇḍa* of Hemādri, as these works contain much more profuse and analytical commentarial passages. For instance, unlike Lakṣmīdhara, all of the authors of later

dānanibandhas composed separate sections—termed *prayoga*—that clearly explain via step-by-step instructions how one should perform many of the more elaborate ritual gifts. Indeed, if compared to these later texts and judged solely on the basis of its exegetical merits, the *Dānakāṇḍa* would seem to represent a complete failure as a work of Brahmanical scholarship. However, it would be a mistake to regard the text as such, for it has exerted a clear and formative influence on most—if not all—of the later *dānanibandhas*. Thus, it appears that authors working within the Dharmaśāstra tradition itself regarded the *Dānakāṇḍa* as a highly useful contribution to the study of *dharma* in general and giftin in particular.

In order to establish the formative influence of the *Dānakāṇḍa* within the *dharma* tradition, it is first necessary to point out that several later *dānanibandhas* mention either Lakṣmīdhara or his work by name.[131] This clearly demonstrates that the authors of these works were familiar with the *Dānakāṇḍa* and also suggests that at one time, the text enjoyed a rather wide circulation despite the absence of extant South Indian manuscripts. Such references to Lakṣmīdhara, of course, do not in and of themselves demonstrate any profound influence of the *Dānakāṇḍa* on the subsequent *dānanibandhas*. They do, however, show that Lakṣmīdhara's work was one literary source with which these later texts on gifting were familiar. Hence, they establish the reasonable *possibility* of influence, although not the actuality of it. In order to demonstrate that this influence is more than merely possible, but instead highly probable, it is necessary to compare the order and treatment of textual citations in the *Dānakāṇḍa* with that in subsequent works, as such a comparison quickly reveals a large number of striking similarities. The following passages from Lakṣmīdhara's *Dānakāṇḍa* and Hemādri's *Dānakhaṇḍa* provide

[131] See, for instance, DV 1.195.

just one example of this phenomenon. In order to more clearly demonstrate the similarities between these passages, I have cited them side by side with their parallel portions set in bold:

Dānakāṇḍa 3.76–81	*Dānakhaṇḍa* 33–34
Viṣṇu Dharmasūtra* 93.5–6: *purohitas ...	***Viṣṇu Dharmasūtra* 93.5–6: *purohitas...***
Commentary: *purohitas tv ātmana eva pātraṃ* ***yasya te purohitādayaḥ tasyaiva te 'nyaguṇarahitā api purohitāditvenaiva pātrāṇi*** **|**	Commentary: ***yasyaite purohitādayaḥ tasyaiva te 'nyaguṇarahitā api purohitā-ditvenaiva pātrāṇi*** **|**
Dāna-**Vyāsa [two verses]: 1) *mātāpitṛṣu. . .*; 2) *pituḥ śataguṇaṃ. . .***	**Vyāsa [two verses]: 1) *mātāpitṛṣu. . .*; 2) *pituḥ śataguṇaṃ. . .***
Dakṣan[two verses]:	*Viṣṇudharmottara Purāṇa* [six verses]: 1) *ātmanas. . .*; 2) *upādhyāya. . .* [with commentary, followed by *tathā*]; 3) *mātṛṣvasā. . .*; 4) *dauhitrī. . .*
1–2) ***mātāpitror gurau mitre vinīte copakāriṇi*** **|** *dīnānāthaviśiṣṭebhyo dattaṃ tu saphalaṃ bhavet* || ***dīnānāthaviśiṣṭebhyo dātavyaṃ bhūtim icchatā*** **|** ***adattadānā jāyante parabhāgyopajīvinaḥ*** **||**	5–6) ***mātāpitror gurau mitre vinīte copakāriṇi*** **|** ***dīnānāthaviśiṣṭebhyo dātavyaṃ bhūtim icchatā*** **|** ***adattadānāj jāyante parabhāgyopajīvinaḥ*** **||**
Commentary: ***upakāriṇi paropakārapare*** **|** *vinītaḥ suśikṣitaḥ* | ***viśiṣṭā guṇātiśayaśālinaḥ*** **|**	Commentary: ***upakāriṇi paropakārapare*** **|** ***viśiṣṭā guṇātiśayaśālinaḥ*** **|**

The clear similarities between these passages—especially in the commentarial sections—can hardly be a coincidence and strongly suggest the underlying influence of the *Dānakāṇḍa* upon the later *Dānakhaṇḍa* of Hemādri. Moreover, it would be possible to cite a large number of comparable examples in the case of both the *Dānakhaṇḍa* and other *dānanibandhas*. In fact, despite the general lack of comprehensive verse indexes in the available printed editions, it is often easy to find verses cited in the *Dānakāṇḍa* in the later *dānanibandhas*, for these texts regular cite the same verses in the same or roughly

the same place and order. This, I believe, clearly demonstrates that the *Dānakāṇḍa* furnishes these later works with many of their scriptural citations and even provides them with their basic frameworks to a substantial degree.

Considering the extent and nature of its influence on the *dāna* literature, I think that the *Dānakāṇḍa* should be viewed as a major foundational work, whose primary contribution to the Dharmaśāstra tradition is as a fairly comprehensive compendium of scriptures, rather than as an exegetical treatise. To modern readers the mere compiling of textual passages on a given subject may appear to be a relatively unimpressive and inconsequential achievement. However, the fact that we no longer have access to the original sources of many textual passages cited in both the *Dānakāṇḍa* and eslewhere indicates the rarity early on of manuscripts of these texts. Thus, we should be careful not to underestimate the importance and difficulty of obtaining the necessary manuscripts and compiling textual passages in pre-modern India and, thereby, to diminish Lakṣmīdhara's literary accomplishment.

As a compendium of scriptures, the *Dānakāṇḍa* cites a wide array of authoritative texts on the topic of gifting. These include, firstly, the Dharmaśāstras ascribed to the following authors: Aṅgiras, Āpastamba, Baudhāyana, Bṛhaspati, Dakṣa, Dāna-Bṛhaspati, Dāna-Vyāsa, Devala, Gautama, Hārīta, Kātyāyana, Manu, Nārada, Parāśara, Paiṭhīnasi, Saṃvarta, Śaṅkha-Likhita, Śātātapa, Vasiṣṭha, Viṣṇu, Vṛddha-Śātātapa, Vṛddha-Vasiṣṭha, Vyāsa, Yājñavalkya, and Yama. As these texts deal more with the general principles of gifting than with the details of particular types of gifts, Lakṣmīdhara cites them primarily in the first three chapters of his work, which lay down the groundwork for the descriptions of specific gifts in later chapters. In addition to these Dharmaśāstras, the *Dānakāṇḍa* contains citations from the *Mahābhārata*, *Rāmāyaṇa*, *Bahvṛca Gṛhya-Pariśiṣṭa*, and numerous Purāṇas, including the following: *Āditya Purāṇa*, *Bhaviṣya*

Purāṇa, *Brahma Purāṇa*, *Devī Purāṇa*, *Kālikā Purāṇa*, *Mārkaṇḍeya Purāṇa*, *Matsya Purāṇa*, *Nandi Purāṇa*, *Narasiṃha Purāṇa*, *Padma Purāṇa*, *Skanda Purāṇa*, *Vāmana Purāṇa*, *Varāha Purāṇa*, and *Vāyu Purāṇa*. Significantly, these Purāṇas generally provide the most detailed descriptions of various gifts and are, therefore, more frequently cited in chapters 4–22 than any other sources. Interestingly, the *Dānakāṇḍa* rarely cites Vedic texts and then only to explain which mantras are referred to in certain Purāṇic passages. Like the subsequent *dānanibandhas*, it never cites them as an authority on gifting per se. Moreover, it cites only one previous commentator: Medhātithi, the author of an early commentary on the *Mānava Dharmaśāstra*.[132] Thus, the *Dānakāṇḍa* is in essence a compendium of *smṛti*, i.e., non-Vedic Brahmanical scripture. In this regard, it is noteworthy that unlike the *Dānasāgara* (2–7), the *Dānakāṇḍa* nowhere justifies its choice of texts. Considering that it cites an extremely wide variety of sources, including the *Devī Purāṇa*, which the *Dānasāgara* (7) excludes as a heretical work, the *Dānakāṇḍa* appears to have a rather inclusive understanding of what constitutes an authoritative scripture. In any case, I am unable to discern any special grounds upon which it intentionally excludes apparently relevant Brahmanical texts.

Finally, in order to give readers a clearer idea of the actual contents of the *Dānakāṇḍa*, it is worth briefly describing the subject-matter and general character of each of its twenty-two chapters:

- **Chapter 1, "The Nature of Gifting":** This chapter cites a number of textual passages—primarily from Dharmaśāstras—that deal with the topic of gifting in general. It begins with a long, oft-cited, and highly illuminating passage ascribed to Devala, which lays out the essential characteristics of gifting according to the

[132] See DK 1.41iii.

Brahmanical theory. This passage and the relevant commentary take up roughly half of the chapter.

- **Chapter 2, "Things That Should And Should Not Be Given":** This chapter is devoted to the topic of what material-objects a person is permitted to give. Here property rights are discussed and considerations of who is giving and who is receiving are taken into account. The cited passages in this chapter come largely from Dharmaśāstras.
- **Chapter 3, "The Definition of Proper and Improper Recipients":** This important chapter discusses who is and is not entitled to receive gifts, as well as the merit that one obtains from gifts to particular sorts of recipients. Much of the chapter amounts to nothing more than an extended description and praise of Brahmins. Once again, cited passages come largely from Dharmaśāstras. It is also noteworthy that this appears to be the only section of the *Dānakāṇḍa* that was copied as a separate manuscript.[133]
- **Chapter 4, "The Great Gifts":** This is by far the longest single chapter of the *Dānakāṇḍa* and consists largely of a long citation of chapters 274–89 of the *Matsya Purāṇa*, which give the standard prescriptions of the sixteen "Great Gifts" (*mahādāna*). In order, these are: The Gift of the Man on the Balance (*tulāpuruṣa-dāna*), the Gift of the Golden Womb (*hiraṇyagarbhadāna*), the Gift of the Brahma-Egg (*brahmāṇḍadāna*), the Gift of the Wish-Granting Tree (*kalpapādapadāna*), the Gift of a Thousand Cows (*gosahasradāna*), the Gift of the Wish-Granting Cow (*kāmadhenudāna*), the Gift of the Golden Horse (*hiraṇyāśvadāna*), the Gift of the Horse-Drawn Chariot (*aśvarathadāna*), the Gift of the Golden Elephant-Drawn

[133] See the description of manuscript C^2 on page 277.

Chariot (*hemahastirathadāna*), the Gift of the Five Ploughshares (*pañcalāṅgala-dāna*), the Gift of the Earth (*pṛthivīdāna*), the Gift of the Universal Wheel (*viśva-cakradāna*), the Gift of the Wish-Granting Vines (*kalpalatādāna*), the Gift of the Seven Seas (*saptasāgaradāna*), the Gift of the Jewel-Cow (*ratnadhenudāna*), and the Gift of the Pot of the Elements (*mahābhūtaghaṭadāna*). After the discussion of the "Gift of the Pot of the Elements," there is a rather long colophon that marks the end of the chapter. However, the text continues to the discuss the "Great Gifts" even after this, but instead of focusing upon the *Matsya Purāṇa*, it cites alternative versions of certain "Great Gifts" prescribed in other texts, such as the *Padma* and *Kālikā Purāṇas*. During this section, the *Dānakāṇḍa* takes on a markedly disorganized character.

- **Chapter 5, "The Mountain Gifts":** This is among the longer chapters of the *Dānakāṇḍa*. It consists largely of a long citation of chapters 83–92 of the *Matsya Purāṇa*, which give the standard prescriptions of the ten "Mountain Gifts" (*parvata-dāna*). In order, these are: The Gift of the Grain-Mountain (*dhānyaparvatadāna*), the Gift of the Salt-Mountain (*lavaṇācaladāna*), the Gift of the Molasses-Mountain (*guḍaparvatadāna*), the Gift of the Gold-Mountain (*suvarṇācaladāna*), the Gift of the Sesame-Mountain (*tilaśailadāna*), the Gift of the Cotton-Mountain (*karpāsācala-dāna*), the Gift of the Ghee-Mountain (*ghṛtācaladāna*), the Gift of the Jewel-Mountain (*ratnācaladāna*), the Gift of the Silver-Mountain (*rūpyācaladāna*), and the Gift of the Sugar-Mountain (*śarkarācaladāna*). The term "Mountain-Gift" is used for these gifts, because they essentially comprise piles of the various precious substances referred to in their titles and, as such, constitute symbolic representations of the mythical Mount Meru and its surrounding mountains.

- **Chapter 6, "Gifts Such as the Molasses-Cow":** This chapter deals with the gifts of diverse types of cows, as they are prescribed in various texts, most notably in the *Mahābhārata* and certain Purāṇas. It comprises three basic subsections. The first subsection discusses gifts of different precious substances, such as molasses, that have been arranged so as to symbolically represent a cow. The second subsection discusses gifts of actual, living and breathing cows. And the third subsections deals specifically with the gift of a cow that is in the process of giving birth (*ubhayato-mukhīdāna*).
- **Chapter 7, "The Gift of a Golden Cow":** This is an extremely short chapter, consisting of only five verses from the *Devī Purāṇa* and a few lines of commentary. As its title suggests, it discusses the gift of a golden image of a cow.
- **Chapter 8, "The Gift of a Bull":** Like the preceding chapter, this chapter is extremely short. It comprises three verses from the *Āditya Purāṇa*, four verses from the *Mahābhārata*, and a few lines of commentary. As its title suggests, it deals with the giving of an actual bull (not a symbolic representation of one).
- **Chapter 9, "The Gift of a Black Antelope's Skin":** This chapter deals with the gift of a lavishly adorned skin of a black antelope (*kṛṣṇājinadāna*), as described in the *Viṣṇu* and *Vasiṣṭha Dharmasūtras* and the *Matsya* and *Kālikā Purāṇas*. Interestingly, the passage cited from the *Matsya Purāṇa* is the only one in the entire *Dānakāṇḍa* where the recipient of a gift is described as being polluted.[134]
- **Chapter 10, "The Gift of Land":** As its title suggest, this chapters contains a number of citations of textual passages that describe the gift of land and the rewards

[134] See DK 9.35.

that one can expect from such gifts. Given the general importance and widespread practice of land-grants in pre-modern India, it seems surprisingly short.

- **Chapter 11, "The Gift of Gold":** This chapter describes the generic gift of gold, as its title suggests. It consists largely of textual citations that proclaims the merits of such a gift.
- **Chapter 12, "The Gift of Knowledge":** This is among the longer chapters of the *Dānakāṇḍa* and deals with a number of different "gifts" that are in various ways related to the topic of knowledge. These include the instruction of others in assorted texts and sciences, the public recitation of esteemed texts or the sponsoring thereof, and the copying and donation of manuscripts of sacred texts. In this chapter, particularly long passages are cited from the *Devī*, *Nandi*, and *Matsya Purāṇas*.
- **Chapter 13, "The Gift of the Kalpas":** This is a short chapter that consists of thirteen verses cited from chapter 290 of the *Matsya Purāṇa* and a single line of commentary. It is devoted to describing the "Gift of the Kalpas" (*kalpadāna*), in which a person has images of the thirty cyclical Kalpas constructed in the form of sages and, thereafter, gives them away.
- **Chapter 14, "Gifts According to Lunar Days":** This chapter cites a number of textual passages that prescribe the gifts of certain objects on specific days of the Brahmanical lunar calendar. It also contains an additional subsection entitled "Gifts According to Months" (*māsadānāni*), which is of approximately equal length with the main section. This contains citations from texts that prescribe the gifts of certain objects during specific months of the year.
- **Chapter 15, "Gifts According to Constellations":** This chapter is devoted to explaining what objects constitute particularly meritorious gifts when the moon is in conjunction with a specific constellation. To this end, it cites two short passages, one

from the *Viṣṇu Dharmasūtra* (90.26) and the other ascribed to Yama. It then cites a long passage from the *Mahābhārata* (13.63.5–35).

- **Chapter 16, "The Gift of Food":** As its title suggests, this chapter deals with the giving of food. Although this must have been an extremely common practice in pre-modern South Asia, the treatment of it here is quite short. A significant characteristic of the gift of food, as portrayed in the texts cited in this chapter, is that the standard rules regarding proper and improper recipients do not apply: Anyone, including even animals, is considered a proper recipient of food.
- **Chapter 17, "The Gift of Good Health":** This is a short chapter that consists of only eleven verses cited from a passage of the no longer extant *Nandi Purāṇa* together with a single line of commentary. This passage discusses the building of a public hospital and the great merit that results from this charitable act.
- **Chapter 18, "The Gift of Safety":** This chapter deals with the so-called "gift of safety" (*abhayadāna*), by which is meant both the avoidance of harming living beings, including animals, and the active protection of such beings, especially when they are in danger. It also contains an additional subsection entitled "Supporting Brahmins" (*dvijasthāpana*), which consists primarily of a fourteen-verse passage cited from the *Kālikā Purāṇa*. This prescribes that a person should pay for the marriages of eleven learned Brahmins and, thereafter, provide them with amply furnished lands upon which to start their families.
- **Chapter 19, "Miscellaneous Gifts":** This is a rather long chapter that deals with a wide array of gifts that are not covered in the other chapters of *Dānakāṇḍa*. For the most part, such gifts involve relatively inexpensive objects, such as water, lamps, staffs, and clothes. In this chapter, citations are drawn from numerous textual sources, including various Dharmaśāstras and Purāṇas, as well as the *Mahābhārata*.

- **Chapter 20, "The Rules Pertaining to Ponds, Wells, Tanks, etc.":** This is a long chapter that deals with the construction of various water-sources to which the public is granted access. The types of water-sources discussed in this chapter include ponds (*vāpī*), wells (*kūpa*), tanks (*taḍāga*), and cisterns (*prapā*). In addition, at the end of the chapter, there is a long and generally obscure passage cited from the *Devī Purāṇa* that discusses the construction of dams (*dvārī* or *dvārībandha*).
- **Chapter 21, "The Establishment of Trees":** Although the heading of this chapter in all known manuscripts reads *atha vṛkṣapratiṣṭhā* ("Now, the Establishment of Trees"), in the introductory verses that lay out the twenty-two chapters of the *Dānakāṇḍa* (0.2–7), Lakṣmīdhara (0.7) describes the subject of the twenty-first chapter as the "Establishment of a Park" (*ārāmasya pratiṣṭhā*). As this discrepancy may be taken to suggest, this chapter deals with the public establishment of both trees and parks. The author here cites various Purāṇas, as well as the *Mahābhārata*.
- **Chapter 22, "The Gift of Shelter":** This chapter is extremely short, consisting of only five verses cited from the *Kālikā Purāṇa* and two short lines of commentary. As the title of the chapter suggests, the cited passage discusses the proper method and reward of constructing a well-furnished public shelter. However, there is also an additional subsection to this chapter entitled the "Gift of Refuge" (*pratiśrayadāna*), which is somewhat longer than the main section, comprising a passage of eight verses cited from the *Devī Purāṇa*. This passage deals with seemingly the same subject as the preceding *Kālikā Purāṇa* passage. Hence, it is unclear what, if anything, differentiates these two sections of chapter.

0. In the *Kṛtyakalpataru* (“Wish-Granting Tree of Duties”)

The *Dānakāṇḍa* (“Book on Gifting”)

Oṃ, Homage to Gaṇeśa!

[1]The honorable Lakṣmīdhara has purified the earth with cities of learned Brahmins, in which the Kali Yuga has been destroyed by the unbroken sound of the Vedas, with water-tanks, whose portions of the sky buzz with bees intoxicated by the scent of blossoming lotuses, and with gifts of wealth that exceed petitioners’ desires. Here, he composes the *Dānakāṇḍa* (*Book on Gifting*), the fifth part of his work. [2–3]In this book, Lakṣmīdhara properly explains (1) the Nature of Gifting, (2) the Distinction Between What Should Be Given And What Should Not, (3) the Definition of a Recipient, (4) the Sixteen Great Gifts, (5) the Mountain Gifts, (6) Gifts Such as the Molasses-Cow, (7) the Gift of a Golden Cow, and (8) the Gift of a Bull. [4]He also explicates (9) the Gift of a Black Antelope’s Skin and, after that, (10) the Gift of Land, (11) the Gift of Gold, and (12) the Gift of Knowledge. [5]Moreover, that best of Brahmins describes (13) the Gift of the Kalpas, (14) Gifts According to Lunar Days and (15) Gifts According to Constellations, as well as (16) the Gift of Food and (17) the Gift of Good Health. [6–7]In addition, that very righteous-minded one explains (18) the Gift of Safety, (19) Miscellaneous Gifts, (20) the Prescribed Rules for Ponds, Wells, and Lakes, (21) the Establishment of a Park*, and (22) the Gift Defined as Shelter. These, in the order given, are considered the twenty-two chapters here in the *Dānakāṇḍa*.

NOW, THE LAW OF GIFTING

Regarding that, Vyāsa states:

> [9]O Yudhiṣṭhira*, I will now proclaim the Law of Gifting with respect to the fourfold division of the social classes and life-stages*, as it was stated by Vyāsa.

[10]I consider your wealth to be that which you give to distinguished individuals and that which you eat each day. The rest you merely guard for someone else. [11]Indeed, an owner's wealth is what he gives and what he eats, for others fool around with the wife and wealth of a dead man. [12]Moreover, I consider a person who begs each day as an elder, who daily brings about the destruction of his pride, as it were. [13]Thus, gifting is the only path for wealth that has been acquired through a hundred efforts and is more important even than life. All other paths are disastrous. [14]For what will embodied beings, whose resting-places are fragile, do with wealth? The bodies for whose sake they desire wealth are not eternal. [15]Indeed, if it's not for duty, nor pleasure, nor fame, why don't you give away your wealth? You'll have to abandon it and leave anyway. [16]Furthermore, a person's life is fruitful if Brahmins, friends, and relatives live off of it, for who doesn't live for the sake of one's self?* [17]Besides, what's the use of a well-nourished, strong, and long-lived body? A life that is not used to help living beings is calamitous. [18]So why isn't a morsel—even just half a morsel—given to those who ask for it? For when will anyone's wealth ever be congruous with his desires? [19]Again, what is the use of a well-nourished body? For although well-nourished, it will go away. [20]Furthermore, a person who is not simply a giver, but rather a renouncer, renounces his wealth and departs. A giver, by contrast, I consider to be a miser, for even when he's dead, he does not relinquish his wealth.* [21]And although it is the case that living beings must die, a man who has accomplished his purposes does not truly die. However, the death of a man who has not accomplished his purposes is the annihilation of his soul. [22]Additionally, when a person gives a gift to people who have not been summoned or gives an unsolicited gift, although there is an end even to a Yuga, there will not be an end to that gift. [23]Further, just like when a man milks a cow whose calf has died and which is consumed with thirst, non-reciprocal gifts are a worldly matter and do not pertain to the Law. [24]For a giver obtains an unseen gift and is not seen enjoying that gift, since he does not return to this world and his gift is endless.*

The *Matsya Purāṇa* (274.1) states:

[25]In all the scriptures, one reads about the lawful acquisition of wealth, its augmentation, its maintenance, and its bestowal upon proper recipients.

1. Now, the Nature of Gifting

Regarding that, Devala states:

> And now, I will explain the rules of gifting. [1]The bestowing of wealth upon a prescribed recipient with a spirit of generosity is designated as "gifting." An analysis of that will now be stated:

"Prescribed" means "taught in the scriptures."

> [2]Gifting is said to have two causes, six bases, six components, six effects, four kinds, three types, and three means of destruction.
> [**Causes of Gifting:**] [3]Whether small or large, the size of a gift does not bring about its benefits, but rather the spirit of generosity and capability* associated with a gift—indeed, only these two things cause prosperity or destruction.
> **[Bases of Gifting:]** [4]Duty, worldly gain, passion, shame, joy, and fear—these, they say, are the six bases of gifting. [5]When a person routinely gives to worthy recipients without regard to any specific intent, but simply with the thought of giving away, it is called a Gift Based On Duty. [6]When a person gives a gift as the occasion presents itself with regard to some particular purpose and motivated by worldly reward, they called it a Gift Based On Worldly Gain. [7]When a man gives a gift that is occasioned by women, racing, hunting, or playing dice, or when he gives a gift to some unworthy individual out of affection, it is called a Gift Based On Passion. [8]If a person is asked for wealth in an assembly, promises it to the petitioners out of shame, and gives it to them, tradition calls that a Gift Based On Shame. [9]When a person joyfully gives a gift after seeing or hearing pleasant things, those who understand the Law call that gift a Gift Based On Joy. [10]When a person gives a gift out of fear to those who wrong him or as a remedy for censure, misfortune, or an injurious person, that is called a Gift Based On Fear.
> **[Components of Gifting:]** [11]These are known as the six components of gifting: the giver, the receiver, the spirit of generosity, the lawful gift, the right place, and the right time. [12]A donor who is without sinful diseases*, righteous, desirous to give, free from calamities, pure, and has an irreproachable livelihood is praised due to these six qualities. [13]A Brahmin who is triple-pure*, earns a meager living, is compassionate, has all his physical organs intact, and is free from any faults of birth is said to be a proper recipient. [14]When there is excessive joy in the form of a happy face, etc. whenever one sees petitioners, as well as hospitality and a lack of envy, then there is said to be a spirit of generosity. [15]Wealth acquired through one's own efforts that is free from the obstruction of others and unrestricted—whether it is vast or very small—is called a "gift." [16]The best time and place for giving a gift are whenever and wherever something is rare, and not otherwise.

[17]However, the worst of dispositions, times, places, recipients, donors, and treasures can become the best and the best can become otherwise.

[Effects of Gifting:] [18]It is taught that a gift can be accompanied by six effects: There are gifts with negative effects, gifts without effects, gifts with reduced effects, gifts with proportionate effects, gifts with increased effects, and gifts with imperishable effects. These are the six types of gifts according to their effects. [19]That gift has negative effects which is given to heretics, thieves, injurious people, paramours, outcastes, slanderers, and abortionists. [20]Although great, a gift that lacks a spirit of generosity is without effects. A gift that causes harm to others—even an excellent one—is reduced in its effects. [21]A gift that is given with a wicked mind, although in accordance with prescribed rules, becomes a gift with proportionate effects due to that flaw in intention. [22]A gift with all six proper components has increased effects. A gift given out of compassion becomes imperishable in its effects.

[Kinds of Gifting:] [23]The Lasting Gift, the Continual Gift, the Optional Gift, and the Occasional Gift—these, in order, constitute the fourfold Vedic path of gifting described by Brahmins. [24]Lasting Gifts are things such as cisterns, parks, and water-tanks, which bear fruit all the time. When something is given each day, they call it a Continual Gift. [25]When a person performs a sacrifice for the sake of offspring, victory, lordship, women, or sons, that—although bearing the name sacrifice—is called an Optional Gift. [26]It is stated in the Tradition* that Occasional Gifts, which may or may not be accompanied by oblations, are of three kinds: those dependent upon time, those dependent upon action, and those dependent upon wealth.

[Types of Gifting:] [27]According to the prescribed rules, there are nine High Gifts, four Middle Gifts, and all remaining gifts are Low Gifts. These are known as the three types of gifts. [28]Gifts of food, curds, honey, protection, cows, land, gold, horses, and elephants are the High Gifts, because these are gifts of high substances. [29]One should know that gifts of clothes, housing, enjoyment, and medicine are the Middle Gifts, because these are gifts of middle substances. [30]Gifts of sandals, swings, carts, parasols, bowls, seats, lamps, wood, fruit, and the like, as well as anything that has been around for many years, are the last type of gift. [31]Since there are many varieties of gifts, a complete enumeration of the rest is undesirable. Hence, all remaining gifts are known as Low Gifts.

[Means of Destruction of Gifting] [32]What is sacrificed, gifted, or learned perishes by recounting it. Furthermore, its power is destroyed by bragging or regret so that it comes to naught. [33]Therefore, a person should not announce a meritorious deed he has done without just cause. Indeed, of a man who declares what he has done, they say that he has already enjoyed it.*

[34–35]Like the Wish-Granting Cow, a gift thus endowed with all virtues and free of the aforementioned faults yields whatever reward a man desires: fame in this world, a reputation as a munificent giver, bounteous enjoyments in heaven, gifts, and a spirit of generosity during his third rebirth in a most excellent origin. [36]But

> of all gifts, the gift of food is the greatest, for who else is more distinguished than this giver of life? Indeed, who is greater than a giver of food? [37]A person who gives something unlawfully acquired—although it be the entire earth—without a spirit of generosity to an unworthy recipient obtains no prosperity. [38]By contrast, someone who gives handful of vegetables, offered with a spirit of generosity and capability*, to a great and worthy recipient obtains all success.

It is stated that gifting has two causes because its causes are divided into (a) a spirit of generosity and (b) capability, both of which will be explained later on. "Bases" means "foundations" in that they are causes. "Gift" means the material substance. "Lawful" means "connected with the law," in other words, "lawfully acquired." "Sinful diseases" are illnesses such as consumption. "Has all his physical organs intact" means that his various organs should be unimpaired. "A gift with negative effects" means "a gift with the opposite effect." "Excellent" means "best." "Compassion" means "kindness." "Enjoyment" denotes the "means of attaining enjoyment that are beds, seats, etc." The phrase "anything that has been around for many years" means "anything that has been owned for many years," that is to say, "anything old." On account of this statement, even something High, such as an elephant or a horse, becomes something Low, when it gets old. "Bragging" means "laudatory speech." "In vain" means "without a reason, such as protection." The phrase "in a most excellent origin" should be analyzed as follows: An origin is that in which one originates, in other words, a family. Thus, the phrase means "in one of those (i.e., a family) that is most excellent."

Manu (4.226–28) states:

> [39]One should routinely and painstakingly offer sacrifices and donate gifts with a spirit of generosity, for those two things, when performed with a spirit of generosity and with well-acquired wealth, become imperishable. [40]One should regularly approach worthy recipients and practice the Law of Giving—which consists of both the sacrificial and the donative—with a pleased mind and according to one's own ability. [41]Moreover, a person who is asked should give at

> least something without resentment, for that recipient will arise who saves him from all.

"Well-acquired" means "lawfully obtained." The word "sacrificial" describes things—such as a sacrificial fee—that are given at a sacrificial rite, that is, at a sacrifice. Medhātithi* says that the word "donative" describes something as being given outside of the sacrificial ground.

Yājñavalkya (1.201, 203) states:

> [42]A learned man, who desires his own betterment, should respectfully give cows, land, sesame seeds, gold, and the like to worthy recipients and nothing to unworthy ones. [43]Indeed, a person should give daily to some worthy recipient, particularly on special occasions. And if he is asked, he should give something purified by his spirit of generosity according to his ability.

Manu (4.234) states:

> [44]With whatever mental disposition a person gives a gift, with that mental disposition he is honored and obtains that very same thing.

"With whatever mental disposition" means "With a mental disposition that is passionate (*rājasa*), ignorant (*tāmasa*), etc."*

The *Mahābhārata* (6.39.20–22) states:

> [45]Tradition calls a gift "virtuous (*sāttvaka*)" when it is given at the right time and place to a worthy recipient ho has performed no service for the donor, simply with thought that one should give. [46]Tradition calls a gift "passionate (*rājasa*)" when it is given reluctantly in order to repay a favor or with the stipulation of some reward. [47]A gift is said to be "ignorant (*tāmasa*)" when it is inhospitably and contemptuously given at the wrong time and place to an unworthy recipient.*

Yājñavalkya (2.176) states:

> [48]One should give what has been promised and should not take something back once it has been given.

Yama states:

> [49]Wealth that has been promised in words, but not delivered in action entails debt both in this world and the next. [50]Moreover, a man who does not give what he has promised kills seven of his past, seven of his present, and seven of his future

relatives. [51]By not giving what has been promised or snatching away what has been given, whatever merit a person has accumulated since birth perishes.

Furthermore, he states:

> [52]When a man feels remorse, because he gave to another person, hoping for something, but that other person did not give back and instead denied him at the time for giving, they call him a Brahmin-killer.

The *Mahābhārata* (13.25.5) states:

> [53]One should know a man as a Brahmin-killer, if he personally summons an indigent Brahmin for the sake of alms, but thereafter professes a heretical creed.*

Furthermore, it (MBh 12.192.72) states:

> [54]Both he who promises something, but does not want to give it and he who begs for something, but then does not want it are liars. They pointlessly take on sin.

Gautama (5.23) states:

> [55]Even if one promises it, one should not give a gift to an unrighteous person.

Nārada (1.99–100) states:

> [56]If something is to be given to a Brahmin together with his descendants and he and his descendants cease to be, one should deliver it to the Brahmin's paternal relatives and, in their absence, to his maternal relatives. [57]If there are no paternal, affinal, or maternal relatives, one should give the gift to students belonging to the Brahmin's caste and, in their absence, one should cast it away into water.

Yama states:

> [58]Both he who receives something respectfully offered and he who respectfully gives it dwell in heaven, but in the opposite case, the opposite happens. [59]If a man gives gifts to virtuous people out of respect, when he dies he obtains wealth and reaches heaven along with his sons and grandsons. [60]Indeed, a wise man who harms no others in this world and gives gifts that produce and result in happiness obtains wealth when he dies. [61]Furthmore, even if a person accepts wealth from uncultured people, but then gives it to cultured people, he makes himself into a bridge and rescues others. [62]Therefore, one should zealously give gifts to one's equals and superiors, for the very best Brahmins, who are richly endowed with knowledge and ascetic power, save people.

"Who harms no others" means that he does not bring about pain. "Uncultured people" means "blameworthy people." An "equal" is someone who is not blameworthy.

Bṛhaspati states:

> [63]In the Kṛta Yuga, a donor goes to the recipient and gives; in the Tretā Yuga, a donor gives a gift in his home; in the Dvāpara and Kali Yugas, a recipient begs, but in the Kali Yuga, the recipient must also pursue the donor. [64]Tradition holds that under all circumstances, a gift is virtuous—even a gift to a dog-eater or the like—but a gift that is given in accordance with the prescribed rules, at the right time and place, and to a proper recipient is especially virtuous. [65]An oblation may be diminished by flaws in the recitation of mantras, etc. and ascetic practices may be diminished by flaws in the sense-organs, but a gift endowed with a spirit of generosity can under no circumstances be diminished.

"Virtuous" means "possessed of the highest reward."

Āpastamba (2.15.12) states:

> [66]One should offer gifts as follows: at the right place, during the right time, when purified, and to a proper recipient.

"At the right place" means "in Vārāṇasi, etc." "During the right time" means "during an eclipse, etc." "When purified" means "when purified through bathing, etc."

Dakṣa states:

> [67]A gift should be given in accordance with the prescribed rules at the right place and time to a virtuous recipient.

After giving praise to water, Hārīta states:

> [68]Therefore, one should sprinkle a gift with water and then give it; or one might touch it first.

"Should sprinkle" means that he should consecrate it through sprinkling. "Might touch it" means that he might caress it with a hand bearing water.

Āpastamba (2.9.8–9) states:

> [69]All gifts should be preceded by the pouring of water. [70]But within the sacrificial enclosure, they should be offered in accordance with Vedic scripture.

“Within the sacrificial enclosure” means “at a sacrificial rite, such as the giving of the Anvāhārya food.”* Regarding the phrase “in accordance with Vedic scripture,” the meaning is that one should only do what is stated in the Vedas. In other words, there is no restriction to the effect that gifts at a sacrifice must first be sprinkled with water or the like.

Gautama (5.18–19) states:

> [71]A person should give alms after getting the recipient to wish him well and pouring water. [72]And this applies to the three social classes who have such a duty to give alms.*

Śātātapa states:

> [73]If someone approaches a recipient and gives him a gift or gives a gift that has not been asked for, the ocean will indeed come to an end before the merit from that gift. [74]The reward of these things is endless: gifts that are kept secret, knowledge without egotism, and austerities that are well-guarded.

Yama states:

> [75]For ascetics the Law is supreme; for forest-dwellers abstaining from food; for householders the giving of gifts; and for students obedient service. For ascetics the supreme thing is the Law by practicing which one sees the Self.*

2. Now, Things That Should And Should Not Be Given

Bṛhaspati (14.3) states:

> [1]A person may give whatever exceeds the food and housing needs of his family, for there might be the taste of honey, yet afterwards poison, and the Law of donors must be different from this.

Manu (11.9–10) states:

> [2]An able person who gives to others while his own people live in misery has the appearance of honey, but the taste of poison—he merely feigns righteousness. [3]If a person arranges for funerary rites to the detriment of his dependents, he will suffer negative effects both while alive and when dead.

Kātyāyana (640) states:

> [4]The following constitutes "what may be given" for all people: whatever wealth a person owns beyond what is necessary to support his family, with the exception of his house. Anything other than this constitutes "what may not be given."

Yājñavalkya (2.175) states:

> [5]So long as it does not hurt his family, a man can give away any of his property except for his wife, his sons, the entirety of his wealth if he has descendants, and anything he has promised to another.

"Descendants" means "offspring."

Dakṣa states:

> [6–7]Learned men should never give away the following nine things even in times of disaster: what is held in common, what has been asked for, a sealed deposit, a pledge, a wife, her wealth, a secondary deposit, an open deposit, and one's entire property if he has descendants. Whatever foolish man gives these away must certainly do penance.

"What is held in common" means "property that has multiple owners." "What has been asked for" means things such as clothes and jewelry that have been asked for and brought for the purpose of a mutual transaction. A "sealed deposit" is when

someone places property in the hands of a member of a household without showing it to the head of the household—out of his sight—and then instructs the household-member to deliver it to the head of the household. "Her wealth" means "a wife's wealth." A "secondary deposit" is when someone deposits property into a person's hands and that person subsequently deposits that same property into another person's hands with instructions to give it to its owner. An "open deposit" is when property is delivered to the head of a household in his presence.

Kātyāyana (638–39) states:

> [8]Wives and sons who are unwilling should not be sold or gifted, but a man can make use of his entire property all by himself. [9]However, in a time of calamity, they can be given or sold, although one should not engage in such behavior otherwise. This is the decided opinion of scripture.

The statement "However, in a time of calamity, they can be gifted or sold" refers to wives and the like that are willing to be sold or gifted. On the other hand, when Dakṣa says that wives should not be given away in the statement "should never give away. . . even in times of disaster"(2.6–7), he refers to wives that are unwilling to be sold or given away.

Vasiṣṭha (15.1–5) states:

> [10]A person is born from semen and blood and is caused by a mother and father. [11]His parents have the power to give, sell, or abandon him. [12–13]However, a person should neither give nor accept an only son, since he is needed to continue the line of his ancestors. [14]Moreover, a woman should neither give nor accept a son without the permission of her husband.

Yama states:

> [15]If a man gives a Brahmin something that is used, contemptuously offered, deficient, or unsanctified, he will abide in ashes.

“Something that is used” means “clothes, etc. whose prior use is perceived.” The word “deficient” denotes things like an old bull, which are incapable of their own tasks.

The *Rāmāyaṇa* (1.12.28–376*) states:

> [16]No one should ever give anything contemptuously, for when something is given contemptuously, it brings sin to the giver.

Śātātapa states:

> [17]One should not give the following kinds of wealth to one’s ancestors or the gods: wealth that has been designated for the sale of the Veda*, wealth that has been acquired among women, and wealth that has come from an impotent man.

“Wealth that has been designated for the sale of the Veda” means “whatever has been designated, i.e. specified, as something obtained through the sale of the Veda.” “Wealth that has been acquired among women” means “whatever has been obtained by living off the business of women.”

Vṛddha-Śātātapa states:

> [18]When a man arranges for the performance of funerary rites with unlawfully acquired property, he does not obtain the fruit of that, because that wealth was ill-gotten.

Yama states:

> [19]If a person gives gold, silver, or copper to ascetics, he does not obtain the fruit of that; it stays right there.

“It stays right there” means that it has no bearing on the next world.

Devala states:

> [20]A person who desires merit should not give cooked food to a householder, cow’s milk to a forest-dweller, or a livelihood to those who live off alms.*

A “livelihood” means “earnings beyond almsfood.”

Furthermore, he states:

> [21]One should not give an oblation, the respectful greeting "Be well," milk, sesame seeds, or honey to a Śūdra nor should one accept these from a Śūdra. Instead, one should give something else for them. [22]Moreover, one should not give the following things to Cāṇḍālas: cow's milk, gold, a field, cows, sesame seeds, honey, clarified butter, spices, and all of the aforementioned.

"For them" means "for oblations, etc."

Śaṅkha and Likhita state:

> [23]One should not give the following things to Śūdras: Kṛśara porridge, Pāyasa, Apūpa cakes, curds, honey, ghee, and black antelope hides. [24]Nor should one give them anything consecrated.

Aṅgiras states:

> [25–26]Cows, houses, beds, and women should not be given to multiple people, for when distributed as sacrificial fees, these save the giver and a single sacrificial fee should be given to a single person and under no circumstances to many. On the other hand, a sacrificial fee that is sold will torment a family up to the seventh generation. [27]Furthermore, a person should zealously give merit to the gods, his elders, and his parents, but demerit is prescribed for no one.

Yama states:

> [28]If a person bestows his sin upon a Brahmin, like a cobra shedding its old skin upon the earth, he arrives at an inauspicious state.

The *Nandi Purāṇa* states:

> [29]A man who gives sin invariably obtains sin a hundred-thousand-fold, but a man who gives merit obtains merit a hundred-thousand-fold. [30]Moreover, a gift becomes greater and greater in accordance with the excellence of the recipient. Thus, one should know that when a gift is given to one's teacher, one's mother, one's father, and a Vedic savant, each time the resulting merit or sin becomes a hundred-thousand times greater.

Yama states:

> [31]According to tradition, the following things are equal to the gift of a cow: removing a deity's worn-out garlands, sweeping a temple, and bathing all the deities there. [32–34]Venerating Brahmins, removing a Brahmin's leftover food, cleaning his feet, serving those who aren't well, applying oils to the feet of a Brahmin, massaging his limbs, brushing, feeding, and pleasing cows, giving

> almsfood or lamps, and honoring guests—Yama proclaims that the fruit of each of these acts equals that resulting from the gift of a cow.

"Serving those who aren't well" means "providing medical care to the sick." "Massaging his limbs" means "rubbing his body-parts."

Hārīta states:

> [35]The improper giving of wealth does not lead to heaven. [36]When a person promises to give something, but feels remorse and then does not give it, that gift is fruitless. [37]When a person gives to a benefactor, only that remains. [38]When a person gives under a false pretense and has the gift publicly announced, that gift bears little fruit. [39]When a person gives to an improper recipient, that unfavorable gift comes to naught. [40]When a person gives something and then recounts it, that ostentatious gift is an Asura gift. [41]When a person gives out of anger without a spirit of generosity, that is Rākṣasa gift. [42]When a person reviles someone and then gives to him or gives to someone and then reviles him, that inhospitably offered gift is a Piśāca gift. [43]When a person with a death-wish gives contemptuously or gives and then holds the recipient in contempt, that is an ignorant gift*; [44]and so is a gift that someone not in his natural state gives. [45]These are the afflictions to which gifts are subject. A gift afflicted by these is improperly established, incoherent, non-conducive to heaven, non-conducive to fame, impermanent, fruitless, or entails little reward.

"Then does not give it" means that right then—at the time of his decision—he does not hand over the wealth he has promised to give. "To a benefactor" means "with the desire to return a favor." "Only that" means "only however much was given." "Under false pretense" means "with a false display of love, etc." "Publicly announced" means "proclaimed for the sake of worldly opinion." "Unfavorable gift" means a gift to an enemy. In the phrase "ostentatious gift," "ostentatious" denotes the particular attitude when a person thinks such things as, "There is no other giver like me." An ostentatious gift is a gift with that particular attitude. "Someone not in his natural state" is a madman or the like.

Śātātapa states:

> [46]When a man gives a gift to a Brahmin after interrogating him, he goes to hell first, the Brahmin right after him.

“After interrogating him” means “after interrogating him as follows: ‘If you recite such and such a chapter or more without faltering, then I will give you this much.’”

Yama states:

> [47]Both he who gives with contempt and he who receives sink down into hell and dwell there for a hundred years.

Manu (4.237) states:

> [48]A sacrifice is destroyed through falsity, austerities through pride, life through despising Brahmins, and a gift through proclaiming it.

Śātātapa states:

> [49]If a man says not to give to cows, fires*, or Brahmins, he spends a hundred lifetimes as an animal and then is reborn among Cāṇḍālas.

Yama states:

> [50]When a person obstructs the giving of a young girl in marriage, a sacrifice, or any other righteous affair, they call him a Brahmin-killer. [51]When a man with a foolish mind hinders wise men who are bathed, anointed, and completely absorbed, he becomes a Brahmin-killer. [52]And when a person obstructs Brahmins who have gathered together and are all reciting scripture, they call him a Brahmin-killer.

The *Mahābhārata* (13.25.6, 11–12) states:

> [53]O Bhārata, when a fool steals the property of a Brahmin who is impartial in this world and who is a reciter of the Veda, one should know him as a Brahmin-killer. [54]When a man steals the entire property of a blind man, a cripple, or an imbecile, one should indeed know him as a Brahmin-killer. [55]And if out of anger a person allows a fire to go out whether in a hermitage, a town, a village, or the forest, one should know him as a Brahmin-killer.*

Furthermore, it (MBh 13.23.13) states:

> [56]When someone who studies the Veda and considers himself a learned man destroys the fame of others through his knowledge, he commits Brahmin-murder by means of Vedic doctrine—his worlds are indeed perishable.

3. Now, The Definition of Proper and Improper Recipients

Regarding that, Yama states:

> [1]One can know a person's virtue by living with him, his purity by interacting with him, and his wisdom by talking with him. A recipient should be tested in these three things.

"Talking with him" means "discussing knowledge as his friend."

Yājñavalkya (1.198–200) states:

> [2]After practicing austerities, Brahmā created Brahmins to safeguard the Vedas, to satisfy the ancestors and gods, and to preserve the Law. [3]Brahmins who are filled with learning and study the scriptures are the lords of all, but those who are devoted to sacrifice are greater than they and those who are most knowledgeable about the Supreme Self* are even greater than they. [4]One does not become a proper recipient only through knowledge or even austerities, but rather it is he in whom virtuous behavior and both these things exist that is called a proper recipient.

Vasiṣṭha (6.30) states:

> [5]When a man is rich in Vedic recitation, of proper birth, peaceful, a practitioner of Vedic rites, fearful of sin, possessed of vast knowledge, composed among women, righteous, a refuge for cows, and wearied by the practice of religious observances, they say such an individual is a proper recipient.

"Of proper birth" means "originating from a praiseworthy family." "A practitioner of Vedic rites" means "one who is devoted to rituals, such as the Agnihotra." "Composed among women" means "self-controlled in the presence of women." "A refuge for cows" means "one who delights in serving cows."

Furthermore, he (VaDh 6.25) states:

> [6]Brahmins of this type are capable of saving others: Those who are forbearing and disciplined, whose ears are filled with scripture, who have conquered their sense-organs, who refrain from killing living beings, who close their hands when offered gifts, and who are householders.*

Yama states:

> [7]When a Brahmin is knowledgeable, an adherent of the Law, peaceful, forbearing, disciplined, honest, grateful, exhausted through good conduct, kind to cows, a refuge for cows, a donor, and a sacrificer, they say he is a proper recipient. [8]If a Brahmin studies the Veda, practices religious observances and austerities, knows how to meditate, and is forbearing, disciplined, and honest, then he is here called a proper recipient. [9–10]Learned Brahmins who strictly observe religious vows, practice austerities, are truthful and self-restrained, engage in meditation, and have conquered their sense-organs purify people just by coming into their field of vision, how much more so by entering their company! People who give to them and feed them reach the ultimate state. [11]Upon giving to a Brahmin who is pure, the giver goes to an auspicious state, but only one who possesses knowledge, ascetic power, and virtue can lead a person to salvation, not any other. [12]An oblation offered into the fire that is a Brahmin's mouth and that is furnished with the kindling of the Veda saves the giver even from great sin.

The *Mahābhārata* (13.23.36) states:

> [13]Whenever some bull among Brahmins studies the four Vedas together with the Vedāṅgas and does not waver from his six duties*, the seers know him has a proper recipient.

"Does not waver from his six" means that he delights in his six duties, i.e. studying the Vedas, etc.

Vasiṣṭha (6,26) states:

> [14]Some recipients are constituted by the Vedas and some recipients are constituted by austerities, but he whose stomach does not contain the food of a Śūdra is the worthiest of all recipients.

Saṃvartta states:

> [15]That gift produces good fortune which is given to a learned Brahmin who is poor, especially when he asks for it.

Vyāsa states:

> [16]Some recipients are constituted by the Vedas and some recipients are constituted by austerities, but a recipient that is not mixed will lead to salvation.

"Not mixed" means "free from any intermixture relating to birth, etc."*

Śātātapa states the following verses and Dāna-Vyāsa also states the first of them:

> [17]One should feed a Brahmin whose mouth is filled with the Veda, even if he's well-fed, but not a foodless fool who has fasted for six nights. [18]These things are not worn out through use and may be used again and again: tufts of grass, the skin of a black antelope, mantras, and especially Brahmins.

Dāna-Vyāsa states:

> [19]When a Brahmin who is pure, knows the Veda, and delights in the performance of his six duties* eats a ball of boiled rice, the reward for the donator of that food is innumerable—birth after birth, it is imperishable.

Śātātapa and Vyāsa state:

> [20]When a learned Brahmin, who knows the Veda, practices religious observances, and is a bath-graduate*, comes to a home, all the herbs frolic about saying, "We shall go the ultimate state."

In this verse, "herbs" means "food."

Yama states:

> [21]He is indeed called a Brahmin who delights in non-violence, routinely offers oblations into the ritual fire, takes pleasure in his own wife, and is a giver of gifts. [22]He is indeed called a Brahmin whose learning accords with wisdom and whose wisdom accords with learning, and who does not transgress the proper boundaries. [23]He is indeed called a learned Brahmin who knows the three that are preceded by the sacred syllable Oṃ* and the Sāvitrī verse and who practices celibacy. [24]When a man does not perform benedictions or ritual worship for the sake of money nor feel attachment, but rather desists from greed and confusion, the gods know him as a Brahmin. [25]The gods know him as a Brahmin in whom truth, generosity, forbearance, virtue, non-cruelty, kindness, and compassion are seen in this world.

After the words "the three," the phrase "Great Utterances" needs to be supplied. "Benedictions" means "benedictory statements." "For the sake of money" means "for the purpose of acquiring wealth." The phrase "ritual worship" refers to ritual worship through giving fruits, flowers, and the like. "Attachment" means "excessive clinging."

Devala states:

> [24–25]These eight types of Brahmins were first enumerated in the Veda: the Mātra (mere Brahmin), the Brāhmaṇa (plain Brahmin), the Śrotriya (learned Brahmin), the Anūcāna (reciter), the Bhrūṇa (sagacious Brahmin), the Ṛṣikalpa (seer-like Brahmin), the Ṛṣi (seer), and the Muni (sage). Of these, each subsequent one is superior to each preceding one due to the excellence of his learning and conduct. [28]When someone is born into a family of Brahmins, but merely has a Brahmin's birth, being devoid of the appropriate qualities and neglectful of Vedic rites, he is called a Mātra. [29]When someone violates one part of the Veda, but is nevertheless well-behaved, upright, tranquil, honest, and compassionate, he is called a Brāhmaṇa. [30]When a Brahmin studies the scriptures of a single Vedic school together with either its Kalpasūtra or all six Vedāṅgas, delights in the performance of his six duties*, and knows the Law, he is called a Śrotriya. [31]When someone thoroughly knows the Veda and Vedāṅgas, is pure and devoid of sin, and has obtained the rest of the qualities ascribed to a Śrotriya, traditions holds that he is an Anūcāna. [32]When someone possesses the qualities of an Anūcāna, engages himself in sacrifice and Vedic study, eats others' leftovers, and has conquered his sense-organs, learned people call him a Bhrūṇa. [33]When someone has acquired all Vedic and worldly knowledge, lives in a hermitage, and is constantly self-controlled, tradition holds that he is a Ṛṣikalpa. [34]When someone practices celibacy and austerities and is fearsome, restrained in his eating, free from doubts, capable of bestowing curses and blessings, and true to his promises, he is a Ṛṣi. [35]When someone abstains, thoroughly understands everything, is free from lust and anger, devotes himself to meditation, refrains from action, is disciplined, and views dirt and gold as equal, he is a Muni. [36]In this way, the very best Brahmins, who are exalted due to their lineage, knowledge, and good conduct and called "triple-pure,"* are honored at Soma Pressings and the like.* [37]Moreover, a Brahmin who is fit to accept gifts and does so according to the prescribed rules saves both the giver and himself through his own splendor. [38–39]Indeed, there is nothing purifying and meritorious in this world other than Brahmins. And for the best Brahmins, who practice good conduct, nothing is impossible. With this mind, twice-born men should appoint a triple-pure* Brahmin to offer oblations to the gods and their ancestors. However, a Brahmin who is surpassed in the previously stated areas and contaminated by sins is undesirable.

"Violation of one part of the Veda" means "the recitation of a Veda that is somehow less than is prescribed." "Tranquil" means "peaceful." "Worldly knowledge" means "knowledge about acquiring wealth, etc." "Abstains" means that he abstains from

prohibited and optional rites. “Refrains from action” means he is free from actions such as acquiring wealth. “At Soma Pressings and the like” means “at sacrifices and the like.” “Surpassed” means “inferior.” “In the previously stated areas” means “in terms of family, knowledge, and conduct.” The word “sins” denotes minor sins causing loss of caste, etc.

Vasiṣṭha (6.44) states:

> [40]When no one can determine whether a man is cultured or uncultured, well-learned or unlearned, well-behaved or ill-behaved, that man is a Brahmin.

“Cultured” means “from a distinguished family.” “Uncultured” means the opposite of that. And in this verse, the meaning is that if a man does not openly display his high status, he is a worthy recipient.

Yama and Śātātapa state:

> [41]Austerity, righteousness, compassion, generosity, truthfulness, knowledge, learning, kindness, wisdom, discipline, and abstention from thievery—these are the characteristics of a Brahmin.

Vasiṣṭha (6.23) states:

> [42]Self-control, austerity, compassion, generosity, truthfulness, purity, learning, kindness, wisdom, understanding, and religious faith—these are the characteristics of a Brahmin.

Paiṭhīnasi states:

> [43]Forbearance, self-restraint, compassion, generosity, righteousness, truthfulness, learning, kindness, wisdom, understanding, and religious faith—these are the characteristics of a Brahmin.

But some say:

> [44]Knowledge, austerity, and proper birth—these are the characteristics of a Brahmin. For if a person lacks knowledge and austerity, he’s merely a Brahmin by birth.

[45]Some hold, "A Brahmin is pure whether he's learned or not." Indeed, the Mānavas say that he is a supreme deity like fire.*

Vasiṣṭha (3.1–4) states the following and Yama also states the second verse:

> [46]Brahmins who are unlearned, do not recite the Veda, and fail to maintain the sacred fires are equal to Śūdras. [47]And on this point, they cite the following verse of Manu:
>
> > [48]A person who is ignorant of the Vedic hymns cannot be a Brahmin nor can a merchant, an actor, a deceiver, one who performs errands for Śūdras, a thief, or a doctor.
>
> [49]The king should punish any village in which Brahmins who do not observe religious vows nor study the Veda beg for alms, for it gives food to thieves.

Śātātapa states:

> [50]The seer Śātātapa has stated that there are six kinds of false Brahmin: The first of these is a king's servant; the second is a trader; [51]the third is a man who sacrifices for many; the fourth is a man who sacrifices for a village; the fifth of these is a servant of a village or of a city; [52]and when a twice-born man does not worship the morning twilight prior to its arrival and the evening twilight while the sun is still visible, tradition holds that he is the sixth type of false Brahmin.*

A "man who sacrifices for many" is a man of whom there are many patrons of sacrifice. The natural word order in the preceding sentence is "a servant of a village or a city."

Vasiṣṭha (5.10) states:

> [53]The following types of Brahmins all possess the qualities of a Śūdra: those alongside whom a menstruating woman sits, those who do not keep the sacred fires, and those whose families are without learned men.

To "sit alongside" means to stand in close proximity during a ritual.

Manu (8.102, 102*) states:

> [54]One should treat Brahmins who are cowherds, merchants, artisans, actors, messengers, or usurers like Śūdras. [55]One should treat those who deviate from their own duties, yet live off the food-offerings of others and crave Brahmanical status, like Śūdras.

Moreover, Manu (7.86) states:

> [56]After death, a man obtains the reward for giving a gift, which will be big or small depending upon the excellence of the recipient and the donor's spirit of generosity.

Dakṣa states:

> [57]With regard to a gift, the particular result shall be equal, two-fold, a thousand-fold, or infinite in order of the recipient's social class.* It is exactly the same with regard to violence.

Manu (7.85), Dakṣa, and Vyāsa state:

> [58]A gift to a non-Brahmin yields an equal reward; a gift to one who is a Brahmin in name only yields twice that; a gift to a teacher yields one-thousand-times that; and a gift to one who has mastered the Vedas is infinite.

In this passage, the word "non-Brahmin" denotes any of the six types of false Brahmin listed by Śātātapa, i.e., a king's servant, etc. (3.50–52).

Yama states:

> [59]A gift to a non-Brahmin yields an equal reward; a gift to one who is a Brahmin in name only yields twice that; a gift to one who is learned yields one-hundred-thousand-times that; and a gift to one who has mastered the Vedas is infinite.

"One who is learned" means "one who has undertaken the study of the Veda."

Bṛhaspati (14.10, 11–12) states:

> [60]According to tradition, a gift to a Śūdra yields an equal reward and a gift to a Vaiśya yields twice that. A gift to a Kṣatriya, they say, yields three-times the reward, while tradition holds that a gift to a Brahmin yield six-times the reward. [61]Moreover, a gift to a learned Brahmin yields one-thousand-times the reward and a gift to a teacher yields twice that. Further, a gift to one who knows the Self* yields one-hundred-thousand-times the reward, while a gift to one who daily performs the Agnihotra rite is infinite.

Yama states:

> [62]It is said that a gift to a Śūdra yields an equal reward and a gift to a Vaiśya yields three-times that. A gift to a Kṣatriya, they say, yields six-times the reward, while tradition holds that a gift to a Brahmin yields ten-times the reward.

Dakṣa states:

> [63]A man should give to any person who seeks him out and begs for the sake of a calamity, a disaster, or a debt or for the sake of his family—this is the prescribed rule for all gifts. [64]When a person provides for the rites of passage, marriage, and so forth of an orphan, the merit he receives in this world is beyond count. [65]Indeed, a man does not obtain through the Agnihotra and the Agniṣṭoma rites the same good fortune he obtains through a Brahmin that he has provided for.

"Calamity" denotes a misfortune like a king who steals. "Disaster" denotes a misfortune like a famine. The first occurrence of the phrase "for the sake of" in this passage means "for the sake of the cessation of."

Manu (11.1–3) states:

> [66–67]One who wishes to continue his line, one who is preparing to perform a sacrifice, a traveler, one who has given away all his possessions at a sacrifice, one who begs for the sake of his teacher, his father, or his mother, a student of the Veda, and one who is sick—a person should know these nine types of Brahmins, who are righteous beggars, as "bath-graduates."* One should give gifts to these penniless Brahmins according to the eminence of their knowledge. [68]Moreover, one should give food to these preeminent Brahmins together with the sacrificial fees. However, it is enjoined that one should give cooked food to all others outside the sacrificial ground.

"One who wishes to continue his line" is a person whose motive is to continue his line, i.e., a person seeking to get married. A "traveler" in this passage is a person whose travel-rations have been depleted. "One who has given away all his possessions at a sacrifice" is a person who has performed a sacrifice at which the sacrificial fee was his entire property. "One who is sick" is a person afflicted by an illness. The phrase "according to the eminence of their knowledge" means that one should give a small gift to a person with little knowledge and a big gift to a person with great knowledge.

Gautama (5.21–22) states:

> [69]The distribution of wealth to the following people should take place outside of the sacrificial ground: a person who begs for his teacher, his wedding, or medicine, a person who lacks a means of livelihood, a person who is preparing to perform a sacrifice, a person who is engaged in Vedic study or travel, and a person who has performed the Viśvajit sacrifice. [70]One should give cooked food to any others who beg.

"Wedding" means "marriage." A "person who has performed the Viśvajit sacrifice" is someone who has carried out the Viśvajit sacrifice with the sacrificial fee being his entire property. Due to the use of the phrase "outside the sacrificial ground," a person should certainly give wealth to the listed individuals outside the sacrificial ground as well as inside. However, there is the restriction that a person should give wealth to others only within the sacrificial ground. Outside the sacrificial ground, by contrast, the restriction is that one should give them only cooked food.

Baudhāyana (2.5.19–20) states:

> [71]Outside of the sacrificial ground, one should distribute wealth to the following people according to one's ability: a proper Brahmin, a learned Brahmin, a person who has mastered the Veda, a person who begs for his teacher, his wedding, or medicine, a person who lacks a livelihood, a person who is preparing to perform a sacrifice, a person who is engaged in Vedic study or travel, and a person who has performed the Viśvajit sacrifice. [72]One should give cooked food to any others who beg.

Āpastamba (2.10.1–3) states:

> [73]The legitimate causes for begging are to pay for one's teacher, a wedding, or a sacrifice, the desire to support one's parents, and the disruption of a worthy man's duties. [74]A person should consider the virtues in these causes and give according to his ability. [75]However, begging in order to please one's sensory organs is groundless; a person should not respect it.

"The desire to support" means "the desire for supporting." The phrase "and the disruption of a worthy man's duties" denotes the undesirable outcome that qualified individuals would be disrupted from performing their obligatory ritual acts.

Viṣṇu (93.5–6) states:

> [76]However, one’s Purohita is a worthy recipient only for oneself; [77]and this is also the case with one’s own daughters, sons, and sons-in-law.

Regarding the statement “However, one’s Purohita is a worthy recipient only for oneself,” the meaning is as follows: Even if they lack other virtues, a man’s Purohita, etc. are worthy recipients simply by virtue of being his Purohita, etc., but they are worthy recipients for that man alone.

Dāna-Vyāsa states:

> [78]What is given to one’s parents, brothers, daughters, wife, or sons becomes a faultless bridge to heaven. [79]It is said that a gift to one’s father is reciprocated a hundred-fold and a gift to one’s mother a thousand-fold; a gift to one’s daughter is infinite and a gift to one’s full brother is imperishable.

This is the meaning of the passage beginning with the words “What is given to one’s parents. . .”: When a person gives what is appropriate to each individual, i.e. knowledge, wealth, etc., it yields an excellent reward.

Dakṣa states:

> [80]Whatever is given to one’s parents, teacher, or friends, well-bred people, benefactors, and downtrodden, indigent, or distinguished individuals is fruitful. [81]Indeed, one who desires prosperity should give gifts to downtrodden, indigent, and distinguished individuals, for those who do not give gifts to such people must live off the good fortune of others, when they are reborn.

A “benefactor” is someone devoted to helping others. “Well-bred” means “well-educated.” “Distinguished individuals” are people who possess an abundance of virtues.

Saṃvartta states:

> [82]A wise man who desires his own betterment should by all means give these gifts, as well as others, to the downtrodden, the blind, the pitiable, and petitioners.

Viṣṇu (93.14) states:

[83]A person should not give a gift for the purpose of fame, out of fear, to a benefactor, or to singers and dancers for the sake of the Law—this is a fixed opinion.

"To a benefactor" means "to a person who has done oneself a favor," in other words, "out of a desire to repay a favor."

The *Mahābhārata* (13.24.51, 57, 54, 58) states:

[84]O king, there are beggars whose only food is that, whose only wealth is that, whose only home is that, and whose only refuge is that—what is given to them yields great reward. [85]There are faultless people whose entire property has been stolen by the powerful and who yearn for good food—what is given to them yields great reward. [86]Moreover, when Brahmins whose possessions and wives have been taken away during some upheaval in their country approach a man for money, whatever one gives to them yields great reward. [87]And when ascetics, who are devoted to austerities and beg for almsfood, desire something and seek it out, giving it to them yields great reward.

The phrase "whose only food is that" denotes those whose only food, i.e., sustenance, is that, i.e., what is given. This explanation also applies to the phrases "whose only wealth is that," etc. "Good food" means "proper foodstuffs."

Moreover, Śātātapa and Parāśara state:

[88]When a man neglects to feed and give gifts to a nearby Brahmin who studies the Veda, he causes his family pain up to the seventh generation.

Vasiṣṭha (3.9–10), Vyāsa, Śātātapa, and Parāśara state the following verses and Baudhāyana (1.10.27) also states the second of them:

[89]If a fool lives in the very same house as a man and a Vedic scholar lives far away, that man should nevertheless give to the Vedic scholar, for it is impossible to neglect a fool. [90]Indeed, one cannot neglect a Brahmin, if that Brahmin is ignorant of the Vedas, for one does not allow a blazing fire to go out and then pour an oblation into ashes.

Vasiṣṭha (3.11–12) states:

[91]An elephant made of wood, a deer made of leather, and a Brahmin who doesn't study the Veda—these three merely bear the names of those things. [92]Countries in

which the ignorant eat the food of the wise either wish for drought or become deeply afraid.

Yama states:

> [93]A gift that is given to a Brahmin who is ignorant of the Vedic hymns is like a king's capital that is deserted, a well that is without water, or an oblation that is poured into something other than fire.

The *Bhaviṣya Purāṇa* (184.40, 35–36) states:

> [94]When a fool neglects a nearby Brahmin—except for an outcaste—and instead feeds a distant man who is filled with virtues, he goes to hell. [95–96]Therefore, a wise man should not neglect neighboring Brahmins. Likewise, O cowherd, a man who is the head of a household should not neglect any of his affinal relations, daughter's sons, sons-in-law, paternal relatives or sister's sons especially, even if they are absolute fools. [97]For if he neglects them, he will go to the very terrible hell known as Raurava.

In this passage, the word "Brahmin" refers to a Brahmin with little knowledge, since Vyāsa, etc. prescribe the absence of sin in neglecting a foolish one when they say, "it is impossible to neglect a fool" (3.89). Thus, the phrase "absolute fools" only describes "affinal relations," "daughter's son," and so forth.*

Manu (3.98*/4.227*) states:

> [98]If a Brahmin who is a proper recipient receives a gift and uses it in improper activities, a person should give him nothing further. [99]When a man receives gifts from all around and hoards them instead of using them for righteous purposes, one should not honor that thief.

"In improper activities" means "in prohibited activities, such as gambling."

Dakṣa states:

> [100]When a man gives a gift to a recipient who neglects the prescribed rules, he not only loses that gift, but the rest of what he has in this world also perishes.

Yama states:

> [101]A person should not give gifts to Brahmins that do not observe religious vows or know the Vedic mantras and who live off their birth alone, for a stone cannot ferry a stone to salvation. [102]Furthermore, a person should never give gifts to a

Brahmin who neglects the Agnihotra rite, behaves disagreeably to his teacher, or has a sinful occupation.* [103]In addition, Brahmins who teach Śūdras do not deserve gifts, for by teaching a Śūdra, a Brahmin loses his caste—of this there is no doubt.

And the prohibition in this passage against giving gifts to Brahmins who fail to observe religious vows and are ignorant of Vedic mantras applies only to those particular gifts that are accompanied by the recitation of mantras, such as the gift of a cow. And this is due to the following statement of Śātātapa:

> [104]When a man gives a gift accompanied by the recitation of mantras to an improper recipient, it cuts the hand of the giver and the tongue of the recipient.

And also due to the following statement of Vasiṣṭha (28.17):

> [105]A cow, a horse, gold, and land all hinder a man who would give them when they see the hand of an unlearned Brahmin, who neglects to perform religious rites.

This prohibition does not, however, refer to gifts in general, for generic gifts to non-Brahmins, people who are Brahmins merely in name, and so forth are shown in statements such as the following:

> A gift to a non-Brahmin yields an equal reward; a gift to one who is a Brahmin merely in name yields twice that (3.58/59).

Vyāsa states the following verses and Śātātapa also states the first of them:

> [106]When food is given to an impure Brahmin who has deviated from his religious observances and is ignorant of the Veda, it cries out, "What have I done wrong!" [107]For the oblations, gifts, and religious austerities of impure Brahmins who do not wear the sacred thread all come to naught—of this there is no doubt. [108]Moreover, it is ordained that these three things come to naught: seed that is sown in saline soil, an oblation that is poured into ashes, and a gift that is given to someone who fails to perform religious rites. [109]Seed fallen upon rocks, milk placed in a broken pot, and an oblation offered into ashes—a gift to an unrighteous person is like these things.

Yama states:

[110]If a man gives a livelihood fit for those who bear certain distinctive marks* to those do not bear such marks, he shall be tortured in a gruesome abortion—of this there is no doubt.

Manu (4.192–94) states the following verses and Viṣṇu (93.7) also states the first of them:

[111]A man who knows the Law should not even give water to a Brahmin who observes the Cat-Vow*, a wicked person who observes the Heron-Vow*, or someone who is ignorant of the Vedas. [112]For when a person gives wealth to any of these three—even though it was acquired in accordance with the prescribed rules—it leads to ill for the giver and the receiver in the hereafter. [113]Indeed, just as a man who crosses a river using a stone as his boat sinks down into the water, so too an ignorant giver and receiver sink.

Manu (4.195, 195*, 196–97) states the following verses and Viṣṇu (93.8–10) also states them, except for the second:

[114]When a man always flies the banner of the Law, yet is greedy, fraudulent, a deceiver of the world, injurious, and a beguiler of all, he should be known as one who observes the Cat-Vow.* [115]When a man constantly holds up the banner of the Law, as if it were the banner of a tavern, and thereby conceals his wicked deeds, he is said to observe the Cat-Vow. [116]When a dishonest and deceitful twice-born man keeps his eyes cast downward, feigns modesty, and is utterly devoted to attaining his own aims, he observes the Heron-Vow.* [117]Brahmins who observe the Heron-Vow or bear the Marks of the Cat fall by that wicked deed into the hell known as Andha-Tāmisra.

Yama states:

[118]When a man undertakes a religious vow for some reason and through that vow conceals his wicked deeds, he is said to observe the Cat-Vow.* [119]When a man who receives vast wealth while bearing the outward marks of a certain life-stage abandons those marks, but keeps what is excluded from his new life-stage, he is said to observe the Cat-Vow.* [120]When a man adopts a certain life-stage and, while remaining in it, does not adhere to it due to some violation of that life-stage, he is said to observe the Cat-Vow. [121]When a man gives his daughter in marriage after pouring out water, accepts gifts, and having accomplished his goals, has no further goals, he is said to observe the Cat-Vow.* [122]When a man adopts the world-renouncers' life-stage, but relapses into his old ways in violation of the world-renouncers' Law, he is said to observe the Cat-Vow.

Dāna-Vyāsa states:

> [123]When a man, although born from the seed of Brahman, does not learn the Vedic mantras or undergo the rites of passage, but instead lives merely off his birth, he is a non-Brahmin. [124]And when a man undergoes the Rite of Impregnation and so forth, as well as the Rite of Vedic Initiation, but does not perform sacrifices nor study the Veda, he is a Brahmin in name only.

Tradition states:

> [125]These three are non-Brahmins: a Vaiśya and a Kṣatriya who do not observe religious vows and a Śūdra. However, a Brahmin who is ignorant of the Veda and does not observe religious vows is a Brahmin in name only.

Yama states:

> [126]When the Veda and the sacrificial altar disappear in a man's family for three generations, that man should be known as a bad Brahmin; and this is also the case for a man who marries a Śūdra.

Dakṣa states:

> [127]When a person gives a gift to a rogue, a slave, a wrestler, a bad doctor, a gambler, a cheat, a scoundrel, a wandering actor, or a thief, it yields no reward.

The *Mahābhārata* states:

> [128]O great king, one should support those who are lame, blind, deaf, mute, and afflicted with disease, but not give them gifts.

Thus ends the chapter entitled "The Description of Proper Recipients" in the *Dānakāṇḍa* of the *Kṛtyakalpataru* composed by the honorable Lakṣmīdhara.

4.1 Now, the Great Gifts

Regarding that, the *Matsya Purāṇa* (274.3–12) states:

> [1]I will now give a recitation of "The Great Gifts," which mighty Viṣṇu has not done even in the "Law of Gifting." [2]When recited, this text destroys all a man's sins and nightmares and—Vāsudeva has stated—comprises sixteen parts on earth. [3]It is also meritorious, purifying, conducive to long life, cleansing of all sins, auspicious, and revered by the gods of which the foremost are Brahmā, Viṣṇu, and Śiva. [4–7]The first of all gifts is called (1) the Gift of the Man on the Balance. After this come (2) the Golden Womb, (3) the Brahma-Egg, (4) the Wish-Granting Tree, and fifthly (5) the Gift of a Thousand Cows. Next are (6) the Golden Wish-Granting Cow, (7) the Golden Horse, (8) the Golden Horse-Drawn Chariot, (9) the Golden Elephant-Drawn Chariot, (10) the Gift of Five Ploughshares, (11) the Gift of the Earth, and (12) the Universal Wheel—which is the twelfth Great Gift. Then there are (13) the Wish-Granting Vine, (14) the Gift of the Seven Seas, (15) the Jeweled Cow, and (16) the Pot of the Elements—which is stated to be the sixteenth Great Gift. [8–9]Long ago, Lord Viṣṇu, the slayer of Śambara, gave all these gifts; and so did king Ambarīṣa, Arjuna Son of Kṛtavīrya, Prahrāda, and Pṛthu. Indeed, some other kings, such as Bharata, would do this as well.

Furthermore, it (MP 274.13–15) states:

> [10–11]Since all the gods constantly guard each and every Great Gift on earth with a thousand obstacles, a person must offer one or another of these gifts through the grace of Vāsudeva, for even Śakra cannot deter such a gift on this earth. [12]Therefore, a man should first propitiate Govinda, the Husband of Umā (Śiva), and Vināyaka and then—once Brahmins have given him approval—offer the sacrifice of a Great Gift.

Furthermore, it (MP 274.19–78) states:

> [13–16]On auspicious solstices and equinoxes; on evenings when the celestial bodies are in the Vyatīpāta nights; on Yugādi days; when there is an eclipse; on Manvantarādi days; when the sun passes between zodiacal signs; on Vaidhṛti days*; on the eighth and fourteenth days of a lunar fortnight; on the fifteenth day of the bright half of a lunar month; during the changes of the moon; on the twelfth day of a lunar fortnight; on the eighth day after a full moon; at sacrifices, festivals, and weddings; when a person has a nightmare or witnesses a marvel; whenever wealth and Brahmins are available and a spirit of generosity exists; at holy sites, temples, cow-pens, wells, parks, and rivers; at a person's home; in the

forest; and at a resplendent water-tank—at these times, places and occasions, a man who dreads the cycle of rebirth should give the Great Gifts. [17]Since life is impermanent and wealth inconstant, one should follow the Law as though death has seized him by the hair.

[4.1 Now, the Gift of the Man on the Balance]

> [18]When an auspicious lunar day arrives, a man—if he is learned and wise—should have Brahmins recite benedictions and have a pavilion constructed, measuring ten, twelve, or sixteen *hastas* and containing four splendid entrances.

The phrase "should have Brahmins recite benedictions" means that he should have Brahmins recite the words "Auspicious Day," "Be Well," and "Good Fortune" three times, each preceded by the sacred syllable Oṃ. However, when the sacrificer is a Kṣatriya or the like, he should have them recite the words "Be Well," etc. without the syllable Oṃ, for Yama states:

> [19]It is enjoined that at a divine rite a Brahmin should declare the day auspicious, but in the case of Kṣatriyas and Vaiśyas, he should make this declaration without the syllable Oṃ.

And the measurement "*hasta*" mentioned in this passage begins at a person's elbow and ends at the tip of his middle finger, for the relevant Tradition states:

> A *hasta* has a measurement equal to the length between person's middle finger and his elbow.

The phrase "containing four splendid entrances" means that the pavilion should have four splendid, i.e., beautiful, entrances, i.e. doors.

> [20]In the middle of the pavilion, there should be a sacrificial altar measuring either seven or five *hastas*. And he should have a beautiful archway made of hard wood constructed in the middle of it. [21]Then a wise man should have four fire-pits made, one in each of the four directions. [22]These fire-pits should each be equipped with proper "girdles" and "wombs,"* a pot filled with water, a seat, two fine copper bowls, sacrificial vessels, and a covering of grass spread out on the ground. [23]Moreover, they should each measure one *hasta* across, contain offerings of sesame seeds, ghee, incense, and flowers, and be extremely resplendent. In the Northeastern direction, there should be another sacrificial altar, measuring one *hasta*, for the worship of Iśvara, the planets, and so forth.

And one should understand that in this passage when it states “the planets, and so forth,” the phrase “and so forth” refers to the following deities that the *Matsya Purāṇa* itself mentions in connection with planetary sacrifices: the principal presiding deities, such as Īśvara, the secondary presiding deities, such as Agni,* and also Vināyaka, Durgā, Vāyu, Ākāśa, and the Aśvins.

> [24]There, one should worship images of Brahmā, Śiva, and Acyuta with fruit, garlands, and clothes.

“Worship images of” means “pay homage to likenesses of.” “There” means “at the sacrificial altar to the planets.”

> [25]Moreover, banners that are the colors of the Lords of the World should be hung all around the pavilion and, in the middle of it, a flagpole adorned with little bells should be erected.

The phrase “that are the colors of the Lords of the World” means that the banners should be the same colors as the World-Protectors, i.e., yellow, black, red, black-antimony-hued, white, black, green, and all-colored. The meaning is that banners should be hung in the various directions, beginning with the East and ending with the Northeast, colored in the order just enumerated. “Little bell (*kiṅkiṇikā*)” means “small bell.”

> [26]And four archways made of wood from trees with milky juice should be erected at the entrances.

The phrase “made of wood from trees with milky juice” indicates that he should erect archways made of Aśvattha, Udumbara, Plakṣa, and Nyagrodha wood at the Eastern, Western, Southern, and Northern entrances respectively.

> [27]A pair of pots equipped with perfumes, incense, clothes, and jewels should then be set up at each of the entrances. [28]Thereafter, he should erect a pair of straight pillars made of Śāla, Iṅgudī, Candana, Devadāru, Śrīparṇi, Bilva, Priyaka, or Añjana wood and these should both be dug two *hastas* into the ground and rise up

> five *hastas* out of the ground. The space between them should be four *hastas*, so that an upper beam that is a piece of the same can be put there.

"Śrīparṇi" means "Gambhārī tree." "Priyaka" means "Bījapūra tree." "Upper beam" means a piece of wood situated atop the two pillars. The phrase "that is a piece of the same" means that it should be made of the same kind of wood as the pillars.

> [29]Then he should hang a balance* of the same kind of wood from the upper beam and furnish it with a golden Puruṣa* in the middle. The balance should be four *hastas* in length and its width should be ten *aṅgulas*.

"Puruṣa" means "Viṣṇu," that is, an image of him. Regarding the phrase "ten *aṅgulas*" in this passage, the length of an *aṅgula* is stated in the *Chandoga Pariśiṣṭa*:

> > [30]Whenever one is instructed to make a measurement in terms of *aṅguṣṭhas* or *aṅgulas*, one should measure using the knuckle of the big joint of one's finger or thumb.

> [31]The balance should be ornamented with gold and cloth, fixed with chains hanging from two iron loops*, furnished with gold, and decorated with jewels, garlands, wreaths, and ointments.

The phrase "fixed with chains hanging from two iron loops" means that the balance should be equipped with chains which hang down from two iron hoops in the balance and which support the planks used for bearing the gold and for bearing the man.

> [32]On the ground, he should use various powders to draw a wheel with Lotus-Born Brahmā in the middle that is strewn about with flowers. He should also have a five-colored canopy, adorned with fruits and flowers, erected above the balance. [33]Then he should appoint as officiating priests the very best Brahmins who are versed in the Vedas, endowed with an appropriate nature, appearance, family, and demeanor, skilled in scriptural injunctions, clever, agreeable, and from a country of Āryas. [34]And for a preceptor, he should appoint a man who is well-versed in the Upaniṣads, originates from a country of Āryas, is agreeable both in terms of character and of family, delights in studying the Purāṇas, is exceptionally skilled, and has a clear and deep voice. [35]And the preceptor should wear white clothes, earrings, and a golden thread, and be handsomely adorned with bracelets and necklaces. [36]To the East, there should be two Brahmins who know the *Ṛgveda* and to the South, he should appoint two Brahmins who know the *Yajurveda*. To the West, he should station two Brahmins who know the *Sāmaveda* and to the North, he should appoint two Brahmins of the *Atharvaveda*. [37]Using their own mantras,

these Brahmins should offer four oblations to Vināyaka, the planets, the World-Protectors, the group of the eight Vasus, Āditya, the horde of Maruts, Brahmā, Acyuta, Īśa, Arka, Vanaspati, etc. [38]In addition, hymns should be muttered to them in due order and in accordance with their natures.

Due to the use of the phrase "the group of the eight Vasus" in this passage, the Vasus taken together constitute a single deity. "Using their own mantras" means "each using the mantras of their own Veda." The statement "four oblations" should be understood as follows: Due to the combination of all four Vedas, the number of oblations is four. After the phrase "should be muttered," the words "by the officiating priests" need to be supplied. "To them" means "to the deities receiving the oblations."

[39]Once the oblations are finished, the preceptor should have musical instruments played. Then he should take hold of some Bali offerings, flowers, and incense, and together with the sacrificer, summon the Lords of the World in due order* with the following mantras:

[40]Come, come, praised by all the gods, Siddhas, and Sādhyas, O Bearer of the Thunderbolt*, O Lord of Immortals! Fanned by a host of Apsaras, guard our sacrifice! O Blessed One, homage to you! Oṃ, homage to Indra!

[41]Come, come, O You Who Bear Oblations to All the Gods, surrounded on all sides by the foremost sages! Guard our sacrifice together with your radiant host of peoples! O Seer, homage to you! Oṃ, homage to Agni!

[42]Come, come, O Vaivasvata, O King of the Law, honored by all the gods, the embodiment of the Law! O lord of the auspicious and the inauspicious, of joy and sorrow, protect our sacrifice for our benefit! Homage to you! Oṃ, homage to Yama!

[43]Come, come, leading a host of Rākṣasas with vast hordes of Vetālas and Piśācas! Protect our sacrifice, O Overlord of Auspiciousness, O Ruler of the World! O Blessed One, homage to you! Oṃ, homage to Nirṛti!

[44]Come, come, O Parjanya, with Apsaras and a host of oceans with a host of sea-monsters! Praised in song by gods and the best of Vidyādharas, protect us! O Blessed One, homage to you! Oṃ, homage to Varuṇa!

[45]Come, come to guard over my sacrifice with hosts of Siddhas, mounted on a deer! O Lord of Breaths, Companion of Agni, accept our worship! O Blessed One, homage to you! Oṃ, homage to Vāyu!

> [46]Come, come, O Lord of Sacrifice! Protect our sacrifice together with your host of constellations! Together with all plants and the ancestors, accept our worship! O Blessed One, homage to you! Oṃ, homage to Soma!
>
> [47]Come, come to us, O Lord of All, along with the One Who Bears the Trident, the Skull, and the Khaṭvāṅga Club*! Together with your people, O Lord of Beings, accept our worship so that our sacrifice might be a success! O Blessed One, homage to you! Oṃ, homage to Īśāna!
>
> [48]Come, come, O Bearer of the Underworld, O Best of Immortals, praised in song by serpent-women and Kiṃnaras! Together with a host of Yakṣas, gods, and the very best of serpents, O Ananta, guard our sacrifice! Oṃ, homage to Ananta!
>
> [49]Come, come, O Lord of All, O Foremost of Sages, together with your people, the ancestors, and the gods! You are the creator of all and possess immeasurable power. Enter our sacrifice for our eternal benefit! Oṃ, homage to Brahmā!
>
> [50]May all moving and unmoving beings in the three worlds together with Brahmā, Viṣṇu, and Śiva protect me! [51–53]May the gods, Dānavas, Gandharvas, Yakṣas, Rākṣasas, serpents, seers, Manus, cows, and mothers of the gods all guard over my sacrifice, filled with joy!

> Once the gods have been summoned in this manner, the sacrificer should give the officiating priests golden ornaments, earrings, threads, bracelets, and rings, as well as clothes and beds. [54]And he should give twice as many ornaments, clothes, etc. to the preceptor. Then prayers should recite the Śāntikādhyāya hymn in all directions.

The Śāntikādhyāya hymn is the hymn beginning with the words "May Indra and Agni be kind to us! (ṚV 7.35.1)" And eight prayers are to be appointed, for the *Matsya Purāṇa* itself gives the following general rule for the donation of water-tanks, etc.:

> One should appoint eight prayers who have mastered the Vedas and Vedāṅgas.

> [55]Moreover, everyone there who thus performs the preliminary consecration should be fasting. And at the beginning, middle, and end of the ceremony, the sacrificer should have Brahmins recite benedictions. [56]Next, learned Brahmins should bathe the sacrificer while speaking benedictory words and he should, thereafter, don white clothes and circumambulate the balance three times, while holding flowers in the gesture of salutation. Then, he should consecrate the balance by reciting the following words:

> [57]Homage to you! For you are the power of all the gods that is based on truth, a witness, and a creator of the world, fashioned by the one who is the origin of all. [58]All truths and hundreds of lies come from a single source. Yet for the benefit of the world, you have been placed between those who follow the Law and those who do not. [59]O Balance, you are said to be the measure of all beings in this world. Weigh me and save me from the cycle of rebirth! May you be praised! [60]That god who is the Lord of Tattvas, Puruṣa, the Twenty-Fifth,* he abides in you, O Goddess*! Therefore, homage, homage to you! [61]Homage, homage to you, O Govinda, who is also called the Man on the Balance*! O Hari, save me from this ocean of rebirth!

[62]Then, when an auspicious time arrives after the preliminary consecration has thus been performed, a wise man should once again circumambulate the scale and ascend it, wearing armor, sword, and shield and adorned with ornaments of every sort. [63]Furthermore, he should take hold of a golden image of the King of the Law (Yama) that has been furnished with the sun.

The "sun" should itself be golden.

[64]And he should hold it in his hands, which should be tightly clasped around it, and sit gazing at the face of Hari.* [65]Then exemplary Brahmins should place exceedingly pure gold on the other section of the scale until it weighs more than the sacrificer. [66]Indeed, a king who truly desires prosperity should make it so that the other section of the scale rests on ground. He should then remain there for a moment and once more address the balance as follows:

> [67]Homage to you, O Eternal Witness of All Beings! For, O Goddess, you were fashioned by Pitāmaha, the Supreme Being. [68]You bear forth the entire world, both the animate and the inanimate. So homage to you, O Bearer of All, who abides in that being that is the soul of all beings!

[69]At this point, the sacrificer should descend from the balance and, after pouring out some water, give the first half of the gold to the preceptor and the second half to the officiating priests. He should then give the choicest villages to the preceptor and officiating priests. [70]Thereafter, if he obtains their permission, he should give gifts to other people as well. Finally, he should honor downtrodden, destitute, and distinguished individuals along with other Brahmins.

He is supposed to give half of the gold to the preceptor and half to the officiating priests. Thus, one part of the gift is giving the entire wealth weighed against the man on the balance. Another part is that he is supposed to give them the choicest villages and—with their permission—give other people gifts as well. And yet another part is

that he is supposed to give gifts to downtrodden, destitute, and distinguished individuals. In this regard, the phrase "distinguished individuals" denotes people who are not Brahmins, but nonetheless possess virtues, such as obedient service to their fathers.

> [71]A wise man should not keep consecrated gold in his home for long, for so long as it remains, it brings a man fear, grief, and disease. [72]By contrast, when others quickly accept such gold, a man obtains abundant benefit. [73]When a man performs the Gift of the Man on the Balance in accordance with rules prescribed here, he dwells in the realm of the gods through each Manvantara. [74]On account of it, he goes to the city of Viṣṇu on a celestial chariot that is the color of the sun and adorned with a network of tiny bells, while Apsaras worship him. [75]And he is honored in that world for a hundred million Kalpas. [76]Moreover, when the effects of this good deed come to an end, the sacrificer is reborn here on earth as a king of kings, whose foot-stool shines brightly with the crown-jewels of other kings,* who is endowed with a spirit of generosity and offers a thousand sacrifices, and who has conquered the entire host of kings through his radiant splendor. [76]Indeed, when a man filled with deep devotion simply sees this gift being given, remembers it at some other time, and recounts it in this world—or when a man simply hears and recites these words—he acquires Indra's appearance and goes to the abode of that Destroyer of Cities (Indra) and the other gods.

Thus end the "Rules for the Gift of the Man on the Balance."

4.2 Now, the Gift of the Golden Womb

Regarding that, the *Matsya Purāṇa* (275.1–29) states:

> [1]Now, I will explain the unsurpassable Great Gift called the Golden Womb, which destroys even the greatest sins. [2]When an auspicious day arrives, as in the Gift of the Man on Balance, a man should appoint officiating priests, have a pavilion constructed, furnish equipment, ornaments, clothes, etc., fast, and summon the World-Protectors.* [3]In addition, he should have Brahmins declare the day auspicious and perform the preliminary consecration. Moreover, together with the Brahmins, he should bring a beautiful pot made of gold to the sacrificial ground. [4]And that pot should be seventy-two *aṅgulas* high and have a diameter that is one third less than that. It should also be adorned with a golden image of Lotus-Born Brahmā and be shaped like a splendid *muraja* drum. [5]Ten jeweled innards, a knife, a needle, a golden umbilical cord—equipped with a basket—that is adorned with Āditya outside. . .*

"Made of gold (*tapanīyamaya*)" means "made of gold." The phrase "have a diameter that is a third less than that" means that it should have a diameter of forty-eight *aṅgulas*. The words "adorned with Āditya outside" mean "adorned with Āditya outside the golden pot."

> [6]. . . a covering for the navel, a sacred thread made of gold, a golden staff, and a water-gourd*—he should place these items at the sides of the pot. [7]The pot should, furthermore, have a lotus-shaped lid that exceeds its diameter by one *aṅgula* on all sides. [8]Next, it should be adorned with strings of pearls and pieces of ruby and placed upon a *droṇa* of sesame seeds in the middle of the sacrificial altar. Then the sacrificer should honor it.

The term *droṇa* will be explained within the context of the Gift of the Grain-Mountain (5.1.13).

> [9]Afterwards, exemplary Brahmins should bathe him, using water mixed with All-Herb, while reciting benedictions and singing the sounds of the Veda. [10]Then he should don white clothes and garlands, adorn himself with ornaments of every kind, and recite the following mantra, while holding flowers in the gesture of salutation:
>
> > [11]Homage to the Golden Womb and the Golden-Armored One! O Overseer of the Gods of the Seven Worlds, homage, homage to you, the Creator of the World! [12]The worlds, foremost of which is the earth, and the gods, the first of whom is Brahmā, are all situated in your womb. So homage to you, Bearer of the Universe! [13]Homage to you, O Receptacle of Worlds! Homage to you, O Resting-Place of Worlds! Homage to the Golden Womb, whose fetus is Pitāmaha! Since you are the Self of All Beings that resides within each being, therefore rescue me from all sorrow and the ocean of rebirth!
>
> [15]Having saluted the Golden Womb in this manner, the sacrificer should enter inside it and sit there, with his face pointing upwards. [16]He should then take into his hands images of the King of the Law (Yama) and Four-Faced Brahmā, place his head between his knees, and remain that way for a span of five breaths. [17]Then those excellent Brahmins who are officiating the ritual should perform the following rites of passage upon the Golden Womb: the Rite of Impregnation, the Rite of Begetting a Son, and the Parting of the Mother's Hair.* [18]Thereafter, the preceptor should have the sacrificer stand up from within the Golden Womb, as benedictory words are being sung. Then the officiating priests should perform the other sixteen rites of passage, beginning with the Rite of Birth,* upon the

sacrificer. [19]And he, in turn, should give the needle, etc. to the preceptor and recite this mantra:

> [20]Homage to the Golden Womb! Homage to the Womb of the Universe! Homage to that which is the home of the animate and inanimate world! [21]Previously, my mother gave birth to me as the highest of men, but with a mortal nature. Now, however, I am born from your womb, O God, and have a divine body!

[22]After this, those excellent Brahmins—whose bodies should be purified and who should be adorned with ornaments of every sort—should bathe him once again with four pitchers of water.

The phrase "should bathe him" means "should bathe the sacrificer."

[23]And during this, he should be situated on a golden seat and the officiating priests should recite the mantra that begins with words "Of god, you. . ." and also the following mantra:

> [24]You have been reborn today and so we shall bathe your body. May you live long with this divine body and be happy!

[25]Then a wise man should give them the Golden Womb and honor them with his whole heart. In addition, he may also honor many other people with their permission. [26]Afterwards, he should give the preceptor all the utensils used at the ritual, as well as shoes, sandals, an umbrella, a chowry, a seat, a pot, a village or a district, and whatever else there might be.

A "district" is a group of villages. "Whatever else" means "jewels and the like."

[27]When a man gives the Gift of the Golden Womb on an auspicious day in accordance with the rules here prescribed, he is honored in the world of Brahmā. [28]Indeed, he dwells in the cities of the World-Protectors through each Manvantara and is honored in the world of Brahmā for a hundred million Kalpas. [29]There he is freed from the sins of the Kali Yuga, worshipped by Siddhas and Sādhyas, and fanned by gods and Apsaras with a row of chowries. He also single-handedly saves a hundred of his forefathers, as well as his sons, grandsons, great-grandsons, and other relatives, even if they have sunk down into hell. [30]Furthermore, when a man here on earth simply recites this text or listens to it properly, then Siddhas honor him in the world of Viṣṇu, the Enemy of Madhu's Fortress. And when a man as a favor to people imparts an understanding of this text, he unfailingly becomes a leader of wise men and kings.

Thus ends the "Gift of the Golden Womb."

4.3 Now, the Gift of the Brahma-Egg

Regarding that, the *Matsya Purāṇa* (276.1–19) states:

> [1]Now, I will explain the Gift of the Brahma-Egg, which is the best of all gifts and destroys even the greatest sins, together with its prescribed rules. [2]When an auspicious day arrives, as in the Gift of the Man on the Balance, a man should appoint officiating priests, have a pavilion constructed, furnish equipment, ornaments, clothes, etc., summon the World-Protectors*, and perform the preliminary consecration. [3]Moreover, a wise man should have a golden Brahma-Egg built that comprises two pieces* and measures between twenty and one thousand *palas* in weight, according to his means.

"Comprises two pieces" means "comprises two parts."

> [4–5]It should be adorned with the eight Elephants of the Directions; the six Vedāṅgas; the eight World-Protectors; Four-Faced Brahmā in its middle; Śiva, Acyuta, and Arka at its apex; Umā and Lakṣmī; the Vasus, Ādityas, and Maruts; and magnificent jewels. [6]Its total breadth should be between one *vitasti* and one hundred *aṅgulas*.

"Magnificent jewels" are rubies, etc. The phrase "between one *vitasti* and one hundred *aṅgulas*" means that he should make the Brahma-Egg anywhere from twelve to one hundred *aṅgulas* according to the amount of gold being used.

> [7]Furthermore, he should wrap the Brahma-Egg in silk cloth; place it atop a *droṇa* of sesame seeds; arrange the eighteen grains* all around it; [8]put Anantaśayana to the East; Pradyumna to the Southeast; Prakṛti to the South; Saṃkarṣaṇa to the Southwest; the four Vedas to the West; and Aniruddha to the Northwest.

"Anantaśayana" means "Viṣṇu reclining on his great serpent Śeṣa." "Prakṛti" means "Devī." The images of the Vedas will be explained within the context of the Gift of the Pot of the Elements (4.16.8–9).

> [9]To the North he should place a golden Agni and to the Northeast Vāsudeva. Further, a wise man should place these golden deities on pedestals of molasses all around the Brahma-Egg and worship them there. [10–11]Then he should set up ten pots filled with water and wrapped in cloth and give away ten milk-cows along with gold, clothes, milk-pails, shoes, sandals, umbrellas, chowries, seats, mirrors, food, delicacies, lamps, sugarcane, fruit, garlands, and ointments. [12]And once the oblations and preliminary consecration are finished, the exemplary Brahmins

officiating the rite should bathe the sacrificer. And thereafter, he should circumambulate Brahma-Egg three times and recite the following mantra:

> [13]May homage be paid to you, O Lord of All, O Abode of All! O Blessed One, homage to you, Impeller of the World! O Lord of Agni's World, the Gods, and the Earth, grant me protection together with this embryo! [14]May those who are suffering become happy! And may the sins of animate and inanimate beings go away! O Brahma-Egg, may men have their sins destroyed by the weapon that is the gift of you and may their faults perish!

[15]A man should thus pay homage to that universal embryo of the gods and then give it to the Brahmins, after dividing it into ten parts.* Allocating two of these parts to the preceptor, he should distribute the remainder evenly and in due order to the others. [16]However, in the event that the Brahma-Egg is very small, the preceptor should offer the oblation all by himself, following the rules laid down for a single sacred fire.* Indeed, men who possess little wealth should pay the utmost respect to him alone by offering him gifts of clothes, ornaments, and so forth as prescribed.

[17]In this world, whenever a man thus performs the entire Gift of the Brahma-Egg, he acquires a magnificent celestial chariot and, accompanied by Apsaras, goes to the blissful realm of Mura's Enemy (Viṣṇu), his body purified and his sins washed away. [18]Moreover, such a man leads eight-hundred others to salvation, including his father, grandfather, sons, grandsons, relatives, friends, guests, and wife. He even causes everyone in his mother's family to experience bliss, the aggregate of their sins shattered to pieces by the Gift of the Brahma-Egg. [19]Indeed, when a man simply recites this text or listens to it in the temples of the gods or the homes of the righteous—or even when he imparts an understanding of it—he rejoices with Apsaras in the abode of Indra.

Thus ends the "Gift of the Brahma-Egg."

4.4 Now, the Gift of the Wish-Granting Tree

Regarding that, the *Matsya Purāṇa* (277.1–22) states:

> [1]I will now explain the unsurpassable Great Gift called the Gift of the Wish-Granting Tree, which destroys all sins. [2]When an auspicious day arrives, as in the Gift of the Man on the Balance, a man should have Brahmins declare the day auspicious and summon the World-Protectors.* He should also appoint officiating priests, have a pavilion constructed, and furnish equipment, ornaments, clothing, etc. [3]Moreover, he should have a golden tree made that is adorned with various fruits and also have made various birds, clothes, ornaments, and garments. [4]In this regard, he should prepare between three and one thousand *palas* of gold, according to his means, and should have the Wish-Granting Tree constructed with

half of the prepared gold. [5]The tree should be situated atop a *prastha* of molasses, have five branches, and be decorated with a pair of white garments, as well as images of Brahmā, Viṣṇu, Śiva, and Bhāskara. [6]Thereafter, he should have Kāma together with his wife constructed beneath it. [7]Using one quarter the amount of gold, he should have a Saṃtāna* tree constructed to the East of the Wish-Granting Tree in similar manner and have a Mandāra* tree constructed to the South that sits atop ghee and is accompanied by an image of Śrī. [8]To the West, he should have a Pāribhadra* tree made that sits atop cumin seed and is accompanied by an image of Sāvitrī. And to the North of it—again with one quarter the amount of gold—he should have a fruit-bearing Haricandana* tree made that sits atop sesame seeds and is accompanied by an image of Surabhī.

The phrase "with one quarter the amount of gold" means that the four trees beginning with the Saṃtāna tree, along with their divine images, etc., should each be constructed with a portion of the prepared gold that is equal to one quarter of that used in constructing the central tree along with its divine images, etc.

[9]In addition, a man should provide shoes, seats, pots, and eight full pitchers along with silken garments, sugar-cane, garlands, and fruits; [10]have a canopy erected above the tree that is adorned with lamps, sandals, umbrellas, chowries, seats, fruits, and garlands; and arrange the eighteen grains* all around the tree. [11]Then, once the oblations and preliminary consecration are finished, the exemplary Brahmins officiating the rite should bathe him; and he should circumambulate the tree three times and recite this mantra:

[12]Homage to you, Wish-Granting Tree, which grants whatever objects are thought about! Homage to you, O God Who Bears the Universe, O Embodiment of the Universe! [13]Since you are the Soul of the Universe, Brahmā, Sthāṇu, Divākara, and the Supreme Seed, O Embodied and Unembodied One, therefore protect me, O Eternal One! [14]You alone are the sum of immortality, the Eternal, Imperishable Man*! So together with this Saṃtāna tree and the others, save me from the ocean of rebirth!

[15]After saluting the Wish-Granting Tree in this manner, the sacrificer should give it to the preceptor. And to the four officiating priests* he should give the Saṃtāna tree and the rest. [16]However, in the event that these are very small, he should pay respect to the preceptor alone in accordance with the rules laid down for a single sacred fire.* Furthermore, a person should not deceive others about his own wealth nor should he be prideful.

[17]When a man gives this Great Gift in accordance with the rules here prescribed, he is freed from all sins and obtains the reward of a Horse-Sacrifice. [18]Surrounded by Apsaras, Siddhas, Kiṃnaras, and wandering minstrels and

praised in the vault of heaven, he saves a number of past and future men—such as his forefathers, sons, and great-grandsons—equal to the hairs on his body. [19]Moreover, such a man goes to Viṣṇu's world on a celestial chariot the color of the sun and remains in that heaven for a hundred Kalpas. And thereafter, he is reborn as a king of kings. [20]Endowed with the strength of Nārāyaṇa, wholly devoted to Nārāyaṇa, and delighting in stories of Nārāyaṇa, he goes to the city of Nārāyaṇa. [21]Furthermore, when a poor man recites, hears, or remembers this entire text on the Gift of the Wish-Granting Tree, he too goes to the world of Indra, accompanied by Apsaras, and dwells there for a Manvantara, his body freed from sins.

Thus ends the "Gift of the Wish-Granting Tree."

4.5 Now, the Gift of a Thousand Cows

Regarding that, the *Matsya Purāṇa* (278.1–29) states:

> [1]I will now explain the excellent, unsurpassable Great Gift called the Gift of a Thousand Cows, which removes all sins. [2]When an auspicious lunar day arrives, such as a Yugādi or Manvantarādi day, a man should observe the Milk-Vow* for three nights or for one night. [3]Then, as in the Gift of the Man on the Balance, he should summon the World-Protectors*, have Brahmins declare the day auspicious and offer the appropriate oblations. [4]He should also appoint officiating priests, have a pavilion constructed, and provide equipment, ornaments, clothes, etc. [5]Moreover, he should position a bull that is endowed with marks in the middle of the sacrificial altar, as well as a group of ten cows that has been drawn aside from group of one thousand cows.

The phrase "endowed with marks" means "possessed of auspicious marks." And the *Matsya Purāṇa* explains these auspicious marks with the statement beginning as follows: "Upraised shoulders and hump, long and handsome dewlap. . . ." When the passage mentions "a group of ten cows that has been drawn aside," that group of ten cows is in addition to the one thousand cows, for the employment of one thousand cows plus an additional ten is evident later in the text.

> [6]He should position the group of one thousand cows outside the sacrificial ground, adorn them with clothes and garlands, and decorate their horns with gold and their feet with silver. [7]Then, once the group of ten cows has been made to enter inside the sacrificial ground, he should honor them with clothes and garlands; furnish them with tiny golden bells; and equip them with copper milk-pails; [8]adorn them

with golden forehead decorations; ornament them with golden clothes; drap them in silken garments; and adorn them with wreaths and perfumes; [9]beautify them with horns that are equipped with gold and jewels and with chowries; and provide them with shoes, sandals, umbrellas, yak-tail fans, and seats. [10]Furthermore, in the midst of the ten cows, there should be a golden Nandikeśvara that is clothed in silken garments, decorated with various ornaments, furnished with garlands, sugar-cane, and fruits, and set atop a peak consisting of one *droṇa* of salt. [11]For all of this, in its entirety, the sacrificer should use between one hundred and three thousand *palas* of gold according to his means. [12]However, in the event that he wishes to give only one hundred cows, he should do all of this with one-tenth the gold. [13]Then, when an auspicious time has arrived, Veda-knowing Brahmins should bathe the sacrificer using water mixed with All-Herb, while singing songs and reciting benedictions. Thereafter, he should hold flowers in the gesture of salutation and recite the following mantra:

> [14]Homage to you, the Embodiments of All and the Mothers of All! Homage, homage to the cows who preside over the world! [15]The twenty-one worlds and the gods—of whom the foremost is Brahmā—abide in the bodies of cows. So may the cows, who are their mothers, protect me! [16]May there be cows before me and cows behind and cows constantly above me! I dwell in the midst of cows! [17]Since you are the eternal Law itself in the form of a bull and the abode of Eight-Formed Śiva*, therefore, protect me, Eternal One!*

[18]After saluting the cows in this manner, a wise man should then give the Nandikeśvara, a pair of cows, and all the sacrificial implements to the preceptor. [19]And to each of the officiating priests, he should give one milk-cow from the group of ten.* [20]In addition, he should give them each one hundred cows, or half that, or twenty, ten, or five. Finally, with their permission, he should give cows to other people. [21]However, the sacrificer should not give a single cow to multiple people, since were he to do so, he would commit a sin. But rather, he should give many cows to a single person in order to promote illustrious good health. [22]Furthermore, the giver of the thousand cows should again observe the Milk-Vow* for one day and should either recite or listen to a recitation of this text on the Great Gifts. [23]Moreover, during that day he should remain celibate, if he desires great fortune.

[24–25]When a man gives a thousand cows in accordance with the rules here prescribed, he is freed from all sins and—waited upon by Siddhas and wandering minstrels—goes to world of the World-Protectors on a celestial chariot that is the color of the sun and adorned with a network of tiny bells. And in that world, the gods worship him. [26]There he remains through each Manvantara together with his sons and grandsons. There he remains for a hundred Kalpas and, thereafter, is reborn as a king of kings. [27]Then he performs a hundred Horse-Sacrifices, becomes wholly devoted to the contemplation of Śiva, and through undertaking meditation on Viṣṇu, is liberated from worldly bondage. [28]Furthermore, ancestors

rejoice at an auspicious giver of a thousand cows, thinking, "Is that a son or a daughter's son from our family who has given a thousand cows and will save his relatives from hell? [29]Is there someone who has performed or even seen such a gift that will rescue us from this ocean of rebirth?" [30]Indeed, when a man simply recites this text on the Gift of a Thousand Cows, goes to a temple to hear it, remembers it, witnesses its execution, or experiences immense joy when it is recited, his body is cleansed of sins and he goes to the world of Indra.

Thus ends the "Gift of a Thousand Cows."

4.6 Now, the Gift of the Wish-Granting Cow

Regarding that, the *Matsya Purāṇa* (279.1–13) states:

> [1]Now listen, O king, to the rules for the excellent Gift of the Wish-Granting Cow, which grants a man's every desire and destroys even his greatest sins. [2]As in the Gift of the Man on the Balance, a person should summon the World-Protectors*, offer oblations, perform the preliminary consecration, and have fire-pits, a pavilion, and a sacrificial altar constructed. [3]And in cases where very little wealth is to be given away, the preceptor, being completely focused, should perform the rite by himself in accordance with the rules laid down for a single sacred fire.* The sacrificer should have a milk-cow and a calf made of exceedingly refined gold. [4]A Wish-Granting Cow is said to be best when made with one thousand *palas* of gold, middling when made with half of that, and worst when made with half of that. However, a man who is incapable of even this can have a Wish-Granting Cow constructed according to his means, so long as it contains more than three *palas* of gold. [5]After this, he should lay upon the sacrificial altar a black antelope's skin with a *prastha* of molasses on top. And on top of this, he should set the cow. Moreover, the cow should be adorned with great jewels and equipped with eight pots and fruits of various kinds. [6]Then the sacrificer should arrange the following items all around it: the eighteen grains,* eight stalks of sugar-cane adorned with various fruits, a bowl, a seat, and a copper milk-pail. [7]In addition, he should have the cow decorated with two silk garments, lamps, ornaments, an umbrella, a chowry and earrings; furnished with a bell, a rosary, and sandals; and equipped with feet of silver. [8]In front of it, he should place numerous fruits and flowers and seasonings of all sorts, including turmeric, cumin, coriander, and candied sugar. And he should have a five-colored canopy erected above it.

The feminine compound *saghaṇṭāgaṇitrikāpādukaraupyapādā* ("furnished with a bell, a rosary, and sandals; and equipped with feet of silver") should be grammatically analyzed as a *dvaṃdva* consisting of the following parts: *saghaṇṭāgaṇitrikāpādukā*

(“furnished with a bell, a rosary, and sandals”) and *raupyapādā* (“equipped with feet of silver”). A “rosary” is a string of beads. The word “cumin (*ajājī*)” means “cumin.” The word “coriander (*kustumburu*)” means “coriander.”

> [9]Thereafter, the sacrificer should bathe to the sound of benedictory words, circumambulate that cow while holding a handful of flowers, and invoke it with the mantras used in the Gift of the Molasses Cow.* Afterwards, he should pick up a handful of Darbha grass and give the cow to a Brahmin.

The phrase “to a Brahmin” means “to just one Brahmin.” And this applies to cases where the rules prescribed for a single sacred fire are in effect.* However, in cases where the rules prescribed for multiple sacred fires are in effect, the sacrificer should give the Wish-Granting Cow to multiple Brahmins, as in the Gift of the Man on the Balance.

> [He should recite as follows:]
>
> > [10]You are the cream in the temples of all the hosts of gods.* Among the oceans and mountains, you are the Ganges of Śiva, the Lord of the Universe.* The mass of my sins has been broken to pieces by the weapon that is the gift of you and so I have attained beatitude. Thus, I bow to you, exceedingly excellent one! [11]What mortal man in this world continues to suffer the pain of worldly existence once he has approached you, who brings about every desired aim and result? May you strive to bring an end to the pain of my rebirth! For rightly do the hosts of gods call you the Wish-Granting Cow.
>
> [12]When a man salutes a golden cow of this sort in this manner and gives it to a Brahmin who is endowed with a virtuous demeanor, family, and appearance, he goes to the abode of Lord Indra, the Destroyer of Cities, and to the realm of Moon-Crowned Śiva, where he is surrounded by hosts of maidens.
>
> Thus ends the “Gift of the Wish-Granting Cow.”

4.7 Now, the Gift of the Golden Horse

Regarding that, the *Matsya Purāṇa* (280.1–15) states:

> [1]I will now explain the rules for the excellent Gift of the Golden Horse, by grace of which one reaches a world yielding endless reward. [2]When an auspicious lunar day arrives, a man should have Brahmins recite benedictions and summon the

World-Protectors*, as in the Gift of the Man on the Balance. [3]He should, moreover, appoint officiating priests, have a pavilion erected, and provide equipment, ornaments, clothing, etc. However, in the event that he has only a very small amount of wealth, a wise man should perform the Sacrifice of the Golden Horse* in accordance with the rules prescribed for a single sacred fire.* [4]In any case, the sacrificer should have a golden horse placed in the middle of the sacrificial altar atop both a pile of sesame seeds that is in turn atop a black antelope's skin and he should drape the horse in silk clothes. [5–6]Moreover, an intelligent man should have it made with between three and one thousand *palas* of gold according to his means. And he should equip it with shoes, sandals, an umbrella, a chowry, a seat, a bowl, eight full pots, garlands, sugarcane, and fruits. In addition, he should have a bed made that is with furnished with household articles and adorned with a golden sun. [7]Then Veda-knowing Brahmins should bathe the sacrificer in water mixed with All-Herb and, thereafter, he should recite this mantra, while holding flowers in the gesture of salutation:

> [8]Homage to you, O Lord of All the Gods, desirous for offerings of the Veda! In the form of a horse, save me from this ocean of rebirth! [9]Since you have become sevenfold in the form of the meters and so cause the sun to roam across the worlds,* therefore protect me, Eternal One!

[10]After reciting this, he should give the horse to the preceptor. And by giving it his sins are destroyed and he, therefore, goes to the everlasting world of the Bhānu. [11]In addition, the sacrificer should honor all the officiating priests with gifts of cows, in accordance with his wealth, and then give all the grain and sacrificial utensils to the preceptor. [12]Once he has given away the bed and everything else, he should only eat food without oil. Moreover, he should appoint a person to recite the Purāṇas and have a meal and the like prepared.

The phrase "in accordance with his wealth" means that he should give cows to the officiating priests according to his own wealth. With respect to the phrase "all the grain and sacrificial utensils," it should be understood that the grain has been brought to the vicinity prior to its employment in the rite.* A "person to recite the Purāṇas" is a reciter of the Purāṇas.

[13]When a man carries out these rules for the Gift of the Golden Horse, he is honored in heaven by the foremost deities and, freed from his sins, goes to the city of Viṣṇu, the Enemy of Mura, where he is worshipped by Siddhas. [14]Furthermore, when a person simply recites this text on the Gift of the Golden Horse or witnesses its execution, he is freed from the sins of the Kali Yuga and through this Horse Sacrifice he goes to the world of the sun on a celestial chariot made of gold, where he is honored by the maidens of the gods. [15]And if a poor man even

hears, remembers, or causes others in this world to rejoice at this text on the Gift of a Golden Horse, he goes to a place inhabited by Indra, Maheśvara, and the other gods, his sins destroyed and his body purified.

Thus ends the "Gift of the Golden Horse."

4.8 Now, the Gift of the Horse-Drawn Chariot

Regarding that, the *Matsya Purāṇa* (281.1–16) states:

> [1]I will now explain the unsurpassable and meritorious Great Gift known as the Horse-Drawn Chariot, which destroys even the greatest sins. [2]When an auspicious day arrives, a man should have Brahmins recite benedictions and summon the World-Protectors*, as in the Gift of the Man on the Balance. [3]He should also appoint officiating priests, have a pavilion erected, and provide equipment, ornaments, clothing, etc. Moreover, he should put a pile of sesame seeds upon a black antelope's skin and place a golden chariot on top on that. [4]And this chariot should have either four or seven horses, four wheels, and a carriage-pole and should be equipped with a sapphire pot shaped like a banner.

A "carriage-pole" is the wooden beam that is attached to the yoke. Regarding the word "sapphire" (*aindranīla*), the meaning is that the chariot should be equipped with a banner-shaped jar that is made of sapphire jewels.

> [5]The sacrificer should also adorn it with images of the eight World-Protectors and pieces of ruby; provide four full pitchers and the eighteen grains*; [6]decorate it with silk clothes; have a canopy erected over it; and furnish it with garlands, sugarcane, fruit, and a driver. [7]And he should perform the preliminary consecration invoking the name of whatever deity he is devoted to. [8]Then he should give away umbrellas, chowries, silk garments, shoes, sandals, beds, seats, and cows, according to his wealth. [9]Further, a wise man should have the chariot made with between three *palas* and one *bhāra* of gold.

A *bhāra* is equal to two-thousand *palas*.

> [10]The chariot he gives should have two, four, or eight horses yoked to it and be adorned with the banner of a golden lion. [11]Furthermore, the two Aśvins should be mounted upon its horses,* protecting its wheels.

The phrase "protecting its wheels" means that the two sons of Aśvinī should be fashioned so that they are mounted upon horses nearest the wheels.

[12]Then, when an auspicious time has arrived, as in the previous gifts, Brahmins should bathe the sacrificer. He should, thereafter, don white clothes and garlands, recite the following mantra, and give away the Horse-Drawn Chariot:

> [13]Homage, homage to the Destroyer of Sin, the Soul of the Universe, the Stallion of the Veda, the Lord of Abodes, the one called Bhava! O Forest-Fire That Burns Masses of Sin, grant me peace! [14]Since you alone are the creator of the eight Vasus, the Ādityas, and the horde of Maruts and the ultimate treasure, let my heart become focused solely on the Law by destroying the mass of my sins!

[15]When a man in this world thus performs the Gift of the Horse-Drawn Chariot, which obliterates the threat of worldly existence, his body is freed from a multitude of sins and he goes to the supreme realm of Śiva, who carries the Pināka bow.* [16]He eclipses the entire sphere of the entire sun—overcoming its majesty with his resplendent form—and constantly sits with Lotus-Born Brahmā for a long period of time, during which his lotus-like face is feasted upon by the bee-like eyes of Siddha women. [17]Furthermore, when someone in this world simply recites or hears this text on the Gift of the Golden Horse-Drawn Chariot, he never journeys to hell's fortress, but rather goes to the abode of Viṣṇu, Hell's Enemy.

Thus ends the "Gift of the Golden Horse-Drawn Chariot."

4.9 Now, the Gift of the Golden Elephant-Drawn Chariot

Regarding that, the *Matsya Purāṇa* (282.1–16) states:

> [1]I will now explain the auspicious Gift of the Golden Elephant-Drawn Chariot, by the grace of which a man goes to the world of Viṣṇu. [2]When an auspicious lunar day arrives, as in the Gift of the Man on the Balance, a wise man should have Brahmins recite benedictions and summon the World-Protectors.* [3]He should also appoint officiating priests, have a pavilion erected, and provide sacrificial equipment, ornaments, clothes, etc.; observe a fast and, afterwards, eat a meal with Brahmins; [4]and have gold fashioned into the form of a pleasure-chariot that is decorated with jewels and equipped with dazzling pinnacles and four wheels.

A "pleasure-chariot" is a chariot whose purpose is recreation; and that should be furnished with dazzling pinnacles.

> [5]This should be decorated with the eight World-Protectors, Brahmā, Arka, Śiva, Lakṣmī, Puṣṭi, and Nārāyaṇa, who should be situated in the middle. [6]Then that man should place a *droṇa* of sesame seeds on top of a black antelope's skin and set the chariot on top of that; procure the eighteen grains* along with bowls, seats,

and sandalwood paste; [7]provide lamps, sandals, umbrellas, and mirrors, as well as shoes; have Garuḍa depicted on the chariot's banner and Vināyaka on the front of its carriage-pole; [8]erect over the chariot a five-colored silken canopy that is adorned with various fruits and fresh flowers; [9–10]furnish the chariot with four pitchers and eight cows; yoke to it four golden elephants that are adorned with strings of pearls and two actual elephants; and give it away. In addition, he should have the chariot made with between five *palas* and one *bhāra* of gold, according to his means. [11]Veda-knowing Brahmins should bathe him, while reciting benedictions. Afterwards, he should circumambulate the chariot three times, holding flowers in the gesture of salutation, recite the following mantra, and give the chariot to the Brahmins officiating the ritual:

> [12]Homage, homage! You are honored even by Śaṅkara, Lotus-Born Brahmā, Arka, the World-Protectors, Vidyādharas, and Vāsudeva, O Chariot Made From the Splendor of Vedic and Purāṇic Sacrifices. Therefore, protect me! [13]Mounted on this chariot, O Lord,* you are that ultimate and supremely mysterious state of Viṣṇu, Mura's Enemy, which sages in the deepest meditation see within—their mind's eye fixed solely on abstract contemplation—and which is a cause of bliss and free from form and other qualities. [14]Since for those drowning in the ocean of existence you are the cup of sacrifice filled with bliss as your goods, therefore, on account of this gift, bless me by bringing an end to the mass of my sins, O Mādhava on the Golden Elephant-Drawn Chariot!*

[15]When a man pays homage in this manner and then offers the Gift of the Golden Elephant-Drawn Chariot, his body is freed from all sins and he goes to abode of Moon-Crowned Śiva, which is inhabited by hosts of the foremost Vidyādharas, gods, and sages and which lies beyond the senses. [16]Furthermore, by performing the Gift of the Elephant-Drawn Chariot a man leads all his forefathers, sons, and other relatives to the eternal dwelling-place of Viṣṇu, even if they reside in the hell known as Raurava and, due to the many sins they have committed, experience the torment of their stricken bodies, as they are enveloped in nets of blazing fire

Thus ends the "Gift of the Golden Elephant-Drawn Chariot."

4.10 Now, the Gift of the Five Ploughshares

Regarding that, the *Matsya Purāṇa* (283.1–19) states:

> [1]I will now explain the unsurpassable Great Gift called the Five Ploughshares, which destroys even the greatest sins. [2]When an auspicious lunar day arrives, such as a Yugādi day or the day of an eclipse, a man should give a gift of land together with five ploughshares. [3]And this land should be a township, a town, or a village

surrounded by grain-fields. It should, furthermore, measure either one hundred *nivartanas* in size or half that, according to the sacrificer's means. [4]In addition, a wise man should have the five ploughshares made out of hard wood and furnished with the appropriate equipment. And he should also have another five ploughshares made out of gold.

The *Mārkaṇḍeya Purāṇa* (46.43–45, 47) defines the terms "town" and so forth as follows:

> [5]A fortified city has a high earthen rampart and wall, is completely surrounded by a moat, has a diameter equal to one quarter of a *yojana*, and extends over eight sub-divisions. A town is a settlement half that size and a township is a settlement one quarter smaller than that. [6]Furthermore, a settlement in the midst of fields or some other useful land where the farmers are quite prosperous and most of the people are Śūdras is called a "village."

"Appropriate equipment" means a yoke, ropes for harnessing the animals, etc.

[7–8]Afterwards, he should have ten yoke-bearing bulls that possess every desirable characteristic reside within a hall. And these bulls should be adorned with gold on their horns, pearls on their tails, silver on their feet, decorative marks on their foreheads, red silk, garlands, wreaths, and sandalwood paste. [9]Then, one of the officiating priests should pour out offerings of Caru cooked in milk for Parjanya, the Ādityas, and the Rudras; and the preceptor should instruct him to offer this Caru into a single fire-pit. . .*

Regarding the phrase "to Parjanya, the Ādityas, and Rudras," the meaning is that he should offer oblations of the enjoined substances, i.e., Caru cooked in milk, etc., while reciting the mantras characteristic of those deities.

[10]. . . along with kindling of Palāśa wood, ghee, and black sesame seeds. Further, an intelligent man should summon the World-Protectors*, as in the Gift of the Man on the Balance. [11–12]And afterwards, that wise man should don white clothes and garlands, while benedictions are being reciting; summon a Brahmin man and his wife; honor them with golden threads and rings, silken garments, bracelets, and jewels; give them a bed furnished with household articles and a single milk-cow; [13]arrange the eighteen grains* all around; circumambulate the Brahmin couple, while holding flowers in the gesture of salutation; [14]recite the following mantra; and give everything to them:

> [15]Since all the hosts of gods, as well as animate and inanimate beings, reside on the limbs of a yoke-bearing bull, may my devotion, therefore, be to Śiva*!

> [16]Since other gifts are not worth even a sixteenth of a gift of land, may my devotion to the Law be steadfast!

[17]A *nivartana* is equal to thirty *daṇḍas*, with each *daṇḍa* equal to seven *hastas*, and a *gocarman* is a third less than that—thus has Prajāpati proclaimed their measurements. [18]When a wise man gives away a hundred *nivartanas* of land in accordance with this system of measurement and the rules here prescribed, his accumulated sins quickly perish. [19]Indeed, when a man gives away even half of that amount, a mere *gocarman* of land, or simply a place for a house, he too is freed from sins. [20]Furthermore, when a man gives the gift of land in this world, he comes to dwell in the city of Śaṅkara for as many years as there are fissures in the earth from the passage of ploughs and hairs on the body of a cow. [21]Together with his father, grandfather, and other relatives, he obtains a great celestial chariot in which chowries are waved and is praised by hosts of Gandharvas, Kiṃnaras, gods, demons, and Siddhas. He then goes to the city of Śambhu, leading yak-tail fans. [22]Through the giving of cows, land, ploughshares, and bulls, a man obtains the status of Indra and his sins perish. Therefore, one should offer the gift of land, which destroys masses of accumulated sins, so that great power and prosperity might arise.

Thus ends the "Gift of the Five Ploughshares."

4.11 Now, the Gift of the Earth

Regarding that, the *Matsya Purāṇa* (284.1–21) states:

> [1]I will now explain the unsurpassable Gift of the Earth, which destroys men's sins and obliterates inauspiciousness. [2]A man should have a golden image of the Earth constructed in the likeness of Jambūdvīpa, including the Border Mountains, the eight World-Protectors, the nine Subcontinents, and Mount Meru, which should be located in its middle.*

The "Border Mountains" are the eight mountain ranges beginning with the Himālayas.

> [3]This golden Earth should also contain hundreds of rivers and rivulets and be encircled by the seven Seas.* Magnificent gems should be strewn about it and it should be adorned with the Vasus, Rudras, and Arka. [4]A man should, furthermore, have it made with a thousand *palas* of gold, half that amount, three hundred, two hundred, or one hundred *palas*, according to his means. [5]And an intelligent person that is incapable of even this may have it made with any amount greater than five *palas*. [6]As in the Gift of the Man on the Balance, a wise man should summon the World-Protectors*, appoint officiating priests, have a pavilion constructed, and

provide equipment, ornaments, clothes, and so forth. [7]He should also spread out a black antelope's skin upon the sacrificial altar and set the golden Earth atop a pile of sesame seeds*; [8]arrange all around it the eighteen grains*, seasonings such as salt, and eight full pitchers; [9]and provide a silk canopy, various fruits, beautiful clothes, and pieces of sandalwood. [10]Once he has constructed a golden Earth in this manner and performed the preliminary consecration, he should don white clothes and garlands and adorn himself with ornaments containing pearls. [11]Thereafter, he should circumambulate the golden Earth, while holding flowers in the gesture of salutation, and—when an auspicious time has arrived—recite the following mantras:

> [12]Homage to you! Since you are the abode of all the gods and the bearer of all beings, therefore protect me, O Earth! [13]Since you bear wealth—wealth that is exceedingly pure—and thus are known as "the Bearer of Wealth," therefore ably protect me from danger! [14]Since even Four-Faced Brahmā cannot travel to your end, O Unmoving One, therefore homage to you, Endless One! Save me from the ocean of rebirth! [15]You, in fact, abide in Govinda as Lakṣmī, in Śiva as Gaurī, at Brahmā's side as Gāyatrī*, in the moon as moonlight, and in the sun as radiance. [16]You are called intelligence in Bṛhaspati and abide in sages as wisdom. Since thus you continually pervade the universe, you are, therefore, considered the Bearer of the Universe. [17]As Steadfastness, Attentiveness, Forbearance, Kṣoṇī, Pṛthvī, Vasumatī, and Rasā—in these forms,* O Goddess, protect me from the ocean of rebirth!

[18]After reciting this, the sacrificer should give that goddess* to the Brahmins officiating the rite. [19]He should bestow upon the preceptor either one half or one quarter of the Earth; present the rest to the officiating priests; throw himself at their feet; and dismiss them.

[20]If a man gives the meritorious Gift of the Golden Earth in accordance with the rules here prescribed when an auspicious time has arrived, he goes to the abode of Viṣṇu. [21]And having traveled to Nārāyaṇa's city on a celestial chariot that is the color of the sun and adorned with a network of tiny bells, he dwells there for three Kalpas. [22]He, furthermore, saves twenty-one of his forefathers, sons, and grandsons. [23]In addition, when a man simply recites this text or listens to it as the occasion arises, his body is completely freed from his many sins. [24]He then goes to Moon-Crowned Śiva's heavenly realm, where thousands of gods reside, and there is wooed by immortal maidens.

Thus ends the "Gift of the Earth."

4.12 Now, the Gift of the Universal Wheel

Regarding that, the *Matsya Purāṇa* (285.1–23) states:

[1]I will now explain the unsurpassable Great Gift known as the Universal Wheel, which destroys all sins. [2]A man should have a Universal Wheel made out of refined gold. [3]A Universal Wheel made with a thousand *palas* of gold is said to be best, one made with half that is said to be middling, and one made with half of that is said to be worst. [4]However, a man who is incapable of even this may give another sort of Universal Wheel, which must only consist of more than twenty *palas* of gold. [5]The Wheel should have sixteen spokes and eight revolving fellies. On a lotus in its nave, a man should put four-armed Viṣṇu, engaged in meditation. A conch and discus should be by his side and eight goddesses should surround him. [6–7]In the second ring, to the East he should put Viṣṇu reclining on the ocean. Then, in clockwise order, there should be Atri, Bhṛgu, Vasiṣṭha, Brahmā, Kaśyapa, Viṣṇu's Fish, Tortoise, Boar, Man-Lion, and Dwarf Incarnations, Paraśu Rāma, Rāma, Kṛṣṇa, the Buddha, and Kalkin. [8]In the third ring, there should be Pārvatī, surrounded by the Divine Mothers and the Vasus. In the fourth, there should the twelve Ādityas and the four Vedas. [9]In the fifth, there should be the five Elements and the eleven Rudras. And in the sixth, there should be the eight World-Protectors and the Elephants of the Directions. [10]In the seventh ring, a man should place weapons and auspicious objects of every sort. And in the eighth, he should put images of the gods within the intermediate spaces between spokes.

The "Divine Mothers" are the group of seven goddesses that is comprised of Brahmā's wife, Brahmāṇī, and so forth. The word "weapons" denotes the eight types of weapons, i.e., a sword, etc. The term "auspicious objects" refers to the list of objects beginning with a sacrificial fee, a backward-curling lock of horsehair, and a conch. The phrase "within the intermediate spaces" means in the middle of the intermediate spaces.

[11]He should perform everything else following the model of the Gift of the Man on the Balance, that is, he should appoint officiating priests, have a pavilion erected, and provide equipment, ornaments, clothing, etc. [12–13]Then he should have the Universal Wheel set atop a black antelope's skin and a pile of sesame seeds. In addition, he should have the following items procured: the eighteen grains*, spices such as salt, eight full pots, garments of various kinds, garlands, sugarcane, fruits, jewels, and a canopy. [14]Next, the householder should bathe, while benedictions are recited, and thereafter don white clothes. Then, once the oblations and the preliminary consecration have been completed, he should circumambulate the Universal Wheel three times, while holding flowers in the gesture of salutation, and recite the following mantra aloud:

> [15]Homage to the One Who is Constituted of the Universe! Homage to the Soul of the Universal Wheel! May you, whose form is ultimate bliss, protect us from the mire of sin! [16]Since in their hearts those who meditate always see you—who transcends the three qualities of existence—as this brilliant Universal Wheel, therefore I bow to you. [17]The Wheel abides in Vāsudeva and yet Mādhava is in the middle of the Wheel. Thus, I bow to you both, who stand here as receptacles for one another. [18]Since you are both a weapon and an abode, O supreme Universal Wheel, which removes all sins, may you, therefore, save me from worldly existence!

[19]Having addressed the Universal Wheel in this manner, a man should then give it away without any feeling of jealousy, for he is thereby freed from all sins and honored in the world of Viṣṇu. [20]Moreover, having reached the world of Vaikuṇṭha, he becomes four-armed and eternal and is served by hosts of Apsaras. And he remains there for three hundred Kalpas. [21]Alternatively, a man might have a Universal Wheel constructed and then personally pay homage to it each day, for his life thereby continually prospers and his fortune becomes vast. [22]Indeed, when in this manner a man gives a golden, sixteen-spoked Wheel that contains all the worlds and abodes of the gods, he goes to the world of Hari. And once there, Siddhas bow their heads to him for a long period of time. [23]Moreover, such a man becomes terrifying to his enemies, yet as handsome as Madana to amorous women. And appearing handsome like Keśava, his sins are burned away by the handsome gift of gold. [24]By giving the excellent and handsome gift of a sixteen-spoked Wheel, a person casts off whatever weighty sins he has committed and goes to the abode of Mura's Enemy (Viṣṇu), having utterly destroyed his worldly existence, much less his fears in this world.

Thus ends the "Gift of the Universal Wheel."

4.13 Now, the Gift of the Wish-Granting Vines

Regarding that, the *Matsya Purāṇa* (286.1–17) states:

> [1]I will now explain the unsurpassable Great Gift known as the Great Wish-Granting Vines, which destroys even the greatest sins. [2]When an auspicious lunar day arrives, a man should have Brahmins recite benedictions, appoint officiating priests, have a pavilion erected, and provide equipment, ornaments, clothing, etc. He should also perform the summoning of the World-Protectors* and so forth, as in the Gift of the Man on the Balance. [3–4]Furthermore, he should have ten identical Wish-Granting Vines constructed out of gold. These should be furnished with various fruits and flowers, adorned with various garments, and decorated with pairs of Vidyādharas and eagles, as well as Siddhas about to receive garlands and birds about to receive fruits. [5]In addition, goddesses corresponding to the World-Protectors should be fashioned upon these vines. [6]Thus, at the bottom of the two

vines in the middle, the sacrificer should place the wives of Brahmā and Ananta atop piles of salt. And these resplendent images should hold a lotus and a conch. [7]To the East, atop of a pile of molasses, there should be an image of Indra's wife, seated upon an elephant and armed with a lightning bolt. In the Direction of Fire, there should be an image of Agni's wife, situated upon a pile of turmeric and a goat and holding a sacrificial ladle in her hand.

"Situated upon a pile of turmeric and a goat" means "having a goat as her mount and situated upon a pile of turmeric." "In the Direction of Fire" means in the direction belonging to Agni, i.e., the Southeast.

[8]To the South, set atop a pile of rice, there should be an image of Yama's wife, wielding a mace and mounted upon a water buffalo. To the Southwest, an image of Nairṛti holding a sword should be set up upon a mound of ghee.

"To the Southwest" means in the Southwestern direction.

[9]To the West, set atop a container of milk, there should be an image of Varuṇa's wife, mounted upon a fish and bearing Nāgapāśa, Varuṇa's magic noose. To the Northwest, set atop a pile of candied sugar, there should be an image of Vāyu's wife, holding a banner and mounted upon a deer. [10]Next, an image of Soma's wife, bearing a conch and situated upon a horde of treasure, should be set up atop a pile of sesame seeds. And finally, set atop a mound of butter, there should be an image of Śiva's wife, mounted on a bull and holding a trident. [11]These goddesses should be adorned with crowns, fashioned in the boon-granting position, and furnished with young children. Moreover, a man should have the Wish-Granting Vines constructed with between five and one thousand *palas* of gold, according to his means. [12]And above them all, there should be a five-colored canopy. In addition, ten milk-cows, pots, and pairs of garments should be provided. [13]The sacrificer should give the two middlemost vines to the preceptor and the others to the officiating priests. [14]Furthermore, a wise man should bathe, while benedictions are being recited, then don white clothes, circumambulate the Wish-Granting Vines three times, and recite the following mantras:

[15]Homage, homage to the Directions, the Maidens of the Wish-Granting Vines, who destroy sins, safeguard the universe and the lords of the world, and bestow in abundance whatever one hopes for!

[16]When a man offers this entire Gift of the Women of the Directions, which destroys the threat of worldly existence, he dwells for thirty years of Pitāmaha in a heavenly realm that grants whatever he desires.

The phrase "that grants whatever he desires" means that it grants whatever results are wished for.

> [17]Moreover, such a man—his body purified through the destruction of the abundant sins of worldly existence—rescues from the ocean of worldly existence a hundred of his ancestors, who are surrounded by divine maidens numbering in the thousands, and he is applauded by Lotus-Born Brahmā. [18]Indeed, when a man in this world simply recites, remembers, or witnesses the enactment of these rules for the Gift of the Golden Wish-Granting Vines and the Women of the Directions, he goes to the realm of Indra, the Destroyer of Cities.

Thus ends the "Gift of the Wish-Granting Vines."

4.14 Now, the Gift of the Seven Seas

Regarding that, the *Matsya Purāṇa* (287.1–15) states:

> [1]I will now explain the unsurpassable Great Gift known as the Seven Seas, which destroys all sins. [2]When an auspicious day arrives, a wise man should have Brahmins recite benedictions and then summon the World-Protectors*, as in the Gift of the Man on the Balance. He should, moreover, appoint officiating priests, have a pavilion erected, and provide equipment, ornaments, clothing, etc. [3]That intelligent man should also have seven golden bowls made. And these should measure one *ratni* or one *prādeśa* in diameter. [4]In addition, he should have them constructed with between seven and one thousand *palas* of gold, according to his means.

Regarding the phrase "should measure one *ratni*," the *Mārkaṇḍeya Purāṇa* defines a *ratni*, etc. as follows:

> [5]A *ratni* is equal to twenty-one joints of a thumb by number.

A *prādeśa* is equal to half of that.

> [6]All the bowls should then be placed upon black antelope's skins and mounds of sesame seeds. [7–8]Thereafter, a wise man should fill the first bowl with salt, the second with milk, the third with clarified butter, the fourth with molasses, the fifth with curd, the sixth with sugar, and the seventh with water from sacred bathing-places. [9]He should place a beautiful, golden Brahmā into the salt, Keśava into the milk, and Maheśvara into the ghee. [10]Then he should put Bhāskara into the molasses, Indra—Lord of the Gods—into the curds, Lakṣmī into the sugar, and Pārvatī into the water. [11]Furthermore, a man should place all sorts of gems and

> grains all around each of the bowls and arrange everything else following the model of the Gift of the Man on the Balance. [12]Then, at the end of an oblation to Varuṇa, Veda-knowing Brahmins should bathe him. Thereafter, the sacrificer should circumambulate the seven bowls three times and recite the following mantras:

"At the end of an oblation to Varuṇa" means "after an oblation to Varuṇa." And this is an additional oblation that should be performed after all the rest.

> > [13]Homage to you, O Eternal Ones, who are the receptacles of all rivers! Homage, homage to the oceans that give life to living creatures! [14]Since you satisfy multitudes of living beings in all three worlds with treasures and the nectar of milk, water, butter, curds, honey, salt, and molasses, therefore ably destroy my sins! [15]Since in order to destroy people's sins and provide them with garments, ointments, and ornaments, you alone bear throughout all the worlds a tendril of jewels that gods and Asuras have bound fast to the sacred bathing-places, may good fortune be mine!

> [16]In this world, when a man who is pure and free from pride gives these Seas made the color of spotless gold together with their proper seasonings and divine images, he goes to the realm of Hari, surrounded by the gods. [17]And dazzling due to the destruction of his every sin, he quickly and competently delivers his father, grandfather, sons, and wife to the abode of Śiva, even if they are being tormented in hell.

Thus ends the "Gift of the Seven Seas."

4.15 Now, the Gift of the Jewel-Cow

Regarding that, the *Matsya Purāṇa* (288.1–17) states:

> [1]I will now explain the unsurpassable Great Gift known as the Jewel-Cow, which rewards a man with residency in the World of Cows. [2]When an auspicious day arrives, as in the Gift of the Man on the Balance, a man should summon the World-Protectors* and then have a cow constructed. [3]First, he should have a black antelope's skin that has been furnished with a *droṇa* of salt on top laid upon the ground. Thereafter, on top of that, he should have a cow constructed out of jewels in accordance with both his own desires and the prescribed rules. [4]A wise man should have eighty-one rubies put upon its mouth and should arrange one hundred rubies upon its nose.

"Nose" means "front part of the nose."

> [5]On its forehead there should be a golden decorative mark; on its eyes one hundred pearls; on its eyebrows one hundred corals; and on each of its ears a piece of oyster-shell. [6]Its horns should be of gold, its head should consist of a hundred diamonds, and on its neck there should be a strip of *netra*-cloth adorned with a hundred pieces of dolomite. [7]There should be one hundred sapphires on its back, its sides should consist of one hundred pieces of lapis lazuli, its stomach should likewise be adorned with crystals, and its hips should be constructed of a hundred rubies.

Regarding the phrase "its stomach should likewise be adorned with crystals," the meaning is that the number of crystals should be one hundred.

> [8]Its hooves should be made of gold and its tail with a string of pearl. There should also be sunstone, moonstone, camphor, and sandalwood on its nose. [9]The sacrificer should have its hair made of saffron and its navel made of silver. [10]He should, furthermore, arrange one hundred emeralds upon its anus and should place other jewels upon all its joints. [11]He should make its tongue with candied sugar, its dung with that very thing, its urine with clarified butter, and its curds and milk with the actual substances. [12]Moreover, the sacrificer should put a chowry at the tip of its tail and a copper milk-pail next to it. He should also provide golden earrings and other ornaments according to his means. [13]Next, he should have a calf constructed in exactly the same manner, but using only one quarter of the materials. [14]However, its legs—according to tradition—should be made of sugarcane. Moreover, there should be grains of every variety, all sorts of various fruits, and a five-colored canopy. [15]Once the sacrificer has arranged things in this manner, offered the appropriate oblations, and performed the preliminary consecration, he should give a sacrificial fee to the officiating priests and then salute the cow. [16]He should salute it as he would a Sugar-Cow and, thereafter, recite the following mantra:

The phrase "as he would a Sugar-Cow" means "with the set of mantras beginning with words 'She who is the Good Fortune. . . (6.1.11).'"

>> [17]Since Śiva, Indra, Candra, Brahmā, and Viṣṇu proclaim that you are the home of all the hosts of gods, therefore, O Goddess, together with the gods of all three worlds, protect me, for I am afflicted by the ocean of worldly existence!

> [18]When a man salutes the Jewel-Cow in this manner, walks completely around it with deep devotion, and then—after pouring out some water—gives it to the Brahmin preceptor. . .

"Walks completely around" means "circumambulates clockwise."

[19]. . . on an auspicious day during which he has fasted, his body is freed from sins and he goes to the realm of Viṣṇu. [20]Indeed, if a man who knows all these prescribed rules accordingly gives the Gift of a Jewel-Cow, he acquires a brightly shining celestial chariot and, freed from all sins and appearing like Kāma himself, goes to the realm of Śiva together with his sons, grandsons, and other relatives.

Thus ends the "Gift of the Jewel-Cow."

4.16 Now, the Gift of the Pot of the Elements

Regarding that, the *Matsya Purāṇa* (289.1–17) states:

> [1]I will now explain the unsurpassable Great Gift called the Pot of the Elements, which destroys even the greatest sins. [2–3]When an auspicious lunar day arrives, as in the Gift of the Man on the Balance, a man should have Brahmins recite benedictions, appoint officiating priests, have a pavilion constructed, provide equipment, ornaments, clothing, etc., summon the World-Protectors*, and so forth. Moreover, a wise man should have a golden pot made that is adorned with great jewels. [4]He should have it made between one *prādeśa* and one hundred *aṅgulas* in size and it should be filled with milk and butter and decorated with a Wish-Granting Tree. [5–6]Furthermore, he should have the following images made: Brahmā, Viṣṇu, and Śiva seated upon lotuses, the Earth borne up by Viṣṇu's boar incarnation and accompanied by a lotus, Varuṇa made of gold and seated upon a crocodile, Agni seated upon a ram, and Vāyu whose seat should be made a deer. [7]Likewise, he should have fashioned an image of Gaṇeśa, the Lord of Desires, situated atop a mouse. These images he should place in the middle of the pot together with images of the five Vedas. [8]The image of the *Ṛgveda* should have a rosary; the image of the *Yajurveda* a lotus; and the image of the *Sāmaveda* a lute. Moreover, at its right side, the sacrificer should put a bamboo flute. [9]The *Atharvaveda* should have the Sruc and Sruva ladles and a lotus in its hand. And the *Purāṇa-veda* should be in the boon-granting posture and have a rosary and a water-pot. [10–11]In addition, situated around the pot, there should be grains of every sort, chowries, seats, mirrors, shoes, sandals, umbrellas, lamps, ornaments, beds, water-pots, and a five-colored canopy. Then, once the preliminary consecration has been completed, the sacrificer should bathe and recite the following mantra:
>
>> [12]Homage to you, who is the receptacle of all the gods in the entire world and the lord of the elements and the like! May peace and good fortune be mine! [13]Since nothing whatsoever is done in universe without the elements, O Lord of All Beings, may imperishable wealth be mine!
>
> [14]When a man, after reciting this mantra aloud, gives away the Pot of the Elements, he is freed from all sins and goes to the supreme state. [15]On a celestial chariot the color of the sun, he travels to the realm of Viṣṇu together with his

ancestors and other relatives and there is praised by immortal women. [16]Indeed, a man who offers these sixteen Great Gifts never returns to this world. [17]Moreover, when a man in this world simply recites or listens to this text appropriately in the presence of Vāsudeva, at an abode of Śiva, or at a temple of Arka or Lakṣmī, he—together with his sons, ancestors, and wife—rejoices for a Kalpa with the maidens of the city of the gods.

Thus ends the "Sixteen Great Gifts" in the *Dānakāṇḍa* of the *Kṛtyakalpataru* composed by the Great Minister of Peace and War, the honorable Lakṣmīdhara, son of the illustrious Hṛdayadhara.

4.17 Now, the Rules for the Gift of the Brahma-Egg in the *Padma Purāṇa*

[The Padma *Purāṇa* (34.385–414) states:]

The king spoke:

[1–2]The prescribed rules for the Gift of the Brahma-Egg, which lead to liberation when carried out, and the proper time, place, and Brahmin-recipient for such a gift—tell me these things, by acting in accordance with which I will enjoy every reward and soon attain liberation from this loathsome existence!

Vasiṣṭha spoke:

[3]When the Brahmin that was the king's Purohita heard these things, O king, he had him construct a golden Brahma-Egg with ores of every sort, instructing him as follows: [4]"For this gift, a man should have a pedestal constructed in the form of a lotus with one thousand *niṣkas* of gold. And he should have an image of Brahmā that is adorned with rubies placed in the middle of it. [5]This image should be accompanied by images of Sāvitrī, Gāyatrī, various sages and seers, all of Brahmā's sons such as Nārada, and the gods such as Indra. [6]And all these images of Brahmā's attendants should be fashioned from gold. [7]Futhermore, there should be an image of eternal Viṣṇu in the form of his boar incarnation together with Lakṣmī. And the sacrificer should use sapphires and emeralds to adorn it. [8]Next, he should have a representation of Śiva constructed using refined silver and—if he is learned on this matter—should adorn it with dolomite. [9]Then he should beautify an image of Soma with pearls and an image of Sūrya with diamonds and should bestow gold upon images of all the planets.

[10]"Afterwards, O king, the sacrificer should have the following items made: a silver pedestal that is seven times the size of the golden one, a red copper pedestal that is that much larger than the silver one, and a white copper pedestal that is again seven times the size of the red copper one. Thereafter, O king, he should have a lead and an iron pedestal made before proceeding to make a tin one. [11]In addition, skilled craftsmen should construct likenesses of the seven Continents, Seas, and Major Mountains*, acting in accordance with the scheme just

enumerated. [12]The sacrificer should then have sea creatures made out of silver. And he should have forest creatures—as well as trees of kinds both with and without blossoms, grasses, creepers, and shrubs—made out of gold.

[13]"Once all these things have been made in accordance with the prescribed rules, those who are wise should give them away at some holy site. [14–15]Specifically, these are the holy sites where one should give the Gift of the Brahma-Egg: Kurukṣetra, Gayā, Prayāga, Amarakaṇṭaka, Dvāravatī, Prabhāsa, Gaṅgādvāra, and Puṣkara. Moreover, such a gift should be given on the following occasions: when there is a lunar or solar eclipse, on any day when there is a lunar change, and during a summer or winter solstice. It is also extremely meritorious to give this gift when the celestial bodies are in the Vyatīpāta conjunction and especially so during an equinox.

[16–18]"Furthermore, one should give this Gift of the Brahma-Egg, O best of kings, and in no way deliberate whether to do so. He should first honor a handsome, young, and virtuous Brahmin that daily observes the Agnihotra rite together with the Brahmin's wife, then adorn him with ornaments, and appoint him to be his chief Purohita. Thereafter, he should summon another fourteen virtuous Brahmins together with their wives, clothe them in new garments and garlands, and thoroughly adorn them. [19]He should, moreover, give them rings and earrings."

[20]The king then honored a group of Brahmins fitting this description and, personally standing before them, paid repeated homage to them by completely prostrating himself. He, thereafter, placed his Purohita in front of the group and joined his hands together as a sign of respect to him. [21]Then he said, "May you Brahmins be pleased and favor me with your friendship! For in this world, a man may himself be purified by your smile. [22]Indeed, Brahmā himself is pleased by your happiness. Moreover, even Kṛṣṇa rejoices when one gives the Gift of the Brahmā-Egg. [23]Truly, when the best of Brahmins meditate upon them, even Śiva, Viṣṇu, and Indra, the ruler of all the gods, are pleased."

[24]After praising those Brahmins, who had mastered the Vedas, in this manner, the king immediately gave the Brahma-Egg to his preceptor in accordance with the prescribed rules. [25]Thereafter, that king went to heaven, where he was satisfied according to his every desire. And his preceptor divided the Brahma-Egg among the other Brahmins. [26]Then they, in turn, each gave their portion of the Brahma-Egg to others, O king. [27]For a single individual should receive neither the Gift of the Brahma-Egg nor the Gift of Land. Indeed, one who does receive such a gift undoubtedly acquires the sin of Brahmin-murder. [28]Moreover, such a gift should be given away in presence of all people, O king, for when those who witness such a gift being given pass away, they are purified just by having seen it—of this there is no doubt. [29]Likewise, when person goes and witnesses the prescribed Vow of Bhīmadvādaśī or the Gift of an Antelope's Skin with a golden navel; through seeing them he effortlessly attains the reward of having done them, as well as residency in the same heavenly world as the man who performs them.

Thus ends the "Gift of the Brahma-Egg."

4.18

The *Kālikā Purāṇa* states:

> [1]Now is explained that gift which tradition holds to be supreme and through which embodied beings ascend to that inaccessible and excellent abode where they are completely satisfied in their every desire. [2]When a man gives a thousand milk-cows together with their calves to Śiva in accordance with the prescribed rules and for the purpose of bathing him, he goes to that realm. [3]Such a giver should bathe an image of Śiva with all the milk, curds, and clarified butter of the thousand cows while musical instruments are played, benedictions recited, and so forth. Then he should zealously worship that Liṅga and offer it a golden lotus.

"Golden" (*raukma*) means "made of gold."

> [4]Or as an alternative, in the presence of the cows he may cover that Liṅga with flowers down to the bottom of its pedestal so that it is especially beautiful. He should, furthermore, offer an awning, golden bells, yokes, etc.

The words "he may cover. . . with flowers" need to be supplied in connection with the phrase "down to the bottom of its pedestal."

> [5]And he should also give lamps, mirrors, offerings of food, a golden staff, and a chowry. [6]Moreover, he should have a learned Brahmin, who knows the Vedic mantras and is adorned with a fine set of clothes and gold, propitiate a sacred fire with ghee.

Regarding the words "with ghee," etc., the meaning is as follows: He should have a learned Brahmin, who is acting as an officiating priest, propitiate a sacred fire with ghee as the substance of the offering. The phrase "with a fine set of clothes and gold" means "with gold and with a beautiful set of clothes."

> [7]Then while the Vedas are being recited aloud, he should have a canopy erected over a cow among the thousand that is both white and beautiful and that cow should then walk southeastward. [8]And all of the other cows should be adorned with gold, clothes, etc. and be made to follow that cow to the sound of great instruments in order to honor Śiva. [9]Then, once all those cows have circumambulated the deity's image, the sacrificer should situate them directly in front of it and, thereafter, circumambulate it himself. [10]After this, he should have

> all one thousand of those cows stand directly in front of that cow that is acting as leader—that is Surabhī as it were—while the great sounds of the Veda are recited aloud. [11]He should then take hold of that cow's tail with both his hands, which should contain flowers and water, and give it to Śiva along with sesame seeds, oblations, and unhusked pieces of barley.

"Unhusked pieces of barley" means "unhusked barley-corns."

> [12]Thereafter, he should give the other cows, together with their calves, to eleven Brahmins, but only after considering what should be given to them. [13]For when feeding people, one should discriminate between Brahmins who observe religious vows and those who do not and people who are indigent, blind, or afflicted and those who are unimpaired. [14]By devotedly performing this rite, the Svarjit rite, or the Gosava rite and designating Śiva as the deity, a man is freed from the bondage of worldly existence.

Here the Svarjit rite and the Gosava rite are mentioned as examples.

> [15]Or as an alternative way of offering this gift, a man can give one hundred excellent cows. . .

The word "one hundred" in the phrase "one hundred excellent cows" expresses plurality in general. And here it is synonymous with "one thousand," for the employment of one thousand cows in this rite will be seen later on.

> [16]. . . plus an additional eleven to Rudra and to mentally powerful Mita. [17]First he should assiduously complete the entire ritual as previously stated, including the offering of oblations, paying of homage, etc., and then give the cows to Śambhu right there. [18]After this, he should summon one hundred ritually consecrated Brahmins to the temple of Śiva, honor them appropriately, and give them the cows. Now listen to how: [19]He should grant ten of those cows to each of them separately, while meditating upon Śiva in his heart. [20]And he should give the extra ten cows, along with their calves, to Blue-Necked, Moon-Crested Śiva in accordance with the previous rules.

Regarding words "one hundred ritually consecrated Brahmins," etc., the meaning is as follows: In order to please Śiva, the sacrificer should meditate upon Śiva in his heart and give the cows to ritually consecrated Brahmins, who take on the function of recipients. The phrase "in accordance with the previous rules" means "by way of bathing with milk, etc."

> [21]Alternatively, an intelligent man may summon twice as many learned Brahmins that have mastered both the Veda and the Vedāṅgas and give them each five cows. [22]Indeed, any living being that performs the rite in this manner shall never again be miserable nor shall it suffer exhaustion in the fever of a house in the womb.

"The fever of a house in the womb" denotes the pain of residing in the womb.

Thus ends the "Three-Fold Gift of a Thousand Cows."

The *Āditya Purāṇa* states:

> [23]A man should give a thousand cows to Brahmins, O great sage. He should honor them all with flowers and perfumes and adorn them with garments.

"Garments" means "clothes."

> [24]They should all be resplendent with horns of gold and they should all be honored with hooves of silver. Then he should circumambulate them all and give them to Brahmins. [25]They should be fashioned with golden horns and decorated with clothes and ornaments, but he should not give away cows that are crippled, emaciated, old, or afflicted. [26]Moreover, the sacrificer should respectfully salute one of the cows. Now, hear the rules for the rest: He should give the Brahmins one hundred sesame seeds as a sacrificial fee after satisfying them with water for washing their feet in accordance with the prescribed rules.

The phrase "one hundred sesame seeds" means "one hundred *droṇas* of sesame seeds." "With water for washing their feet" means "with water for washing their feet, a respectful reception, etc."

> [27]Furthermore, if he—being both purified and pure-minded—respectfully salutes Viṣṇu, bows his head to that deity, and quickly gives the cows away, then he will undoubtedly have saluted all the cows. [28]In addition, when giving away the cows, O great sage, the sacrificer should test for Brahmins that know the true meanings of the Veda and the Śāstras, that teach the Vedic Saṃhitās, and that delight in performing the Agnihotra rite and reciting the Veda. [29]For whatever is given to such Brahmins is said to be endless in this world. And it is true, O great sage, that gift of his will become endless. [30]He should fast according to the prescribed rules, then approach these Brahmins, and gaze upon them with his mind and sense-organs serene. Thereafter, he should quickly give them the cows. [31]He should, furthermore, satiate the cows and pay homage to them by falling at their feet. And once he has delivered the cows, he should be pleased and extremely composed.

The phrase “once he has delivered” means “once he has given.”

> [32]Additionally, the sacrificer should not strike the cows with a stick, with his hand, or with a clod of earth. [33]Indeed, when a twice-born man gives away a thousand cows in the manner just stated, he casts aside all pains and is honored in the world of Viṣṇu.

Thus ends the “Gift of a Thousand Cows.”

Furthermore, it states:

> [34]Howevever, if a man gives away a hundred *droṇas* of sesame seeds and a single *pala* of gold without any cows, his gift exceeds even the Gift of a Thousand Cows. [35]Indeed, the giver of such a gift obtains the reward of a man who has given a thousand cows to Brahmins in the previously stated manner and he is instantly freed of sin. [36]Moreover, even if a sinful man simply witnesses such a gift, he too is freed of sin. [37]And those men who were previously settled to have rescued twenty-one relatives quickly save one hundred and one family-members. [38]In the event that one thousand cows are unavailable, a man should give gold—five hundred, one hundred, or less—to Brahmins together with sesame seeds. [39]For thereby, O best of Brahmins, he obtains the complete eternal reward of giving a thousand reverently offered cows—this is what that man acquires. [40]The Gift of a Thousand Cows, O Brahmin, is said to include a complete sacrificial fee, and the gift of one hundred *droṇas* of sesame seeds is indeed equal to the gift of those cows.

In connection with the words “five hundred,” one needs to supply the words “units of gold equal in measure to sixteenth *māṣas*.”

The *Mahābhārata* (13.65.43, 52; 57.27) states:

> [41]A giver of a thousand cows never sees hell when he dies and, reborn as a king, obtains victory everywhere. [42]A giver of ten thousand cows eternally rejoices with Indra. And a man who gives one hundred thousand cows acquires imperishable worlds. [43]Furthermore, when a man gives a thousand cows glittering with horns of gold, he reaches the auspicious world of the gods in heaven—so say multitudes of sages and Vedic scriptures.

Thus ends the “Gift of *Droṇas* of Sesame Seeds.”

5.1 Now, the Mountain Gifts

Regarding that, the *Matsya Purāṇa* (83.2–45) states:

> Umā's Husband (Śiva) said:
>
> [1]I will now explain the ten-fold Gift of Mount Meru, O best of sages, through giving which a man reaches worlds that are worshipped by the gods. [2]Even when the Vedas and Purāṇas are recited at sacrifices and temples, one does not acquire the reward that is obtained when these gifts are offered in this world. [3–6]Therefore, I will explain the unsurpassable rules for the Mountain Gifts. The first of these is the Grain-Mountain; the second the Salt-Mountain; the third the Molasses-Mountain; the fourth the Gold-Mountain; the fifth the Sesame-Mountain; the sixth the Cotton-Mountain; the seventh the Ghee-Mountain; the eighth the Jewel-Mountain; the ninth the Silver-Mountain; and the tenth the Sugar-Mountain. I will properly explain the rules for these gifts in this order.

[5.1 Now, the Gift of the Grain-Mountain]

> [7–9]During an auspicious solstice or equinox, an evening when the celestial bodies are in the Vyatīpāta conjunction, the thirteenth day of a bright fortnight, an eclipse, a new-moon day, a wedding, a festival, a sacrifice, the twelfth or fifteenth day of a bright fortnight, or the moon's passage through a lunar mansion that is auspicious according to the prescribed rules—these are the occasions when a person should give the Grain-Mountain, etc. according to both the Śāstras and the appropriate injunctions. [1011]On ground smeared with cow-dung at sacred bathing-place, a temple, a cowshed, or the courtyard of a house, he should have a pavilion constructed in accordance with the prescribed rules—motivated by feelings of devotion and generosity. And this pavilion should have four corners and face north, northeast, or east according to the enjoined rules. [12]He should then spread out Kuśa-grass on the ground that has been smeared with cow-dung and have a mountain constructed in the middle of it, together with the Viṣkambha Mountains. [13]In this world, when such a mountain is constructed with a thousand *droṇas* of grain, it is Highest.

And the measurement "*droṇa*" should be understood as follows: A *kuḍava* is a unit of measurement equal to twelve handfuls of a normal-sized man with normal-sized hands and feet. A *prastha*, an *āḍhaka*, and a *droṇa* are each progressively four times larger than a *kuḍava*. Hence, a *droṇa* is equal to sixty-four *kuḍavas*.

[14]When such a mountain consists of five hundred *droṇas*, it is Middling. And when it is constructed with three hundred *droṇas*, it is Lowest. [15]Furthermore, that great Mount Meru in the middle, constructed of rice, should be furnished with three golden trees.

The three trees mentioned above, which will be explained under the Gift of the Sugar-Mountain, are Mandāra, Pārijāta, and Kalpataru, the Wish-Granting Tree.

[16]To the East it should be provided with pearls and diamonds; to the South with dolomite and topaz; to the West with emeralds and sapphires; and to the North with cat's-eyes and rubies. [17]Moreover, the base of that white rock should be furnished on all sides with tendrils, creepers, and pieces of sandalwood. [18]There should also be golden images of Brahmā, Viṣṇu, Lord Śiva—the Enemy of Pura—and Sūrya upon it, and the sacrificer—free from envy—should have numerous flocks of birds constructed, which should be located at its summit.

The phrase "located at its summit" means "situated at its top-part." The phrase "flocks of birds (*dvijaughāḥ*)" means "groups of birds." And these should be made of gold since being constructed of gold is a subject under discussion.

[19]The mountain should have four silver peaks and it should also be silver along its slopes. In every direction, it should have caves covered with bamboo in the form of fresh sugarcane and springs with water in the form of ghee. [20]To the East, as a row of clouds, there should be white clothes and to the South yellow ones. There should be variegated clothes to the West, as a line of thunderheads, and red ones to the North.

The sugarcane itself acts as bamboo. The ghee itself as acts as water. And the clothes themselves act as clouds. A "line of thunderheads" is a row of clouds.

[21]The sacrificer should then set down silver images of the eight World-Protectors in their proper order, beginning with mighty Indra. And thereafter, rows of various fruits should be placed all around the mountain, as well as delightful garlands and ointments. [22]Next, a five-colored or plain white canopy adorned with fresh flowers should be set up. [23]Once the sacrificer has constructed that greatest of divine mountains, he should establish Mount Meru's Viṣkambha Mountains—abounding in flowers and ointments—in their proper order in the four directions, using one fourth the amount of the materials for each. [24–25]To the East, he should have Mount Mandara built. Furnished with numerous fruits, hosts of attendants, and a beautiful golden Kadamba tree, it should abound in flowers, clothes, and

> ointments and gleam with a golden image of Kāma, as well as a silver Lake Aruṇoda of milk and a forest constructed according to the sacrificer's means.

[Like Mount Meru,] Mount Mandara should also be made of rice. A "Lake Aruṇoda of milk" is a pond filled with milk given the name "Aruṇoda," which should be fashioned from silver. And the forest should likewise be made of silver.

> [26]To the South, Mount Gandhamadana should be constructed out of wheat, and it should be furnished with a golden Jambū, a golden image of Kubera, a Mānasa of ghee, clothes, and a silver forest.

"Mount Gandhamadana" means "Mount Gandhamādana." A "golden Jambū" is a golden Jambū tree. A "Mānasa of ghee" means a Lake Mānasa constructed out of ghee.

> [27]To the West, the sacrificer should have a mountain of sesame seeds set up, and this should have numerous fragrant blossoms, a golden Pippala tree, a golden image of a goose, and a silver forest of flowers. It should also be equipped with clothes and in front of it there should be a Lake Śitoda of curd. [28–29]Then, once the sacrificer has had Vipula Mountain constructed in this manner, he should have Mount Supārśva built out of beans to the North.

The word "*paścāt*" means "to the West." "Vipula Mountain" denotes a mountain named Vipula.

> And it should be furnished with clothing and flowers, have a golden Vaṭa tree at its peak, and gleam with a golden image of a milk-cow. Moreover, even before doing this, the sacrificer should adorn the mountain with a Lake Bhadra of honey and a shining silver forest. [30]Afterwards, four exemplary and disciplined Brahmins that know the Vedas and Purāṇas and whose behavior and appearance are faultless should construct a fire-pit measuring one *hasta* across to the east of the mountains. They should then offer an oblation into the fire of sesame seeds, barley, ghee, kindling, and Kuśa grass. [31]Furthermore, everyone should stay awake into the night while humble songs are sung and instruments played. Now, I will state the ritual formulae for invoking the mountains:
>
> > [32]May you, who are the receptacle of the houses of all hosts of gods, O Immortal Mountain, swiftly destroy any adversity in my home! May you arrange for my safety and bring about my unsurpassable peace, honored by me with supreme devotion! [33]You are Lord Śiva, Brahmā, Viṣṇu, and Sūrya—the seed that is beyond both the embodied and the unembodied. Therefore,

protect me, Eternal One! [34]Since you are the abode of Viṣṇu, the World-Protectors, the Rudras, Ādityas, and Vasus, therefore, grant me peace! [35]Since your peak is covered with gods and their women, therefore, rescue me from the ocean of rebirth and all sorrow!

[36]After saluting Mount Meru in this manner, the sacrificer should honor Mount Mandara as follows:

[To Mount Mandara:] [37]Since you look splendid, O Mount Mandara, with Caitraratha Forest as well as the Subcontinent of Bhadrāśva, may you quickly and adequately bring about my happiness!
[To Mount Gandhamādana:] [38]Since you are the crown-jewel of Jambūdvīpa, O Mount Gandhamādana, resplendent as you are with Gandharva Forest, may my fame, therefore, be firmly established!
[To Mount Vipula:] [39]Since you are [adorned] with the Subcontinent of Ketumāla and Vaibhrāja Forest and have a golden Aśvattha tree at your summit, may I, therefore, constantly prosper!

The last of these mantras has following meaning: By means of the words, "Since you are [adorned] with the Subcontinent of Ketumāla," etc., may I constantly prosper. Through this mantra one respectfully summons Mount Vipula.

[To Mount Supārśva:] [40]Since you eternally gleam, O Mount Supārśva, with the Northern Kurus and Sāvitra Forest, may my good fortune, therefore, be imperishable!

[41]After saluting all those mountains in this manner, when pristine daybreak arrives, the sacrificer should bathe and give that most excellent mountain in the middle to the preceptor. [42]He should then give the Viṣkambha Mountains to the officiating priests in due order, O sage, and should also give them twenty-four cows or ten according to his means. [43]However, if the sacrificer is incapable of this, he may give eight, seven, or five cows according to his means. Or he can even give just a single tawny milk-cow to the preceptor. [44]These—according to tradition—are the prescribed rules for all Mountain Gifts. And these—according to tradition—are the mantras and the utensils for paying homage to them. [45]Moreover, scripture states that in the case of all Mountain Gifts oblations should always be offered to the planets, the World-Protectors, Brahmā, and so forth, while reciting the mantras appropriate to them. [46]And in addition, the sacrificer should ordinarily be fasting unless he is incapable of it, in which case it is desirable that he fast at least for the night. [47]Now, hear in proper order, O Nārada, the prescribed rules—applying to all Mountain Gifts—for the mantras to be reciting at the time of actual gifting and the reward entailed by these Mountain Gifts:

[The Mantras:] [48]Since Brahman is said to be food and the body's breaths are likewise proclaimed to be food, all beings thus originate from food—indeed, the world subsists through food. [49]Since Lakṣmī is in fact food and Viṣṇu is in fact food, may you, therefore, protect me in the form of a Grain-Mountain! Homage, homage to you!

[The Reward:] [50]When a man gives a mountain made of grain in accordance with the rules here prescribed, he is honored in the world of the gods for a full one hundred Manvantaras. [51]Attended by seers, he goes to the vault of heaven on a shining celestial chariot crowded with hosts of Apsaras and Gandharvas. [52]And when the reward of his good deed comes to an end, he becomes a king of kings in this world—of this there is no doubt.

Thus ends the "Gift of the Grain-Mountain."

5.2 Now, the Gift of the Salt-Mountain

Regarding that, the *Matsya Purāṇa* (84.1–9) states:

[1]I will now explain the excellent Gift of the Salt-Mountain, through giving which a man reaches the world of Śiva. [2]A Salt-Mountain that is Highest must be made with sixteen *droṇas* of salt; one that is Middling must be made with half that amount; and one that is Lowest—according to tradition—is made with four *droṇas*. [3]However, a person without much wealth can have it made according to his means so long as it consists of more than one *droṇa* of salt. Whatever the case, the sacrificer should have the Viṣkambha Mountains built using one fourth this amount of salt for each. [4]Furthermore, he should always carry out the previously stated rules regarding the worship of Brahmā, etc., and should set up golden images of all the World-Protectors. [5]He should also have the various lakes constructed, as well as the images of Kāma and the like. Thereafter, he should stay awake throughout the night and then recite the following gift-giving mantras:

[6]Since this flavor, salt, originated from the sentiment of marital bliss, as this is your nature, O Best of Mountains, protect me from sin! [7]Since all the flavors in food don't stand out without salt and since salt is eternally dear to Śiva and his wife, therefore, grant me peace! [8]Since salt arose from the body of Viṣṇu and brings about good health, therefore, in the form of a mountain protect me from the ocean of rebirth!

[9]When a man gives the Gift of the Salt-Mountain in accordance with the rules here prescribed, he dwells in the world of Pārvatī for a Kalpa and, thereafter, reaches the highest state.

Thus ends the "Gift of the Salt-Mountain."

5.3 Now, the Gift of the Molasses-Mountain

Regarding that, the *Matsya Purāṇa* (85.1–9) states:

> [1]I will now explain the excellent Gift of the Molasses-Mountain, through giving which an illustrious man reaches heaven and there is honored. [2]A Molasses-Mountain made with ten *bhāras* of molasses is considered Highest; one made with five is considered Middling; and one made with three *bhāras* is Lowest. However, a person who possesses very little wealth can have it constructed with only half this amount. [3–4]In any case, as in the Gift of the Grain-Mountain, the sacrificer should do the following: perform the appropriate salutations and worship; honor the gods; offer the proper oblations; stay awake through the night; summon the World-Protectors*; and appropriately construct the Viṣkambha Mountains, golden trees, lakes, forests, and divinities. Then he should recite this mantra aloud:
>
> > [5–6]Just as Viṣṇu, the Soul of the Universe, is the greatest of gods, the *Sāmaveda* is the greatest of Vedas, and Śiva is the greatest of yogis, just as the syllable Oṃ is the greatest of mantras and Pārvatī is the greatest of women, so sugarcane-juice is always considered the greatest of flavors. [7]Therefore, O Molasses-Mountain, bestow upon me supreme good fortune! [8]Since you are the brother of the woman who grants marital bliss, O Molasses-Mountain, and the abode of Pārvatī, therefore, always protect me!
>
> [9]When a man gives a mountain made of molasses in accordance with the rules here prescribed, he is worshipped by Gandharvas and honored in the world of Pārvatī. [10]Then, at the end of a hundred Kalpas, he is reborn as a king of the seven Continents, who is endowed with long-life and good health and undefeated by his enemies.

Thus ends the "Gift of the Molasses-Mountain."

5.4 Now, the Gift of the Gold-Mountain

Regarding that, the *Matsya Purāṇa* (86.1–6) states:

> [1]I will now explain the excellent and sin-removing Gift of the Gold-Mountain, through giving which a man goes to the abode of Brahmā. [2]A Gold-Mountain consisting of one thousand *palas* of gold is Highest; one constructed with five hundred *palas* is Middling; and one constructed with half that amount is Lowest. However, a man with only a small amount of wealth can have it constructed according to his means. [3]Free from envy, such a man should give in accordance with his means so long as the Mountain contains more that one *pala* of gold. [4]Whatever the case, the sacrificer should carry out everything as enjoined in the

Gift of the Grain-Mountain, O bull among sages, and should grant the Viṣkambha Mountains to the officiating priests. **[These are the mantras for the rite:]**

> [5]Homage to you, Womb of Brahmā! Homage to the Seed of Brahmā! Since you grant endless rewards, therefore, protect me, O Mountain! [6]Since you are Agni's offspring, you are, therefore, the splendor of the Lord of the World. Thus, protect me, O Best of Mountains, in the form of a Gold-Mountain!

[7]When a man gives the Gift of the Gold-Mountain in accordance with the rules here prescribed, he goes the supreme and blissful realm of Brahmā. [8]And there he remains for a hundred Kalpas and, afterwards, reaches the ultimate state.

Thus ends the "Gift of the Gold-Mountain."

5.5 NOW, THE GIFT OF THE SESAME-MOUNTAIN

Regarding that, the *Matsya Purāṇa* (87.1–7) states:

> [1]I will now explain in accordance with the prescribed rules the Gift of the Sesame-Mountain, through giving which a man travels to the unsurpassable world of Viṣṇu. [2]A Sesame-Mountain made with ten *droṇas* of sesame seeds is considered Highest; one made with five is considered Middling; and one made with three is said to Lowest, O best of Brahmins. [3]Furthermore, everything should be carried out as previously enjoined, i.e., the Viṣkambha Mountains should be constructed, etc. Now, O bull among sages, I will properly state the mantras for this gift:
>
> > [4]Since sesame seeds, Kuśa grass, and beans all originated from the sweat of Viṣṇu's body when he was slaying the demon Madhu, therefore, they please us. [5]Since sesame seeds act as a protection in rites to the gods and one's ancestors, rescue me from worldly existence, O Best of Mountains! May you be praised, O Sesame-Mountain!
>
> [6]When a man gives the unsurpassable Gift of the Sesame-Mountain after saluting it in this manner, he journeys to Viṣṇu's realm, from which return is rare. [7]Such a man, furthermore, obtains long-life, as well as sons and grandsons, and travels to heaven together with his ancestors, worshipped by gods and Gandharvas.

Thus ends the "Gift of the Sesame-Mountain."

5.6 NOW, THE GIFT OF THE COTTON-MOUNTAIN

Regarding that, the *Matsya Purāṇa* (88.1–5) states:

> [1]I will now explain the excellent Gift of the Cotton-Mountain, through giving which an illustrious man reaches the ultimate realm. [2]In this world, a Cotton-

Mountain is Highest when made with twenty *bhāras* of cotton; it is said to be Middling when made with ten; and it is Lowest—according to tradition—when made with five. [3]However, a man who owns only a little wealth can give a Cotton-Mountain made with just one *bhāra* of cotton, provided that he in no way acts deceptively regarding his actual property. [4]In any event, the sacrificer should procure everything as described in the Gift of the Grain-Mountain, O bull among sages. Then, when night has turned to dawn, he should give it away, while reciting these words:

> [5]Since you always act as a covering for the people in this world, O Cotton-Mountain, homage to you! May you destroy the mass of my sins!

[6]When a man thus gives away the Gift of the Cotton-Mountain in the presence of a mountain, he will dwell in Śiva's world for a Kalpa and, thereafter, be reborn in this world as a king.

Thus ends the "Gift of the Cotton-Mountain."

5.7 Now, the Gift of the Ghee-Mountain

Regarding that, the *Matsya Purāṇa* states (89.1–11):

> [1]I will now explain the unsurpassable Gift of the Ghee-Mountain, which is entirely made up of nectar and splendor and destroys even the greatest sins. [2]A Ghee-Mountain constructed with twenty pots of ghee is Highest; one constructed with ten is said to be Middling; and one constructed with five is Lowest, according to tradition. [3]However, a man who has very little wealth can give away a Ghee-Mountain constructed with just two pots of ghee according to the rules for this gift. But whatever the case, the sacrificer should have the Viṣkambha Mountains constructed using one quarter this amount of ghee. [4]He should, furthermore, set bowls of rice-grains on top of the pots and—according to the prescribed rules—stack them up close together so that they look attractive. [5]Then he should cover them with white cloth, stalks of sugarcane, fruits, and the like. Moreover, scripture states that in the case of this gift, the remaining rules are the same as those for the Gift of the Grain-Mountain. [6]Thus, after the preliminary consecration has been performed, oblations should be offered and the gods should be honored. [7]Then, when night has turned to dawn, with a peaceful mind the sacrificer should give the Ghee-Mountain to the preceptor and the Viṣkambha Mountains to the officiating priests, reciting these words:
>
> > [8]Since ghee arose from the union of nectar and splendor, may Śiva, the Soul of the Universe with the luster of ghee, therefore, be pleased here! [9]Since Brahman is made of splendor and that abides in ghee, may you, therefore, protect us in the form of a Ghee-Mountain, O Earth-Bearer!

[10]When a man gives the unsurpassable Gift of the Ghee-Mountain in accordance with the rules here prescribed, he goes to the world of Śiva, even if guilty of the greatest sins. [11–12]And on a celestial chariot harnessed with geese and cranes and adorned with a network of tiny bells, he wanders about—surrounded by Siddhas and Vidyādharas—together with his ancestors, until he summons his own destruction.

Thus ends the "Gift of the Ghee-Mountain."

5.8 Now, the Gift of the Jewel-Mountain

Regarding that, the *Matsya Purāṇa* (90.1–11) states:

> [1–2]I will now explain the unsurpassable Gift of the Jewel-Mountain. A Jewel-Mountain constructed with one thousand pearls is Highest; one consisting of five hundred is Middling; and—according to tradition—one constructed with three hundred is Lowest. Moreover, the Viṣkambha Mountains should in every case be constructed with one fourth this amount of materials. [3]To the East, learned men should build Mount Mandara out of diamonds and dolomite. And to the South, they should build Mount Gandhamādana out of sapphires and topaz. [4]Mount Vipula should be erected to the West out cat's-eyes and coral. And the sacrificer should set up Mount Supārśva to the North using emeralds and rubies.

The diamonds and dolomite mentioned above should be of equal number due to the maxim, "Things should be equal, if scripture doesn't state otherwise." The word "emerald (*sauparṇa*)" means emerald.

> [5]In addition, here too he should have everything arranged as in the Gift of the Grain-Mountain. Thus, he should summon the gods and have golden trees and divine images constructed. [6]And these he should honor with flowers and water. Then, at dawn, he should give everything to the preceptor and the officiating priests, as in the previous gifts. Moreover, he should recite the following mantras:
>
> > [7]Just as all the hosts of gods abide in all jewels, so you are perpetually made of jewels. Eternal homage to you, O Mountain! [8]Since Viṣṇu makes it rain by the grace of jewels, may you, therefore, always protect us in every way by the grace of jewels!
>
> [9]When a man gives the Gift of the Great Jewel-Mountain in accordance with the rules here prescribed, he goes to Viṣṇu's world, honored by the Lord of the Gods. [10]And there he dwells for a full one hundred Kalpas, until he is reborn in this world as king—endowed with a handsome appearance, good health, and other virtues—who rules over the seven Continents. [11]Moreover, all the sins, such as

Brahmin-murder, that he has committed in this world or the next are destroyed, like a mountain struck by lightning.

Thus ends the "Gift of the Jewel-Mountain."

5.9 Now, the Gift of the Silver-Mountain

Regarding that, the *Matsya Purāṇa* (91.1–10) states:

> [1]I will now explain the unsurpassable Gift of the Silver-Mountain, through giving which a man goes to the world of Soma, O best of Brahmins. [2]A Silver-Mountain made with ten thousand *palas* of silver is Highest; one made with five thousand is said to be Middling; and one made with half that amount is Lowest, according to tradition. [3]However, a man who is incapable of giving this much can always have a Silver-Mountain constructed according to his means, so long as it consists of more than twenty *palas* of silver. But whatever the case, the sacrificer should have the Viṣkambha Mountains fashioned with one fourth this amount of material. [4]Following the same rules as in the previous gifts, he should have silver representations of Mount Mandara, etc. constructed. Moreover, a wise man should worship images of the World-Protectors that are made out of gold.

The word "gold (*kaladhauta*)" means "gold."

> [5]The mountain's slopes should likewise be fashioned from gold and also furnished with images of Brahmā, Viṣṇu, and Sūrya. Furthermore, whatever is silver in the cases of the other Mountain-Gifts should be gold in the case of this one. [6]Everything else the sacrificer should do as stated in the previous gifts, i.e., he should offer oblations, stay awake throughout the night, etc. He should, moreover, give the Silver-Mountain to the preceptor at dawn. [7]Thereafter, once he has honored the officiating priests with clothes and ornaments, he should give them the Viṣkambha Mountains without any feeling of envy, while holding a tuft of grass in his hand and reciting the following mantra:
>
> > [8]Since silver is so dear to the ancestors, Viṣṇu, Indra, and Śiva, therefore, protect us from the ocean of sorrow and rebirth!
>
> [9]When a man thus constructs and gives away the excellent Gift of the Silver-Mountain, he obtains the reward of giving ten thousand cows. [10]Worshipped by Gandharvas and multitudes of Kiṃnaras and Apsaras, such a wise man dwells in the world of Soma until he summons his own destruction.

Thus ends the "Gift of the Silver-Mountain."

5.10 NOW, THE GIFT OF THE SUGAR-MOUNTAIN

Regarding that, the *Matsya Purāṇa* (92.1–16) states:

> [1]I will now explain the excellent Gift of the Sugar-Mountain, through giving which Viṣṇu, Sūrya, and Śiva are invariably pleased. [2]A great Sugar-Mountain made with eight *bhāras* of sugar is Highest; one made with four is said to be Middling; and one made with two—according to tradition—is Lowest. [3]However, a person who owns very little wealth can have a Sugar-Mountain made using just one *bhāra* or even half a *bhāra* of sugar. But whatever the case, a man should have the Viṣkambha Mountains constructed with one quarter this amount of material. [4]The sacrificer should also acquire everything as described in the Gift of the Grain-Mountain and then place the three golden trees, together with the images of the gods, on top of Mount Meru. [5]Mandāra, Pārijāta, and thirdly Kalpataru, the Wish-Granting Tree—this trio of trees should, in fact, be put at the peak of every Mountain-Gift. [6]Moreover, one should set up the trees Haricandana and Saṃtāna in the eastern and western portions of every Mountain, especially the Sugar-Mountain. [7]Additionally, the image of Kāma on Mount Mandara should always face westward. The image of Kubera on the peak of Mount Gandhamādana should face northward. [8]The image of the goose—which is the embodiment of the Veda—on Mount Vipula should face eastward. And the golden image of Surabhī on Mount Supārśva should face southward. [9]Furthermore, the sacrificer should do everything as described in the Gift of the Grain-Mountain—the summoning of the gods and more. Then he should give that most excellent mountain in the middle to the preceptor and the four other mountains to the officiating priests. He should also recite the following mantras:
>
> > [10]Since sugar is the ultimate essence of the nectar of good fortune, thus may you always cause me happiness, O Best of Mountains! [11]This Mountain arose from the spray that fell upon the earth when the gods were drinking nectar. So protect us, O Sugar-Mountain! [12]Since sugar came from Kāma's bow and you are made of that, O Great Mountain, save us from the ocean of rebirth!
>
> [13]When a man gives the Gift of the Sugar-Mountain in accordance with the rules here prescribed, he is freed of all sins and travels to Śiva's abode. [14]Together with his dependents, he then mounts a vehicle resembling the sun and the moon—climbing upon it—and from there journeys to the city of Viṣṇu. [15]Then, once a hundred Kalpas have passed, he becomes a ruler of the seven Continents, endowed with long-life and good health, for thirty million rebirths.
>
> [16]Moreover, in the case of all the Mountain-Gifts, the sacrificer should prepare food for Brahmins according to his means and without feelings of envy. And in every case, with their permission he should eat food lacking added salt and have all the equipment used in the Mountain-Gift delivered to a Brahmin's home.

Furthermore, it (MP 92.34–35) states:

> [17]When a poor man devotedly witnesses or touches these Mountain-Gifts as they are being given by men, listens to this text on them, or imparts an understanding of it, he reaches heaven, freed from sin. [18]O bull among sages, a man ceases to have bad dreams when these chapters on the excellent Mountain-Gifts—which destroy the fear of worldly existence—are simply recited, how much more so when with a tranquil disposition he properly performs all these excellent Mountain-Gifts in this world!

Thus ends the "Mountain-Gifts" in the *Dānakāṇḍa* of the *Kṛtyakalpataru*, composed by the honorable Lakṣmīdhara.

6.1 Now, Gifts Such as the Molasses-Cow

Regarding that, the *Matsya Purāṇa* (82.2–25) states:

> [1]I will now explain the nature and the reward of the ritual of the Molasses-Cow, which destroys all sin. [2]One should meticulously spread Darbha grass over ground that has been smeared with cow-dung and place upon it a black antelope's skin, measuring four *hastas* across, the neck of which should face eastward. [3]And for the calf of the Molasses-Cow, one should set out in similar fashion the skin of a small deer. The sacrificer should then have the cow, as well as its calf, constructed so that their faces point eastward and their feet point northward. [4–5]The Highest Molasses-Cow always consists of four *bhāras* of molasses, in which case one should make its calf with one *bhāra*. A Molasses-Cow is Middling—according to tradition—when made with two *bhāras*, in which case its calf should be made with half a *bhāra*. And a Molasses-Cow is Lowest when made with one *bhāra*, in which case its calf should be made with one fourth of a *bhāra*. The choice between these types should be made according to the wealth of the particular household. [6]Moreover, the cow and its calf should both be wrapped in fine white cloth and have mouths of ghee, ears of oyster-shell, legs of sugar-cane, and eyes of shining pearl. [7–8]Their veins should be white threads; their dewlaps white woolen blankets; their backs and humps copper; their hair white chowries; their eyes coral; their teats butter; their tails linen; their milk-pails brass; and the pupils of their eyes sapphire. [9]They should also be adorned with horns of gold and hooves of silver, be furnished with various fruits, and have fragrance-boxes for their noses.

A "fragrance-box" is a substance, such as camphor, that is rich in sweet-smelling fragrances.

> [10]Once the sacrificer has constructed the Molasses-Cow in this manner, he should honor it with lamps and incense, while reciting the following words:
>
> > [11]She who is the Good Fortune of all beings and she who abides among the gods—may that goddess in the form of a cow grant me! [12]May the goddess Rudrāṇī, who resides in Śiva's body and is ever-dear to him, in the form of a cow drive away my sin! [13]May she who is Lakṣmī (Good Fortune) on Viṣṇu's chest, Svāhā on Agni's, and the wife of Candra, Sūrya, and Indra in the form of a cow bring about my prosperity! [14]May she who is Brahmā's Good Fortune, Wealth-Granting Kubera's Good Fortune, and the World-Protectors' Good Fortune as a cow grant my wishes! [15]That cow removes all sins who is

the Svadhā-offering to the foremost ancestors and the Svāhā-offering to the gods that enjoy the sacrifice. Therefore, grant me peace!

[16]After saluting that cow in this manner, the sacrificer should give it to a Brahmin. These rules are recited for all Cow-Gifts in this world.

[17]I will now explain, O king, the nature and the names of the ten Cow-Gifts that are stated in scripture to destroy all sin. [18]First is the Molasses-Cow; next is the Ghee-Cow; third is the Sesame-Cow; and the fourth is called the Water-Cow. [19–20]The Milk-Cow and the Honey-Cow are said to be next; the Sugar-Cow is seventh; the Curd-Cow is eighth; the Juice-Cow is ninth; and an actual cow is tenth. There should be pots for the liquid cows and piles for the others. [21]Moreover, some people maintain that a Gold-Cow should be among these. And according to other great sages, the ninth type of cow should consist of sesame oil. [22–23]These are the prescribed rules and these—according to tradition—are the appropriate materials. Further, the various Cow-Gifts should always be given away accompanied by the proper mantras and invocations, with a spirit of generosity, and on a day of lunar change, for they thereby grant the rewards of sensual enjoyment, liberation, and countless sacrifices, remove all sins, and are auspicious. [24]The Molasses-Cow, etc. should be gifted on an auspicious solstice or equinox, when the celestial bodies are in the Vyatīpāta conjunction, or during a day of lunar change, such as an eclipse.

And the measurements of the substances constituting the Ghee-Cow, etc. in this passage have indeed been explained in the description of the Molasses-Cow, due to the general application of the statement, "Scripture prescribes these rules for all Cow-Gifts." The statement that "There should be pots for the liquid cows and piles for the others" merely says how to arrange each substance, the measurement of which should be four *bhāras*, etc. However, when the *Padma Purāṇa* states that a Cow of Ghee, etc. should be constructed with just one pot and a Sesame-Cow should be constructed with only a *droṇa*, it is with the intention of different types of Cow-Gifts than these ones.

The *Mahābhārata* (13.77.21) states:

[25]When a man salutes a cow made of sesame seeds, fruit juice, or jewels with the Gomatī Vidyā and gives it away, he never regrets what he has done and not done.

The Gomatī Vidyā (MBh 13.77.22–24) will be explained under the penance for killing a cow as follows:

> [26]"May cows come to me, golden-horned and yielding milk—the sweet-smelling daughters of Surabhī—like rivers to the ocean! [27]We constantly see cows; may cows always see me! Cows are ours andwe are theirs. Since there are cows, therefore we are." [28]Thus, I have proclaimed to you the Gomatī Vidyā, O faultless one. [29]A man who recites it day or night, in good times or bad, even in the greatest of dangers will be freed from danger.

The *Padma Purāṇa* (34.364–376) states:

> [30]Now hear the rules for the Sesame-Cow, O king! Such a cow should be made with sixteen *āḍhakas* of sesame seeds and its calf should be made with four. [31]Its legs should be made from stalks of sugarcane; its shining teeth from flowers; its nose from perfume; and its tongue from molasses. [32–33]It should also be fashioned so that bells and other ornaments adorn its back. Then, once the sacrificer has constructed it in this manner, he should give it golden horns, silver hooves, and a copper milk-pail in accordance with the rules for the previous Cow-Gifts. And after making it thus, he should give it to a Brahmin. [34]He should set that resplendent cow upon a black antelope's skin, adorn it with clothes, string it with a thread, equip it with the five jewels, furnish it with All-Herb, purify it with the following mantras, and give it away:
>
>> [35]May food, drink, and all sorts of spices arise for me at once! Fulfill my desires, O Sesame-Cow, who is bestowed upon a Brahmin! [36]I behold you with devotion, O Goddess, especially for the sake of my family. Support me with all my desires! O Sesame-Cow, may homage be paid to you!
>
> [37]A Sesame-Cow that is thus given in accordance with the prescribed rules, O best of kings, brings about the obtainment of one's every desire—of this there is no doubt. [38]Likewise, a Water-Cow—constructed in this world as a cow made of pots—that is given according to the prescribed rules instantly grants all one's desires. [39]An actual cow that is given on the day of a full moon also saves one's ancestors from even an impassable hell and grants one's desires. [40]And a Ghee-Cow that is gifted by wise men in accordance with the prescribed rules causes the obtainment of their every desire and grants them beauty. [41]Moreover, when a man gives a Juice-Cow in the month of Kārttika, O king, he obtains all his desires and always enjoys a happy state.
>
> Thus ends the "Gift of Five Cows."

The *Varāha Purāṇa* (98.90–93) states:

[42]One *prastha* is said to equal four *setikās*. By this measurement, a Sesame-Cow should consist of sixteen *prasthas* and its calf should consist of four. [43]Its legs should be made from stalks of sugarcane; its shining teeth from flowers; its nose from perfume; and its tongue from molasses. [44–45]Furthermore, a garland adorned with bells and other ornaments should be fashioned upon its tail. Once the sacrificer has constructed the cow in this manner, he should give it golden horns, silver hooves, and a copper milk-pail in accordance with rules prescribed for the previous Cow-Gifts. If he then gives the Sesame-Cow away on the twelfth day of a lunar fortnight, being both disciplined and purified, he saves himself from an impassable hell and partakes of his desires.

A *setikā* is a *kuḍava*, and that is equal in measure to twelve handfuls (*prasṛti*).

The *Devī Purāṇa* (104.11–106.7) states:

[46–47]I will at once explain to you the Gift of the Sesame-Cow, through which Durgā becomes pleased and appears before one's eyes bearing kingship, son, and joy. Indeed, by giving it even a man who has committed wicked deeds is freed from debt. Hear about this, O best of kings! [48]Having bathed and conquered your senses, you should seek the permission of the Goddess of the Gods and, thereafter, honor her with flowers, perfumes, food, lamps, incense, and wonders. [49]Then, after offering into a fire an oblation to the Goddess, you should have a representation of her as a cow constructed using a *droṇa* of sesame seeds.

The phrase "after offering into a fire an oblation to the Goddess" means "after pleasing the Goddess by way of an oblation referred to as 'Goddess-worship.'"

[50]For this, a calf should be made with an *āḍhaka* of sesamum and should be adorned with all sorts of jewels. Moreover, this extremely beautiful representation of the Goddess should have golden horns, silver hooves, and a nose made of perfume. [51]Its mouth should be made of molasses and its tongue should be made of food. Its dewlap should be a fine thread and its legs should be made of sugarcane. [52]Its back should be copper and its eyes pearls. Its ears should consist of beautiful leaves and its teeth of fruit. [53]One should have its teats made of fresh butter. And you should have it constructed with garlands of flowers and decorate its tail with gems and pearls. Further, one should honor it with fruit. [54–55]Additionally, a person should cover it with a pair of beautiful garments and adorn it with a lovely cloth. Then, having provided it with such an appearance, he should equip it a copper milk-pail and give it away filled with a spirit of generosity, saying, "May the Goddess be pleased with me." After saluting it with this mantra, he should bestow it upon a devotee of the Goddess.

[56]A man who gives such a gift will dwell in heaven for a number of years equal to the dust particles in the sesame seeds, clothes, minerals, roots, and fruits.

[57]He frees his ancestors from sin, even if they have gone to the nether region, reaches the auspicious worlds of the Goddess, and establishes them there without any doubt. [58]And there he rejoices, my dear friend, so long as the sun, moon, and stars endure. Then, in time he returns to this world and is reborn as a king. [59]And here he is happy, possesses fierce power and many sons, constantly devotes himself to the Goddess, and worships her according to the prescribed rules. [60]Thereafter, he arrives at that supreme realm which is reachable only through thousands of strenuous exertions.

Thus ends the "Gift of the Sesame-Cow."

[61–62]In the absence of sesame seeds, a wise man should give a Cow of Ghee. He should bathe an image of the Goddess with ghee and milk in accordance with the prescribed rules and worship it with delightful garlands, wreaths, and food-offerings. Then he should bring all the necessary materials there and prepare a representation of her as a cow. [63]He should arrange this representation in a copper bowl, which is itself placed in a pot of ghee made from cow's milk that has been decorated with garlands of flowers. And he should cover it with sheets of cloth. [64]He should also equip it with a golden interior, gems, coral, and pearls; have its legs made from sugarcane; and have its hooves made from silver. [65]Its eyes should be made from gold; its shining horns from black aloe wood; its sides from the seven grains*; and its dewlap from *pattrorṇa*-cloth.

The word "sides" denotes the two parts of the body that are adjacent to the abdomen.

[66]Its nose should made with aloe wood and camphor and its beautiful teats should be made with fruit. He should construct its mouth with molasses and milk and should use "white" (*sitā*) as its tongue.

"White" (*sitā*) means "sugar."

[67]Its tail should be made with linen; its hair with white mustard seeds; and its wonderful back with copper. The sacrificer should construct a charming image with such an appearance and then—in accordance with these rules—construct a Ghee-Calf marked by the same characteristics. [68]Once he has made a representation of Maṅgalā with these things, he should bow to it, worship it according to the prescribed rules, and then give it to a devotee of hers who has mastered the Śāstras.

> [69]Receive this Ghee-Cow for my benefit out of kindness to me! May the Goddess, known as Nandinī, Maṅgalā, Carcikā, and Umā, be pleased!

[70]After speaking these words, the sacrificer should worship the cow that he has made as a beautiful image of the Goddess. He should then give away that excellent Cow of Ghee in accordance with the rules here prescribed. [71]One can also give away a cow made of gold and jewels in accordance with these rules.

And in either case, the giver is freed of all sins and obtains all his wishes. [72]He is honored in a world where the rivers bear milk, the lakes bear ghee, and the mud consists of milk-porridge. And filled with supreme joy, he obtains mastery over these things. [73]Such a man saves ten of his ancestors, ten of his descendants, and himself as a twenty-first person. He, furthermore, becomes a king in this world. [74]This is said to be the reward of such a cow for those with desire. A man without desire who gives a Ghee-Cow reaches the world of the Goddess.

Thus ends the "Gift of the Ghee-Cow."

[75–76]Listen, dear friend, to how to give the Gift of the Water-Cow so that the Goddess will be pleased. A man should procure a pot that is completely filled with water, furnsihed with jewels and a pair of clothes, equipped with all sorts of seeds, and beautified with shoots of Dūrvā grass together with whole Dūrvā grass, curd, conch shells, Kuṣṭha plant, Āmalaka fruit, and sandalwood.

The phrase "all sorts of seeds" means "grains of every sort."

[77]Following the prescribed rules, he should also equip it with garlands, an umbrella, and bowls of sesame seeds and should set up a bowl of curd, milk, and ghee. [78]Then a wise man should have a calf made of water constructed there in similar fashion. [79]When a man honors the Goddess in accordance with the prescribed rules, observes a fast, eating only at night, and gives a cow of this sort to a devotee of the Goddess, he obtains all his wishes.

[80]May you be victorious, O Goddess who slays her enemies and destroys the gods' every fear! O most excellent Durgā, the Mother of the Veda, the Omnipresent Granter of Good Fortune, homage to you!

[81]With this mantra called "Nandā," dear friend, one should salute the Water-Cow, and also with the following words:

May the auspicious Goddess, whose rewards are as stated, be pleased with me!

Thus ends the "Gift of the Water-Cow."

The Skanda Purāṇa states:

[82]Now hear the reward of a man who gives the Gift of the Water-Cow. [83]A man should build a cistern, a hostel, a water-tank, or a very large well, as well as fine-colored pots adorned with garlands and fragrances.

A "cistern" is a shed that serves as a refuge for obtaining water. A "hostel" is a sheltered dwelling for people. "Fine-colored" means "beautifully colored."

[84]Then he should honor some extremely virtuous Brahmins with flowers of various kinds and give them bowls of sesame seeds, once they have been completely satisfied with detectible foods. [85]He should, thereafter, give them a vast sacrificial fee and engender in them a feeling of expectation.

The word "them" denotes the Brahmins.

[86]The sacrificer should recite the following words:

May these auspicious, moist, and cool waters satisfy my ancestors! May they become wish-granters in order to grant my wishes!

[87]After this, he should give away that Cow, then buy it back, and have that goddess—which delivers one to the world of Brahmā—brought to the cistern. [88]Moreover, after giving away the bowls of sesame seeds, purified and bathed, he should give to the Brahmins a pair of lovely garments, the presence of gold, and various fruits in accordance with the prescribed rules. **[This is the mantra for the rite:]**

[89]Cows produce ghee and ghee is situated on earth. Agni and the other gods are, indeed, ghee. May ghee be properly given!

[90]When a man gives away a Water-Cow in accordance with these rules, he is honored in the world of Brahmā.

Thus ends the "Gift of the Water-Cow."

The *Āditya Purāṇa* states:

[91]A man who is poor should give the Gift of the Sesame-Cow in accordance with the prescribed rules. He should smear some ground with cow-dung and draw a cow upon it. [92]Then he should construct a Sesame-Cow by sprinkling all of its limbs with sesame seeds and bestow gold upon its hooves and horns. He should, furthermore, give a sacrificial fee together with sesame seeds to a Brahmin. [93]When a man gives this Gift of the Sesame-Cow, he goes to heaven and is freed from all his debts, whether created by thought or action. [945]Moreover, he rejoices there in the world of the Vasus for as many thousands of millions of years as the number of sesame seeds in the gift—of this there is no doubt. [95]Then at some point in the course of time he returns to a human-state and is reborn in a family of great men that is rich in wealth and grain.

Thus ends the "Gift of the Sesame-Cow."

The *Mahābhārata* (13.57.30) states:

[96]The worlds of the Vasus are easily attainable for a man who gives a Brahmin a Cow of Sesame Seeds with a good sacrificial fee, lovely golden horns, a copper milk-pail, and an upper garment of riches.

Furthermore, it (MBh 13.79.9) states:

> [97]When a man gives a Cow of Sesame Seeds whose measurements are equal to the measurements of a cow, as well as a water-pond, he never undergoes punishment in the world of Yama.
>
> Thus ends the "Gift of the Sesame-Cow."

The *Āditya Purāṇa* states:

> [98]In the absence of cows, a man who strictly observes religious vows should give a Cow of Ghee. Now hear—with a mind focused solely on this—the rules by means of which such a gift should be executed. [99]As before, a man should worship Āditya, the Lord of the World, with ablutions of milk and ghee and offerings of flowers, perfumes, incense, etc. [100–01]Then he should fast for a day and a night, praise Āditya, and procure a pot of ghee made from cow's milk that is adorned with garlands of flowers and a pair of white clothes and that is furnished with a copper lid.

The phrase "furnished with a copper lid" means "covered with a copper bowl."

> [102]The pot should also be equipped with an image of the Golden Embryo, as well as jewels, coral, and pearls. [103–04]The cow's feet should be made from stalks of sugarcane and its hooves should be made of silver. The sacrificer should have its eyes made from gold, its horns made from aloe wood, its sides made from the seven grains*, and its dewlap made from *pattrorṇa*-cloth.

The word "*pattrorṇa*-cloth" denotes a particular type of silk.

> [105]He should have its nose made with frankincense and camphor and its teats made with fruit. [106]Moreover, endowed with a spirit of generosity, he should have its tongue made with sugar, its mouth made with molasses and milk, its tail made with linen thread, its hair made with white mustard seeds, and its back made with a copper pot. [107]And once he has constructed a Ghee-Cow with such an appearance, that lord of men should build a Ghee-Calf for the cow with an identical construction.

The phrase "with an identical construction" means "with a manner of construction of its limbs that is identical to the cow's."

> [108]Then he should imagine in his mind that some illustrious Brahmin is in fact Āditya and, being ritually pure, bestow the cow upon him.

[109]May you accept this Cow of Ghee for my benefit, O best of Brahmins! May the Lord of the Gods, Most Excellent Āditya, Aflame with Ghee, be pleased with me!

[110]After reciting this mantra, he should give the cow to the Brahmin, O best of men. And once he has given it, that lord of men should continue to subsist only on ghee for one more night. [111–12]He is thereby freed from all his sins. Now listen to the reward of his gift: He eternally rejoices in those very auspicious worlds where the rivers flow with ghee and milk and the mud is made of milk-porridge. And there he leads seven of his ancestors beyond his father, even those who dwell in the netherworld.

Thus ends the "Gift of the Ghee-Cow."

[113]While fasting, a person should diligently honor Āditya, the Supreme Lord, with offerings of flowers and incense according to his wealth. [114]Then a wise man should construct a Water-Cow in a pot, worship it, and also worship a calf made of water that has been similarly constructed. [115]Having thus honored Āditya, the Water-Cow, and its calf, he should don white clothes and become peaceful, dispassionate, and free from envy. [116–17]Thereafter, he should give the cow to a Brahmin in the god's presence in order to please the Mihira Āditya. He should recite aloud the words, "May Mihira, the Origin of the World, always be pleased with me," and then bestow that cow upon the Brahmin. Such a man punishes wrongdoings and eats—of this there is no doubt. [118]O great sage, when a man gives the Gift of a Water-Cow in accordance with these rules, he attains his every desire and whatever he may think of. [119]Indeed, when a Water-Cow is given, men obtain physical health, an end to hardships, and all of their wishes—of this there is no doubt. [120–21]A man who gives a Water-Cow in this world is freed from all sins, O best of sages, and saves his father, grandfather, great-grandfather, and four ancestors in order before them. He also saves himself, his son, his grandson, and his four descendants after them. [122]Moreover, through the giver's approval, these same fourteen people in the family of the man who properly receives the gift are also saved. [123]Indeed, even men who merely see a Water-Cow being given are freed of all their sins and reach the supreme state.

Thus ends the "Gift of the Water-Cow."

The *Āditya Purāṇa* states:

Āditya spoke:

[124]I will now explain the Gift of the Water-Cow, through giving which Āditya, the Creator of All, the Omnipresent God of the Gods, is pleased. [125]One should procure and give away, O best of sages, a pot of water that is furnished with gold, silver, and domestic grains of every sort and contains jewels inside. [126]It should be covered with a pair of white garments, decorated with shoots of Dūrvā grass, and equipped with Kuṣṭha and Māṃsī plants, Uśīra and Vālaka grass, and Āmalaka

fruit. [127]It should also be furnished with a bowl of Priyaṅgu seeds, an umbrella, sandals, and a sacred thread of white cloth and should sit atop a layer of Darbha grass. [128]Moreover, it should be surrounded on all sides by incense and bowls of sesamum and its mouth should be covered with a bowl of oblations containing honey and ghee. [129]A man who offer this gift casts aside all suffering and eternally inhabits the world of Viṣṇu. Honored by the gods, he goes to the supreme realm. [130]Indeed, when a man accomplishes all this, he attains liberation.

Thus ends the "Gift of the Water-Cow."

6.2 Now, the Gift of an Actual Cow

Regarding that, Yājñavalkya (1.204–07) states:

> [1]Along with a copper pot and a sacrificial fee, one should give a well-mannered, milk-yielding cow that has golden horns and silver hooves and is adorned with clothes. [2]A giver of this attains heaven for as many years as the cow has hairs. Moreover, if it is a tawny cow, he saves his family up to the seventh generation. [3]And a giver of this who gives a pregnant cow in accordance with these rules attains heaven for a number of Yugas equal to the hairs on the cow and its calf. [4]Indeed, a cow should be known as the earth so long as the two feet and the mouth of its calf are seen in its womb and so long as it doesn't release its fetus.

Saṃvartta states:

> [5–6]When a man gives a well-mannered, milk-yielding cow that has golden horns, silver hooves, and a calf, is free from disease, and is adorned with clothes, he goes to heaven and sits in Brahmā's presence for as many years as the cow and its calf have hairs. [7]And when a man gives a handsome ox that it is in no way crippled in accordance with the aforementioned rules, he enjoys a reward ten times greater than the gift of a cow.

Yama states:

> [8]When a man gives an illustrious Brahmin a decorated milk-cow that is wrapped in clothes and has golden horns, silver hooves, a copper milk-pail, and a tail that is adorned with pearls, he is honored in heaven. [9]Moreover, the gift of a single tawny cow is considered equal to the gift of ten milk-cows. And by giving a tame ox, one becomes a giver of ten milk-cows.

The word "tame" means that its taming has been performed.

Bṛhaspati states:

[10]By giving a tawny cow that has golden horns, silver hooves, and a calf and is equipped with clothes, copper, and ghee, one saves seven generations.

Viṣṇu (92.5–7) states:

[11]By giving a cow one reaches heaven. [12]One who gives ten milk-cows reaches the world of cows. [13]And one who gives a hundred milk-cows reaches the world of Brahmā.

Jābāla states:

[14]When a man gives a cow that is unsolicited for the purpose of the oblations of the Agnihotra rite, he undoubtedly gives the earth filled with riches three times.

The *Devī Purāṇa* (103.2–6) states:

[15–17]A man should take an excellent cow, O king, that is blue, white, pink, or tawny in color, abounding in milk, affectionate toward its offspring, and easily milked. Then he should honor the Goddess with beautiful lotuses in accordance with the prescribed rules. And after giving her incense made from five different resins, as well as frankincense, aloe wood, and sandalwood, and reciting appropriate mantras, he should set out a food-offering of milk-porridge mixed with ghee and seek her forgiveness. [18]Thereafter, he should give the cow along with a calf, gold, clothing, and copper to a Brahmin who is a devotee of Śiva. Such a man thereby acquires great merit. [19]He dwells in the city of the Goddess for a number of years equal to the hairs on the cow and then is reborn in this world free from sin as the greatest of kings.

The *Nandi Purāṇa* states:

[20–22]When a man gives a well-mannered, non-irritable cow with very full limbs, golden horns, silver hooves, an iron pot, and a sacrificial fee, which is thoroughly wrapped in beautiful garments, and whose feet are situated on a *kuṭapa*, he reaches an imperishable heaven.

A *kuṭapa* is a woolen blanket from Nepal.

[23]A man who gives such a gift dwells in heaven for as many years as there are hairs on the cow along with the continuing existence of the family of its offspring. [24]And according to tradition, the merit accrued from the gift of a tawny cow is a hundred times greater than this.

The phrase "along with the continuing existence of the family of its offspring" means "together with the lineage of its offspring."

The *Āditya Purāṇa* states:

> [25]People should give a tawny cow that is covered with clothing and well-adorned; has golden horns, silver hooves, and a tail that is decorated with pearls; is dressed in a pair of white clothes; and is accompanied by an uproar from the noise of bells.

An "uproar from the noise of bells" is a "clamor from the sound of bells."

> [26]Indeed, long ago Brahmā, the greatest of Brahma-knowers, proclaimed that it is the same whether one gives a thousand cows or a single tawny cow, O pious one. [27]A man who gives such a gift rejoices in heaven for as many thousands of millions of years as there are pores on the body of the tawny cow.
>
> [28]When—following the prescribed rules—a man gives a Brahmin a black cow that is covered with cloth and well-adorned, he never sees the world of Yama.
>
> [29]Furthermore, a donor obtains long-life, freedom from disease, lordship, and his heart's desires, when he gives a white cow that is adorned with divine jewels. [30]He should cover the cow with bells and garlands, decorate it with flowers, put incense on its face, and fill its mouth with ghee. [31]That auspicious cow should be adorned with horns of gold and have hooves of silver. Then he should give that auspicious creature, wrapped in garments, to a contemplative ascetic. [32–33]Now hear the reward of a man who gives a white cow in this manner: He is rescued from the ocean of existence and whatever sins were committed by his hands since birth, as well as those of his mother and his father, instantly perish. By saying the words, "May I here give a cow," such a man is completely purified. [34]Moreover, his father, grandfather, and great-grandfather are liberated, even if they are in hell, and travel to the world of Soma.
>
> [35]When a pure man gives a yellowish cow after fasting for a day and a night, he becomes eternally purified. [36]He should give the cow horns of gold, hooves of silver, and a tail decorated with pearls. He should also cover it with bells and garlands and adorn it with flowers and fragrances. [37]Then—if he is wise—he should spread out a woolen blank, put incense on the cow's face, and feed auspicious Brahmins with permissible and appetizing food and drink. [38–39]By saying the words "May I here give a cow," such a man is completely purified. Furthermore, this gift burns up all of his mother and father's sins, as well as any other wicked deeds that have been done, just as a fire burns up kindling. Such a man rejoices in heaven for ten thousand million years. [40]And there all creatures praise him with gifts of ornaments and male and female slaves. Then he is reborn in this world free from disease and becomes a powerful man.
>
> [41–42]A man should give a blue-colored cow that yields abundant milk; possesses the virtue of a good character; has golden horns, silver hooves, and a tail adorned with pearls; is auspicious, gentle, wrapped in clothes, and decorated with bells and garlands; and is furnished with a five-colored thread and a collar.

> [43]This cow should be given away in the presence of Śiva, Viṣṇu, and Brahmā. And by saying the words "May I here give a cow," the giver of it is completely purified. [44]Moreover, the father, grandfather, and great-grandfather of a man who gives a blue cow are liberated, even if they are in hell. [45]And such a man dwells in the world of Varuṇa for thousands of millions of years. There, rivers bearing curd and milk always flow in all directions. [46]And there are hills of ghee and mountains of butter. Moreover, that man, who shares in the harvest and possesses abundant wealth, never experiences famine.
>
> Thus ends the "*Māhātmya* on the Gift of Tawny Cows and the Like."

The *Mahābhārata* (13.78.8, 11–20, 22, 24–25) states:

> [47]When a man gives a docile, milk-yielding tawny cow that is covered with clothes and has a similar calf, he is honored in the world of Brahmā.

A "similar calf" is a "calf of the same color."

> [48]When a man gives a docile, milk-yielding white cow that is covered with clothes and has a similar calf, he is honored in the world of Indra. [49]When a man gives a docile, milk-yielding dappled cow that is covered with clothes and has a similar calf, he is honored in the world of Soma.

"Dappled" means "spotted."

> [50]When a man gives a docile, milk-yielding black cow that is covered with clothes and has a similar calf, he is honored in the world of Agni. [51]When a man gives a cow that is the same color as blown dust, is wrapped in clothes, willingly yields milk and has a calf, he is honored in the world of Vāyu.

"The same color as blown dust" means "smoke-colored."

> [52]When a man gives a docile, milk-yielding gray cow that is covered with clothes and has a similar calf, he is honored in the world of Yama. [53]When a man gives an inviolable one that is the same color as gold, is wrapped in clothes, has been equipped with a copper milk-pail, and possesses a calf, he reaches the world of Varuṇa.

An "inviolable one" is a cow. The phrase "willingly yields milk" means that it can be milked without effort.

> [54]When a man gives a brown-eyed cow that is the color of gold, is wrapped in clothes, willingly yields milk, and has a calf, he reaches the world of Kubera. [55]When a man gives a cow that is the color of straw and smoke, is wrapped in clothes, willingly yields milk, and has a calf, he is honored in the world of the

ancestors. [56]When a man gives a cow that is fat, black-necked, and decorated together with a calf, he goes to the vast and excellent realm of the Viśvadevas.

The word "black-necked" (*śitikaṇṭhī*) means "possessed of a black neck."

> [57]When a man gives a docile, milk-yielding white cow that is covered with clothes and has a similar calf, he reaches the world of the Vasus. [58]When a man gives a cow that has a white-colored dewlap and a calf, is wrapped in clothes, and willingly yields milk, he reaches the world of the Sādhyas. [59]When a man gives a blue-limbed cow that is equipped with all sorts of jewels and has a calf, he reaches the worlds of the Gandharvas and Apsaras. [60]Indeed, a man who delights in giving cows breaks asunder the masses of clouds, travels to heaven on a celestial chariot that is the color of the sun, and there shines brightly, O king. [61]Moreover, a thousand women of the gods with beautiful appearances and fine hips please that man—who is the best of men—that delights in the giving of cows.

The Skanda Purāṇa states:

> [62–64]A man should give a cow that is dressed in *dukūla*-cloth and linen and equipped with a calf, a copper milk-pail, golden horns, silver hooves, a bed, a blanket, and abundant fruits and flowers. He should honor Brahmins, then adorn that cow—which is presided over by all the gods—with fragrances and garlands, and using both his hands bind it with a soft binding consisting of a rope that is smooth inside. [65]He should procure Kuśa grass, gold, plant-seeds, sesamum, and white mustard. Then, O pious one, he should give away that cow, while pouring out some water and reciting this mantra:
>
> > [66–68]This milk-yielding cow is made up of all the gods and made up of all the worlds; it is the cause of the all the worlds and honored by all the gods—I give this auspicious great being for the imperishable!
>
> When a man gives a cow in this manner, it follows him wherever he is reborn and saves the man from danger. Indeed, he goes to all the other worlds and delights in them like a god. [69]Then, reborn in the world of men, he becomes handsome, rich, and very strong, possessed of a thousand cows and many sons.

6.3 Now, the Gift of a Birthing Cow

Regarding that, the *Skanda Purāṇa* states:

> [1]When a man gives a pregnant cow that is giving birth in accordance with the prescribed rules, he obtains the memory of his previous births.

The *Nandi Purāṇa* states:

> [2–3]When a man gives a pregnant cow to a Brahmin who is an expounder of the Veda or to his favored deity, he rescues twenty-one of his family-members from hell and remains in Brahmā's presence for a number of Yugas equal to the hairs on the cow—provided that the man possesses a spirit of generosity.

The *Matsya Purāṇa* (205.2–9) states:

> [4]O king, a man should give an illustrious Brahmin a pregnant milk-cow that is accompanied by wealth and furnished with golden horns, silver hooves, a tail adorned with pearls, a copper milk-pail, and a calf. [5]Indeed, so long as a calf is located in its womb and it doesn't release the embryo, a cow should be known as the earth together with its mountains, woods, and forests.

The phrase "accompanied by wealth" means "accompanied by riches in the form of a sacrificial fee" due to the mention of a "vast sacrificial fee" later on.

> [6]Thus, the giver of a pregnant cow effectively gives the earth together with its oceans, caves, mountains, woods, and forests. [7]Such a man is honored in the world of the gods, O king, for multitudes of Yugas equal in number to the hairs on the cow and its calf. [8]And if he gives a vast sacrificial fee, he will without any doubt rescue his fathers, grandfathers, and great-grandfathers from hell. [9]He journeys to where the rivers flow with ghee and milk and the mud is made of curd and milk-porridge—a journey that grants his desired wishes. He easily attains the world of cows and the world of Brahmā, O king. [10]And there, women with faces like the moon, appearances like refined gold, eyes like lotuses, and great hips, breasts, and waists constantly wait upon him.

The *Brahma Purāṇa* states:

> [11]To a Brahmin householder that is filled with the Veda one should give a cow whose horns are adorned with gold and that is decorated with garments and bells. The cow should be youthful and abounding in the three and have a mirror on the slope of its forehead. [12]Its feet should be covered with silver and its tail should be adorned with pearls. It should also have a copper milk-pail and be satisfied with salt, grass, water, and the like.

"Youthful" means "of young age." The phrase "abounding in the three" means that it should be endowed with virtues in regard to character, milk, and offspring. The phrase "satisfied with salt, grass, water, and the like" means that it should always have been nourished with salt, etc.

> [13]The Veda-knowing Brahmin householder should grasp the cow's tail with a hand containing gold and then have his acceptance of the gift declared aloud. [14]One should know that a white cow grants enjoyment and happiness, a smoke-colored one destroys sin, a black one grants heaven, and a yellowish one fosters family. One should also know that a red one grants beauty and yellow one destroys poverty. [15]A mostly black cow grants sons, a blue one promotes righteousness, a tawny one annihilates all sin, and a multi-colored one grants liberation.

"Mostly black" means "black-and-white-colored."

Furthermore, it states:

> [16–17]One should not give a cow to a Brahmin if it has drunk water or eaten grass; sucks its milk; lacks a sense-organ; is deranged or crippled; has a dead calf; is a great eater; eats hair, clothes, feces, bone, or meat; is in heat, mischievous, or a *puṭa*-cow; has given birth to twins; or has teats that constantly droop down. Nor should one give a Brahmin a bull that has flaws.

A cow that "sucks its milk" is one who drinks from its own teats. A "great eater" is one that eats a lot. A "*puṭa*-cow" is one that has a young calf and is pregnant.

The *Mahābhārata* (13.65.51) states:

> [18]One should not give a Brahmin a cow that has an inauspicious calf or that is emaciated, barren, sick, crippled, or worn out.

Yama states:

> [19]If a donor gives a cow whose purposes are used up, that is old, barren, or fruitless, he enters darkness, for he yokes a Brahmin with pain.

Yājñavalkya (1.208) states:

> [20]By giving a cow in any way that is free from sickness and untroubled, whether or not it is a milk-cow, a donor is honored in heaven.

Aṅgiras states:

> [21]A cow should be given to just one person, especially a learned Brahmin, for it thereby saves seven ancestors, descendants, and current relatives.

The *Nandi Purāṇa* states:

[22]If a cow is given to an improper recipient, it leads the giver to hell and causes the recipient to fall along with twenty-one of their family-members. [23]But when a cow is given in accordance with the prescribed rules to a proper recipient along with a sacrificial fee, it saves these people together with a hundred thousand of their relatives. [24]Recipients should be the foremost knowers of the Supreme Self*, extremely pure practitioners of the Agnihotra rite, and the foremost deities—this is best in gifts of cows.

The *Mahābhārata* (13.72.38) states:

[25]One should give a milk-cow when a man who is emaciated through his livelihood becomes extremely dejected; for the purpose of farming; for the sake of an oblation at a Pressing; for the sake of one's teacher; and for increasing one's offspring—these are the distinguished times for such a gift.

A "Pressing" is a Soma Sacrifice.

Furthermore, it (MBh 13.65.49–50; 77.10; 72.33) states:

[26]O bull among men, a cow should not be given for slaughter, to a tiller, or to an unbeliever. Nor should it be given to a man whose livelihood is cattle.

A "tiller" is a ploughman.

[27]A man who gives cows to people who engage in such wicked behavior goes to an everlasting hell—so say the great seers. [28]Moreover, when a man who owns ten cows gives one, a man who owns a hundred cows gives ten, and a man who owns a thousand cows give a hundred, they all receive the same reward. [29]And if a man sells himself, buys cows, and gives them away, he receives a reward that is commensurate to however many cows he gave away.

A "reward that is commensurate" is a reward in the form of heaven that is commensurate, i.e., equal to the number of hairs on the cows.

Furthermore, it (MBh 13.72.34, 17, 39; 76.7) states;

[30]Know, O descendant of Kuśika, that if a man acquires cows in battle and gives them away, those become eternal and equal to the sale of one's self. [31]And if a man wins money while gambling, buys cows, and gives them away, O Indra, he obtains a heavenly reward for ten thousand years. [32]Moreover, by these means particular cows become praised: If they are with child; are acquired through proper purchase or knowledge; are bought with one's energies; are won; are born in the home; or being let go due to difficulties, are obtained through nourishment.

According to the author of the *Bhāratapadaprakāśikā*, "with child" means "pregnant." "Acquired through proper purchase" means "acquired through a purchase that is in accordance with the value." "Acquired through knowledge" means "acquired through learning." "Bought with one's energies" means "acquired through wages." "Won" means "won through battle, etc." "Born in the home" means "born in one's house." The phrase "being let go due to difficulty, are obtained through nourishment" denotes those cows that being overcome with some difficulty, such as disease, are abandoned by their masters, but manage to nourish themselves and then are acquired.

> [33]However, one should not give away a cow that is damaged, defective, weak, sick, or with unpaid costs. For when a man furnishes a Brahmin with pointless pain, his worlds become impotent and fruitless.

The word "appropriated" needs to be supplied before the phrase "with unpaid costs."

Furthermore, it (MBh 13.70.31) states:

> [34]After fasting for three nights and pouring out some water, a man should give well-behaved cows that have been satisfied on grazing-land, are pleased with their calves, and possess good offspring to satisfied people. And after giving them, he should subsist on only cow's milk for another three days.

Furthermore, it (MBh 13.75.5–22) states:

> [35]After honoring a Brahmin with due hospitality and after arranging to meet with him the following morning, a pious man should appoint a tawny cow to be given away.

The phrase "and after arranging to meet with him the following morning" means "after informing the Brahmin to approach him in the early morning."

> [36]He should use the phrase "O mighty Bahulā" to summon the cow. Then he should enter the midst of a herd of cows and quote the following scripture:
>
> > [37]A cow is my mother, a bull is my father, heaven is my refuge, and the world is my abode. What night will I go among the foremost cows? Even a silent sage should utter speech during the gift of a cow.

[38]That man then becomes the same as the cows, counted among their number and observing the same vows. And by achieving oneness with them, he is instantly freed of sin. [39]Thereafter, when the sun appears in the sky, that cow—having let go out its bull and its calf—should be given away.

The phrase "having let go out its bull and its calf (*utsṛṣṭavṛṣavatsā*)" denotes that the cow has let go of, i.e., abandoned, its bull and its calf.

[40]Moreover, it should be understood that this is of three types: praise, prayer, and panegyric.

The phrase "it should be understood that this is of three types" means that a person who engages in the gift of cows should know that the gift has three kinds, i.e., praise, etc., which are going to be explained.

[Praise:] [41]Vigorous ones, vigorous-minded ones, the womb with respect to sacrifice, the foundation of ambrosia, those that flow on earth like the Ṛc, those whose nature is good fortune, descendants of Prajāpati, everything—this is praise.

"Vigorous ones" means "ones that possess strength and energy." "Vigorous-minded ones" means "ones that possess fiery intelligence," that is to say, "ones with exalted intellects." Cows are called "the womb with respect to sacrifice," because a sacrifice is completed by means of their butter and so forth. The phrase "foundation of ambrosia" denotes the foundation, i.e., place, of milk." The phrase "those that flow on earth like the Ṛc" is explained as follows: "Ṛc" is the name of river, so the meaning is that they flow on earth like a river. "Those whose nature is good fortune" means "those who are seats of good fortune."

[Prayer:] [42]May the cows of the sun drive away my sin and may those of the moon lead me to heaven! Summoned, may they betake themselves to me, saying, "Give us," and may all my prayers go unstated!
[Panegyric:] [43]When the remainder is consigned and the body has been relinquished due to the Law of Action, may you Sarasvatīs, who are engaged in betterment and always acquirable through meritorious deeds, approach and direct me to a desirable state.

> [44]What you are, that I truly am today, having the very same nature. And by giving you, I give myself.

The words “of the sun” mean “begotten by the sun.” Regarding the phrase, “When the remainder is consigned and the body has been relinquished due to the Law of Action,” the meaning is as follows: When the body is abandoned through the power of the Law of Action, at the consignment of the remainder, i.e., in another birth, may they be there for gifts. “Acquirable through meritorious deeds” means “obtainable through good acts.”

> [45]You have fallen from the mind and attained the mind. May you protect me in forms both gentle and fierce!

> [46]Thus, the giver of cows should recite in the recipient’s presence the first half of the previously seen verse, following the prescribed rules. Then the Brahmin recipient, knowing the proper rules for the gift of cows, should reply with the remaining half.

The “first half” is the line beginning with the words, “What you are. . . .” The “remaining half” is the line beginning with the words, “Fallen from the mind. . . .”

> [47]The donor should also say, “May I give a cow!” Thereafter, on account of the injunction, “One should bow to a lactating bride of Viṣṇu,” that man who is giving a valuable fortune of kine. . .

“Valuable” means “worthy of a respectful reception.” “Fortune of kine” means “wealth of cows.” The word “giving (*pradat*)” denotes the present participle “giving (*pradadat*).” The word “lactating” is explained as follows: “lactose” means “milk” and so “lactating” denotes that something/someone is possessed of that.

> [48]. . . should recite its names as enumerated in their proper order. For this, the reward is twenty-six and eight thousand and twenty.

The word “twenty” means “twenty thousand.”

> [49]When a man gives away a cow after thus learning these virtues of cows and the like in their proper order, he obtains all such virtues at its eighth stride.

“At its eighth stride” means “when the cow has been gifted and is departing, at its eight step.”

> [50]A giver of cows becomes virtuous; a giver of respectful receptions becomes fearless; a giver of a beast that is tied by the nose or of riches becomes endowed with his desires; and for a wise man who is a dawn-summoner, O Bhārata, the worlds of Viṣṇu and of the moon are proclaimed.

A “beast that is tied by the nose” is a tamed bull. “Riches” means “wealth.” “Endowed with his desires” means “possessed of his desired rewards.” A “dawn-summoner” denotes someone who summons, i.e., invokes by means of the Gāyatrī mantra, at dawn.

> [51]After giving a cow, one should observe the Vow of Cattle and dwell together with them for one night in this world. In addition, beginning on Kāmyāṣṭamī, one should subsist for three nights on the juices, excrement, and flows of cows.

“Kāmyāṣṭamī” is the eighth day of a lunar fortnight when the moon is in conjunction with Rohiṇī. “Juices” denotes curd and the like. “Flows” denotes milk.

> [52]When a man gives away a bull, he performs the Vow of the Veda; and when he gives away a pair of cows, he attains the Veda. Moreover, a sacrificer who undertakes the prescribed rules regarding cattle acquires imperishable worlds—not one who is ignorant of the rules.

The phrase “performs the Vow of the Veda” means that he obtains the reward of performing the Vow of the Veda. The word “sacrificer” denotes a giver of cows.

> [53]Further, a man who gives away a milk-cow that milks according to one’s desire attains all his earthly wants in one place. For such cows truly possess an abundance of offerings to both gods and ancestors, and a gift of them is greater than a gift of bulls. [54]However, one should not in this way help a person who is not a student, fails to observe religious vows, lacks a spirit of generosity, or has a crooked mind, for this Law is a secret to all the world. One should not carry out such Laws just anywhere.

7. Now, the Gift of a Golden Cow

Regarding that, the *Devī Purāṇa* (103.8–12) states:

> [1]A man should have a beautiful cow made out of gold and its hooves made out of silver. And by having it clothed with garments, he reaches the supreme world. [2]With charming and variegated flowers and offerings of incense and perfume, he should seek the Goddess's pardon and then give that cow away right there. [3]He should say, "O Goddess, by your command this cow is bestowed upon your devotees," and thereafter have it given to a Brahmin who is a worshipper of Śiva. [4]Indeed, Manu performed this gift long ago, being self-controlled and desirous of an imperishable reward, in order to purify himself through penance. [5]A man who offers this gift saves seven generations of his ancestors and descendants, even if they dwell in terrible sin, and ferries them across to the unsurpassable world of the Goddess.

"Beautiful" means "well-crafted with refined gold." "The Goddess" means "Durgā."

A "worshipper of Śiva" is someone who meditates on Śiva.

Thus ends the "Gift of a Golden Cow."

8. Now, the Gift of a Bull

Regarding that, the *Āditya Purāṇa* states:

> [1]When a man gives a bull, it should be well-mannered and a fit draught-animal. On both sides of it, he should put an umbrella, sandals, and a woolen blanket. [2]Then, when the moon is in conjunction with Puṣya or his birth-constellation or during an equinox or solstice, that man should bestow it upon a learned and favored Brahmin who practices good conduct and knows the Vedāṅgas. [3]If a man gives a bull to such a person under these conditions, O great sage, he advances beyond even someone afflicted by hunger and thirst.

The *Mahābhārata* (13.77.13–14; 78.23) states:

> [4–5]When people give a learned and illustrious Brahmin a young, decorated bull—the greatest of cows—that is in no way crippled, rules a herd of a hundred, and has mighty horns, O Paraṃtapa, through rebirth after rebirth they are born into lordship.

The phrase "female cows" needs to be supplied after the word "hundred." "Mighty horns" means "golden horns." The phrase "they are born into lordship" means "they are born for the purpose of lordship."

> [6]When a man gives a bull that has a leather-neck and is adorned with all sorts of jewels, he journeys to the worlds of Prajāpati, free from sorrow.

A "leather-neck" is a long dewlap.

Furthermore, it (MBh 13.72.43) states:

> [7]If a man gives a Brahmin a young, strong, tamed bull that is fit to be harnessed, will bear a plough, and has endless virility, he attains the worlds of a person who has given ten milk-cows.

Thus ends the "Gift of a Bull."

9. Now, the Gift of a Black Antelope's Skin

Regarding that, Viṣṇu (87.1–9) states:

> [1]On the day of the full moon in the month of Vaiśākha, a person should procure a black antelope's skin with its horns and hooves intact and decorate its horns with gold, its hooves with silver, and its tail with pearls. He should then spread out a cloth made from sheep's wool and lay the black antelope's skin out on top of that. [2–3]Thereafter, he should cover it with sesame seeds and give it a golden navel. [4–5]He should also cover it with a pair of unbroken clothes and decorate it with all sorts of jewels and perfumes. [6]Then he should place four metallic pots filled with milk, curd, honey, and ghee in the four directions and give the black antelope's skin to a Brahmin who maintains the sacred fires. [7]And on this topic, there are the following verses:
>
> > [8–9]When a man gives a black antelope's skin with hooves and horns intact after covering it with sesame seeds and clothes and adorning it with all sorts of jewels, he in effect gives the four-sided earth together with its oceans, caves, mountains, woods, and forests—of this there is no doubt.

On the topic of full-moon day of Vaiśākha, Vasiṣṭha (28.20–22) states:

> [10]Now hear the meritorious reward of a man who adorns with gold the navel of a black antelope's skin, the hooves of which are intact, and diligently covers the skin with sesame seeds: [11]He in effect gives the four-sided earth together with its oceans, caves, mountains, woods, and forests—of this there is no doubt. [12]When a man places sesame seeds, gold, honey, and ghee upon a black antelope's skin and gives it to a Brahmin, he overcomes all sin.

The *Matsya Purāṇa* (206.1–31) states:

> Manu said:
>
> [13]O faultless one, tell me the proper rules, time, and Brahmin-recipient for the gift of a black antelope's skin! I am greatly confused about this.
>
> The Fish said:
>
> [14]The day of the full moon in the months of Vaiśakha, Māgha, Āṣāḍha, and Kārttika and a lunar or solar eclipse—when given on these occasions, the winter solstice, or the twelfth day of a month, a black antelope's skin yields great reward. [15]And it should be given, O king, to a Brahmin who maintains the sacred fires. Now listen to me as I tell you how—the rules in accordance with which—it should be given! [16]In a pure place that has been smeared with cow-dung, O king, one should first spread out a beautiful cloth made from sheep's wool and then

> spread out on top of that a black antelope's skin with its horns and its hooves intact. [17]The horns of the skin should be gilded with gold and its teeth should be gilded with silver. Its tail should be furnished with pearls and it should be covered with sesame seeds. [18–19]Using these sesame seeds, the sacrificer should make the skin similar to himself and then—if he is wise—cover it with a cloth. He should also give it a golden navel and adorn it especially with fragrances and jewels according to his means. Then he should set down four copper pots in the directions about it. And these he should place in the various directions in sequential order. [20]Thereafter, following the prescribed rules, he should put ghee, milk, curd, and honey into clay pots situated in each of the directions, beginning with the East and proceeding in sequential order. [21]And after this, he should arrange to have a stick of Campaka wood and an unblemished pot located outside. With a pure mind, he should set these things down. [22]Then he should scrub his entire body with an old, yellow rag.

With respect to the statement concerning the "copper pots," the meaning is as follows: Four copper pots and another four clay pots that are filled with ghee, milk, curd, and honey should be placed in the various directions, starting with the East and proceeding in sequential order. The phrase "located outside" in this passage means that a thing's location should be in the area immediately outside the place of the gift. In connection with the words "he should scrub," one needs to supply the words "after bathing following the gift."

> [23]Next, the sacrificer should place pots made of various ores at the feet of the black antelope's skin. To this end, he should recite the following words:
>
> > [24]May my intentional sins that I have committed out of greed quickly be destroyed by the gift of this iron pot!
>
> Thereafter, he should fill an iron pot with sesame seeds and set it down at the left foot of the antelope's skin. Then he should recite the following words:
>
> > [25]May the unintentional sins that I have committed, which arose from my actions, be eternally destroyed by the gift of this brass pot!
>
> Thereafter, he should fill a brass pot with honey and place it at the right foot of the antelope skin. He should then recite the following words:
>
> > [26]May my sin that has resulted from reviling others, slander, and backstabbing perish due to this copper pot! [27]May my lies to young women and my mistreatment of cows and the wives of others swiftly come to naught due to the gift of this silver pot!

Thereafter, he should place these two pots of copper and of silver at the upper foot of the antelope's skin. Then he should recite the following:

> [28]Due to the gift of this golden pot, O Viṣṇu, may you quickly destroy the sins that I foolishly have committed over thousands of rebirths!

The phrase "upper foot" denotes the two front feet. A singular meaning in this phrase is unintended.

> [29]Following the prescribed rules, the sacrificer should then put gold, pearls, coral, pomegranates, citrons, and the previously praised pot by the ears of the antelope's skin and Śṛṅgāṭaka sweets and all sorts of fruits and vegetables by its hooves. [30–31]It is stated that a black antelope's skin should be received by a most excellent Brahmin that understands the reception of such a gift, is learned, maintains the sacred fires, has bathed, is dressed in a pair of garments, and is adorned according to his means. Such a Brahmin should be honored in the area of its tail. Then the sacrificer should recite the following mantra in the near vicinity:
>
> > [32]May Lord Kṛṣṇa, the Black Mountain, the Bearer of the Black Antelope's Skin, be pleased with me, whose sins are borne away by the gift of you! Homage, homage! [33]You are established as the receptacle of the thirty-three gods. You are Kṛṣṇa embodied before the eyes. May homage be paid to you, O Black Antelope's Skin!
>
> [34]Thereafter, he should give away that black antelope's skin with the golden navel while reciting the words, "May Bull-Bannered Śiva be pleased!" And he should give it away properly in accordance with the prescribed rules. [35]Moreover, that Brahmin-recipient should not be touched, O king, for he is like a funeral-post. And one should avoid him from afar during gift-ceremonies and the time of Śrāddha rites. [36]Afterwards, the sacrificer should send that Brahmin from his home, O best of kings, and then bathe inside a sacred circle using the full pitcher and the stick of Campaka wood. [37]To this end, the preceptor should pour the pitcher on his head accompanied by the following mantra: The sixteen Ṛgvedic verses beginning with the words "Thrive! (ṚV 1.91.16)" and "Having the ocean as their eldest. . . (ṚV 7.49.1)" are to be softly recited.

There are eight Ṛgvedic verses beginning with the words, "Thrive! May it come to you! (ṚV 1.91.16)," and eight beginning with the words "Having the ocean as their eldest. . . (ṚV 7.49.1)." Thus, there are sixteen total.

> [38]Once the sacrificer has donned a pair of new clothes and properly sipped water, he becomes purified. And after this, his old clothes together the pot should be taken to a crossroads and cast down.

The Sanskrit word “donned (*vīta*)” has the active meaning “has donned.”

> [39]Even the gods cannot describe the satisfaction achieved by performing this gift, O best of kings. Nevertheless, listen to me whilst I explain it! [40]The giver of this gift undoubtedly obtains the reward of giving the entire Earth and conquers all worlds, going where he pleases, moving through the sky. [41]Free from doubt, he attains heaven until he summons his own destruction. And he never experiences the deaths of his forefathers or sons, separation from his wife, or the loss of wealth and grain. [42]When a man gives the black and unbroken skin of a black antelope to an excellent and focused Brahmin in accordance with what has been stated, he does not lament this death and obtains whatever reward his heart desires.

On the topic of Viṣṇu’s feet, the *Kālikā Purāṇa* states:

> [43–44]People should give gold, etc. to a proper recipient after offering an oblation into a fire. In this regard, a Brahmin should be furnished with a *droṇa* of sesame seeds, clothed in a pair of garments, and equipped with either a quarter or half a *pala* of gold according to one’s wealth. Thereafter, the sacrificer should clothe the Brahmin with another pair of fine garments. [45]He should, moreover, place the gold along with water and sesame seeds into his hand and then give him a black antelope’s skin that has been equipped with the *droṇa* of sesame seeds. And after giving this to the Brahmin, he should feed him, pay him homage, and finally dismiss him. [46–47]When people give such a gift to a Brahmin following the prescribed rules during a solstice, equinox, lunar or solar eclipse, or a Yugādi day, they reach the tenth stage of life that is Brahman and, endowed with the virtues of skillfulness and beauty, sport about with various enjoyments. [48]Furthermore, when a man gives ten *droṇas* of sesame seeds in accordance with the rules here prescribed, he rejoices in the highest of cities until the time of the recreation of the universe. [49]And when a man gives a pot that is filled with milk and set with a golden lotus after honoring it with a pair of garments, he goes there permanently.

Marīci states:

> [50]If a man gives a black antelope’s skin or a pregnant cow to a Brahmin who maintains the sacred fires, all the sins he has committed over seven rebirths instantly perish.

Thus ends the “Gift of a Black Antelope’s Skin.”

10. Now, the Gift of Land

Regarding that, Dāna-Bṛhaspati states:

> [1]Gold, silver, clothes, gems, jewels, and riches—all this is given when a man gives land. [2]And when a man gives land that has been farmed with a plough, is furnished with seeds, and abounds in grain, he is honored in heaven for as long as the worlds are maintained by the sun. [3]Moreover, all the sins that man has done, confused with greed, are swiftly destroyed by the gift of land. [4]Indeed, by properly giving even a mere *gocarman* of land a man's sins are washed away, his soul is purified, and he is honored in the heavenly world. [5]If a *daṇḍa* is equal to ten *hastas*, then a *nivartana* is equal to thirty *daṇḍas* and a *gocarman* is equal to ten of those—a man who gives this much land to Brahmins receives the aforementioned reward. [6]Furthermore, a man should give land to a Brahmin who possesses good qualities, abounds in ascetic power, and has conquered his senses, for the ascetic power of such a man will be unmatched so long as the earth remains bounded by the sea. [7]O Indra, just as a drop of oil that has fallen into water spreads out, so a gift that consists of land grows with each grain. [8]A conch, a throne, an umbrella, excellent horses, excellent elephants, and flowers—this, O Razer of Fortresses, is the reward of the gift of land. [9]Moreover, Āditya, Varuṇa, Viṣṇu, Brahmā, Soma, Agni, and Lord Śiva all rejoice at a giver of land. [10]Indeed, a giver of land goes where there are golden palaces, the wish-granting Stream of Wealth, Gandharvas, and Apsaras.

Furthermore, he states:

> [11]Many kings, beginning with Sagara, have given the earth. For whenever someone possesses the earth, he possesses its fruit. [12]The earth is eighty-six thousand *yojanas* wide, but if even a very small portion of it is given, O lord of the gods, it grants one's every desire. [13]Indeed, both a man who receives land and a man who gives land perform meritorious deeds and will surely go to heaven. [14]Moreover, when a man gives land to a Brahmin who daily performs the Agnihotra rite, O king, he goes to the supreme realm, and so does the recipient of the gift—of this there is no doubt. [15]Furthermore, O best of gods, a man who gives land that is covered with sugarcane and abounds in barley and wheat does not return to this world. [16–17]To a poor, disciplined, austere, and learned Brahmin who descends from a good family, practices right conduct, and is beneficent to all beings—even a very small amount of land given to such an exceedingly pure individual, O heroic Indra, saves seven past, present, and future members of a man's family. [18]A thousand milk-cows and a hundred oxen are equal. A wagon is equal to ten oxen and a horse is equal to ten wagons. [19]A virgin is equal to ten

horses and the gift of land is equal to that. There is nothing greater than the gift of land—except for the gift of knowledge, which exceeds even that.

Vṛddha-Vasiṣṭha states:

[20]Through the gift of land—even if it measures a mere *gocarman*—a man is purified of whatever sins he has committed since birth. [21]And people who know the Vedas say that land measures a *gocarman* whenever a hundred cows and a single bull can remain on it unfettered.

Furthermore, he states:

[22]One should give ten *vaṃśas* of land in all directions, with each *vaṃśa* equal to ten *hastas*, plus an additional five—this is called a *gocarman*.

On the topic of the Gift of the Five Ploughshares, the *Matsya Purāṇa* (283.14–16) states:

[23]A *nivartana* is equal to thirty *daṇḍas*, with each *daṇḍa* equal to seven *hastas*, and a *gocarman* is a third less than that—thus has Prajāpati proclaimed their measurements. [24]When a wise man gives away a hundred *nivartanas* of land in accordance with this system of measurement and the rules here prescribed, his accumulated sins quickly perish. [25]Indeed, when a man gives away even half of that amount, a mere *gocarman* of land, or simply a place for a house, he too is freed from sins.

Saṃvartta states:

[26]The reward of all gifts follows a person through a single rebirth. The reward of gifts of gold, land, and white ones, however, follows a person through seven rebirths.

Due to the context, the term "white ones" in this passage denotes "cows." It also has this meaning in the Veda, as one can seen the term used with reference to cows in the statement, "The white ones drink of honey (ṚV 1.84.10)."

Furthermore, he states:

[27]Gold is the first offspring of Agni, the earth is a descendant of Viṣṇu, and cows are the daughters of Sūrya. A man obtains the endless reward of these deities when he gives gold, cattle, or land.

With regard to Viśvarūpa Kapila, the *Rāmāyaṇa* (7.App-2.37) states:

> [28]Gifts of cows, gifts of land, and gifs of gold are purifying and follow a man for as many years as there are hairs [on a cow].

Bṛhaspati states:

> [29]Fathers clap and grandfathers exclaim, "A giver of land has been born into our family. He will rescue us!"

The *Nandi Purāṇa* states:

> [30]A man should give land that provides ample refuge, produces grain, is exceedingly pure, contains charming locations, and is beautified with fruit-trees. [31]Being high-minded, he should bestow upon a very virtuous recipient land that is without saline soil or troubles, and it should then belong to a single person. By giving this, a man dwells in heaven for ten Kalpas, freed from sin.

The Āditya Purāṇa states:

> [32]When a man gives land measuring even a mere *gocarman*, he is freed of all sins and goes to the world of Viṣṇu. [33]Indeed, a giver of land dwells in heaven for sixty thousand years. But one who destroys it or permits its destruction dwells in hell for that long. [34]Moreover, when a man steals land, whether given by himself or given by someone else, he becomes a worm and sinks down into excrement together with his forefathers.

Furthermore, it states:

> [35]Virtuous people accept land even from kings who act wickedly and they want nothing else, for it is the ultimate purifier. [36]Indeed, the secret, eternal name of this goddess is "Dear-Gift," as the gift or the knowledge of her is said to be supremely dear. [37]"May he either abandon his body in battle or give away this earth"—this, they say, is the ultimate prayer of Kṣatriyas. [38]And indeed, when a king gives this earth as a sacrificial fee, he again becomes a king when he is reborn. Others who desire land should do the same—of this there is no doubt. [39]If a man gives land strewn with jewels to Brahmins, he is freed of all impurities and honored in the world of Śiva. [40–41]And a man obtains imperishable worlds by giving land that is covered with sugarcane; abounding in barley and wheat; filled cowsheds and elephants; endowed with abundant virility; full of treasures; and strewn with all sorts of jewels. That gem of a land becomes his. [42]A man who

> gives the gift of land washes away all uncleanness and, freed of impurity, is revered by wise and honored in the world of Śiva.

Dāna-Bṛhaspati states:

> [43]A gift of gold, a gift of cows, and a gift of land, O Indra——one who gives this is freed from all sins.

The *Mahābhārata* (13.65.26, 31) states:

> [44]By giving a well-arranged homestead that is able to endure cold, wind, and heat, a man comes to abide in the world of the gods and is not made to leave even at the end of his merit. [45]However, one should in no way give land that consists of saline soil, has been burnt up, borders on a cemetery, or is inhabited by evil.

Thus ends the "Gift of Land."

11. Now, the Gift of Gold

Regarding that, Bṛhaspati states:

> [1]The merit that results from the gift of a house or the like is in accordance with the object's value. Therefore, tradition holds that gold is superior to all other gifts. [2]Moreover, rituals for the continuance of one's line, etc. do not succeed through the gif of a house in the same way they do through gift of gold. Thus, gold is superior.

The *Nandi Purāṇa* states:

> [3]Five *kṛṣṇalas* constitute a *māṣa* and—according to tradition—one *suvarṇa* is equal to sixteen *māṣas*. By giving that, the giver reaches heaven.

Furthermore, it states:

> [4]Therefore, one should give a sacrificial fee of gold to a proper recipient with one's entire being. Gold that is given to an improper recipient, however, causes one to fall into the ocean of hell. [5]In addition, gold comes to naught through negligence. Thus, a man should use just so much. Otherwise, he becomes guilty of theft, it being the case that gold leads to destruction when it is not given. [6]Indeed, it was created to be given and leads to heaven without trouble. Beyond the gift of gold, there is no rite.

Continuing its discussion of gold, the *Kālikā Purāṇa* states:

> [7–8]Since in their rituals all the gods always wear this pure, excellent, and auspicious substance—which is free from impurities—for the sake of purity, thus it washes away all sins when given in accordance with the prescribed rules, to proper recipients, at the right place and time, and in Śiva's presence. [9]Now hear the rules, O wealth of austerities, in accordance with which magnanimous Rāma, the descendant of Ṛcīka, long ago fully gave gold. [10]After offering a sacrifice made up entirely of gold, he satisfied Brahmins, honored them with golden ornaments, and gave them a hundred *palas* of gold. [11]Moreover, he diligently had himself mounted on a balance together with gold, had gold mounted on the other side, and then gave himself away to Brahmins. [12]In addition, he filled pots made of gold with gold and then gave them to Brahmins at pilgrimage sites, such as Prabhāsa. [13]For each Brahmin, he also procured a thousand ten-colored cows and a thousand actual ones together with their calves. [14]Then he bound woolen blankets on them, took hold of eleven *palas*, and gave the gold to each Brahmin separately. [15]Thereafter, he had beautiful lotuses constructed out of gold and,

wandering around, placed them atop the Liṅgas at pilgrimage sites. [16]He also honored Brahmins with hundreds and thousands of ornaments made out of gold, worshipped them, and satisfied them, O honor-giver. [17]In house after house, he had clothes, banners, and garlands especially made and appointed for Śiva, etc. [18]He gave Brahmins sacred threads, staffs, girdles, sandals, pens, and inkpots. [19]He also had every imaginable utensil, as well as seats and houses, constructed out of gold by the thousands and gave them to Brahmins. [20]Moreover, he had images of the planetary deities constructed manifold, honored them in accordance with the prescribed rules, and then set them up in the homes of Brahmins. [21]He, furthermore, created a golden image of the Earth—replete with mountains, oceans, fine jewels, and forests of auspicious herbs—and gave it to Brahmins. [22]In many ways such as these, Rāma gave away gold long ago in order to drive away sin, having approached abundant worthy recipients.

The *Āditya Purāṇa* states:

[23]If a man gives gold at the arrival of sunrise after following the prescribed rules and reciting the appropriate mantras, he destroys his every nightmare. [24]If a man gives gold when the sun has just arisen, his sins are obliterated. And gold destroys the future sin of a man who gives it at midday. [25]When a man who strictly adheres to religious observances gives gold at dusk, he comes to inhabit the same worlds as Brahma, Vāyu, Agni, and Soma. [26]And by giving imperishable gold, a man attains vast worlds. [27]When a man produces a fire towards sunrise and then gives away gold with regard to some religious vow, he obtains all his wishes. [28]Furthermore, a man who gives gold dwells eternally in the world of whatever deity he honors with it and offers it to.

In the *Mahābhārata* (13.85.5–6, 25–27), Bhīṣma speaks the following words to Yudhiṣṭhira when relating the instructions given to him by his ancestors, whom he saw in a dream while they were satisfied by his offerings at the Śrāddha rite:

[29]"The sacrificial fee that is prescribed at all rites and all rituals in the Vedas and Upaniṣads is land, cows, or gold. [30]Among these, however, scripture states that gold is the ultimate sacrificial fee. [31]Today, O bull of the Bharatas, you have properly undertaken this rite. But for the sake of land and cattle, you should give gold. [32]In this way, O knower of the Law, both our grandfathers and we will be saved, for gold is the supreme purifier. [33]Indeed, those who give gold save ten of their descendants and ten other relatives," thus my ancestors told me.

In the *Rāmāyaṇa*, Vasiṣṭha speaks the following words to Rāma*:

[34]Gold arose from the mass of splendor produced by churning together jewels of every sort, O best of Brahmins. Thus, it is the ultimate, supreme jewel, greater

than these. [35]And for this reason, ritually pure Gandharvas, Nāgas, Rākṣasas, Piśācas, and men all wear it. [36]Moreover, the greatest of the Bhṛgus shine when gold is borne among them on crowns, arm-bracelets, and various sorts of ornaments. [37]As a result, tradition holds that it is the supreme purifier, greater than all other purifiers. [38]Indeed, when a man gives land, a cow, or anything else in this world, the supreme gift of gold surpasses it, O ruler. [39]Gold is imperishable and purifying, O you of immortal splendor. You should give it to the foremost Brahmins, for it is the ultimate purifier. [40]Gold is enjoined in all sacrificial fees. And those who give gold are givers of all. [41]Furthermore, Agni is indeed all the gods and gold has the nature of him. Thus, one who gives gold in fact gives all the gods.

Thus ends the "Gift of Gold."

12. Now, the Gift of Knowledge

Regarding that, the *Āditya Purāṇa* states:

> [1]Cattle, land, and knowledge—these three things are equal gifts and these three things have equal rewards. They are a milk-cow yielding every desire.

Manu (4.233) states:

> [2]The gift of Brahman surpasses all gifts, including water, food, cows, land, clothes, sesame seeds, gold, and ghee.

The "gift of Brahman" is the gift of the Veda.

Yājñavalkya (1.212) states:

> [3]Since Brahman consists of all gifts and surpasses gifts, a person who gives it unfailingly attains the world of Brahmā.

The word "other" needs to be supplied before the second word "gifts."

Yama states:

> [4]When someone gives this Earth adorned with all jewels and another gives the Śāstra to Brahmins, that and those are equal to this.

"That" refers to the gift of the Earth adorned with all jewels. "Those" refers to previously mentioned gifts. Both of these are equal to the gift of knowledge.

The *Devī Purāṇa* (91.12–16) states:

> [5]I will now explain the gift of knowledge by means of which the Divine Mothers are pleased. Hear from me the rules in accordance with which knowledge should be written down and given: [6]The Siddhāntas, Śāstras on Liberation, and Vedas help one to achieve heaven, etc., while the Vedāṅgas and Itihāsas should be given in order to further the Law. [7]The *Gāruḍa Tantra*, the *Bāla Tantra*, the *Bhūta Tantras*, and the *Bhairava Tantra*—on account of the recitation and giving of these Śāstras the Divine Mothers grant rewards to men. [8]The Science of Astrology, Medical Sciences, Arts, Poetry, and the auspicious Āgamas—by giving these one obtains good health and reaches the realm of the Gandharvas. [9]The world subsists through knowledge and learns that which is the Law and that which is not. Therefore, those who desire seen and unseen rewards should always give knowledge.

Furthermore, it (DP 91.23–25, 37–83, 9) states:

> [10]A feeling of devotion arises among those who hear the scriptures. Thus, they honor a teacher. And he proclaims to them sacred texts containing knowledge. O king, knowledge resides in books. [11]By learning about knowledge and discrimination, one distinguishes between that which is auspicious and that which is not; and through this one obtains every desire. Thus, knowledge is considered supreme. [12]Indeed, there has not been nor will there ever be a gift that is greater than the gift of knowledge, by giving which one reaches Śiva, the Ultimate Cause.
>
> [13–15]A man should have a textual composition consisting of twelve thousand verses written down on a well-compiled, uniform, palm-leaf copybook next to which there should be an attractive string for binding. It should also have a cover made of red or black leather that is either soft or embossed, firmly bound with thread, and properly made. If a person does this and gives the book to a suitable person, he goes to the ultimate state. [16–17]At a place that slopes to the Northeast and is freed from all obstructions, using only auspicious cow-dung a wise man should construct an auspicious sacred circle with four corners and a measurement of a *dhanus* and a *hasta*. And in the middle of it he should draw a lotus using powders that are white, red, black, etc. [18]Then he should beautify it in every direction with flowers of every season and should have a beautiful, variegated, and charming canopy placed over it. [19]At its side, he should decorate it with white clothes, balls, half-moons, mirrors, and chowries. [20–21]And he should furnish it all around with the sound of bells and chimes. Then—if he is wise—he should place a beautiful, ivory book-holder in the middle of it that is somehow fixed below, well-fastened above, adorned with a firm binding, and bound with a thread. [22]And on top of it, that learned man should set the auspicious, written book. Thereafter, he should pay homage to that writing right there, acting in accordance with the prescribed rules. [23]He should, furthermore, rub it down with flowers that are devoid of water, worms, and insects, as well as sandalwood together with musk and ashes.

The phrase "together with musk (*sadarpa*)" means "together with musk."

> [24]He should place before it bdellium-incense mixed with frankincense and aloe, lamps, garlands, and various food-offerings. [25]He should also offer white edible, drinkable, lickable, and suckable substances and should worship the World-Protectors, the Guardians of the Directions, in their proper order. [26]Then, after honoring maidens and other women, he should arrange images of the Divine Mothers there. [27]And he should give the book, an image of the Goddess of the Gods, and a sacrificial fee to Brahmins and also honor the king and his citizens. [28]He should, moreover, honor the scribe, O dear friend, who should be a master of the Śāstras, thoroughly understand the characteristics of meters, be an excellent poet, have a sweet voice, be able to recall from memory a lost tome, and be

> particularly good at writing books. [29]The sacrificer should have him write the auspicious book using letters in the Nandināgarī script that are neither too crammed together nor too spread apart and that are neither smooth nor rough. [30–31]Furthermore, he should have him compose five verses and write a blessing of peace at the beginning of the manuscript. He should also stay awake throughout the night and arrange a complete spectacle with actors, bards, and minstrels who are capable of reciting tales of Devī.

A "complete spectacle" is a public show of every kind.

> [32]Then, towards dawn, the sacrificer should pay respect to the people and dismiss them all. [33]And in solitude, day after day, he should act in accordance with the rules here prescribed with a pleased and purified mind. Thereafter, on a auspicious day during the time of his own constellation. . .

The phrase "during the time of his own constellation" means "during an auspicious constellation."

> [34]. . . he should once again pay homage following the aforementioned rules. [35–36]Moreover, he should have a Celestial Chariot of Knowledge constructed and it should be possessed of seven, five, or three stories, richly adorned with variegated clothes, marked with auspicious characteristics, attractive on every side, furnished with the sound of tiny bells, and decorated with mirrors, half-moons, bells, and chowries. [37]Upon it he should scatter fragrant incense, O dear friend, such as sandalwood, aloe, frankincense, and bdellium mixed with sugar and honey. [38]Then he should honor all maidens, women, Brahmins, and suffering persons as before and set that book down upon the chariot, O dear friend, following the prescribed rules. [39]And after doing this, he should meditate upon the Divine Mothers, thinking, "May the Divine Mothers be pleased with me!" Further, whomever the Śāstra is devoted to, he should imagine the book as him.

The phrase "whomever [the Śāstra] is devoted to" means "whatever deity [the Śāstra] is devoted to, i.e., connected with." The phrase "he should imagine the book as him" means "he should imagine, i.e., consider, the book as that deity."

> [40]Then he should pay homage to the foremost ascetics, who have mastered the meanings of all the Śāstras, practice vows to Śiva, and are wholly devoted to Viṣṇu's Law. [41]And once that treatise—dedicated to whatever deity—is situated on the chariot, it should be lead by a great host of people, as well as sturdy, young draft animals, to Śiva's sacred sites and temples to the Divine Mothers alike. [42]Thereafter, the sacrificer should worship the god of the treatise and Śiva, the spear-bearing god of the gods, and, after bowing to Śiva, pay homage with the

words, “May the Divine Mothers be pleased with me!” [43–44]He should then give the book to someone who always recites the Veda, delights in the gift of knowledge, possesses a store of knowledge, has toiled over the Śāstras, and lives by means of that alone. Thereafter, at dawn, he should have that man recite a blessing of peace for the welfare of the world. [45]And he should then properly sprinkle water over the donor’s head and speak the word “Śiva,” uttering it to the world.

[46]When this is done, great peace arises in both the country and the city—of this there is no doubt. And all troubles cease. [47]Furthermore, a man who gives the gift of knowledge in accordance with these rules destroys the sins of all people simply by being seen and goes to a place that is honored by Brahmā and Viṣṇu after death. [48]He also saves seven of his ancestors, descendants, and other relatives from the mass of their sins and is worshipped in the world of Viṣṇu. [49]Indeed, he sports in Viṣṇu’s worlds, enjoying various pleasures, for as many years as there are letters on the pages of the gifted book. And afterwards, when he has come back to the Earth, he is wholly devoted to the Goddess. [50]If a man gives a treatise on Yoga, through the power of that gift of knowledge he is reborn into a family of learned men, possessed of all enjoyments. [51]And if a man gives it in accordance with his own wealth, he obtains an unattainable reward equal to that of a rich person—of this there is no doubt. [52]Moreover, through these rules a woman may obtain the reward of the gift of knowledge, provided that she has her husband’s permission or, in the case that she is a widow, that she refers to him in giving the gift. [53]To a seeker of knowledge one should give clothes, unguents, food, an umbrella, water, and a lamp, since without these things, he cannot get by. [54]Further, by giving a sharp pen-fashioner, an inkpot, and a pen, O dear friend, one attains the unsurpassable gift of knowledge. [55]And by giving a very beautiful cloth of appropriate measure to wrap a book in, as well as a thread with which to bind it, a wise man obtains the gift of knowledge. [56]In addition, when either a book-holder, girdle, and seat or staff and seat are given to someone in the habit of reciting knowledge, they grant kingship. [57]And when pigments for the eyes and feet, land, a house, or a field are given to someone utterly devoted to knowledge, they grant the rewards of heaven and kingship. [58]If a person residing on a man’s land routinely undertakes the gift of knowledge, then through that person’s grace, O king, that man also attains heaven. [59]Therefore, men should always give knowledge with total effort, for one thereby attains fame in this world and goes to the supreme state when he’s dead. [60]And if a man routinely undertakes the gift of knowledge in a temple to the Goddess, all people should honor him and he goes to an honorable abode.

The *Mahābhārata* (13.68.5; 74.19) states:

[61]When a man conveys righteous Brahmanical knowledge to a student, he attains a reward equal to the gifts of land and cows.

The word “Brahmanical” means “conforming to the meaning of the Veda.”

> [62]When a man studies the Vedas and imparts them to people who understand logic, he extols the work of his teacher and is honored in heaven.

The *Nandi Purāṇa* states:

> [63]Since the entire world—both the auspicious and the inauspicious—is founded upon Śāstra, a man of meritorious deeds should, therefore, zealously give Śāstras. [64]There are said to be fourteen fields of knowledge. In their proper order according to usage, there are as follows: The four Vedas along with the Six Vedāṅgas, Dharmaśāstra, Purāṇa, Mīmāṃsā, and Logic—these are designated as the fields of knowledge.

The word “Purāṇa (*purātana*)” means Purāṇa.

> [65]However, there are thousands of other fields of knowledge that have arisen in between these. There is Āyurveda and Sasyaveda, which are proclaimed to have many divisions.

“Sasyaveda” denotes the science of agriculture.

> [66]And there is also the knowledge of the Self*, which is greater than all others, destroys the threat of worldly existence, brings an end to all sorrow, and obliterates all sin. [67]These fields of knowledge are said to arise from the many divisions and subdivisions of knowledge. Other such fields of knowledge are the knowledges of the arts and the knowledges of the crafts.

The “knowledge of craft” is the science of constructing divine images and the like.

> [68]All of them are auspicious and all of them accomplish all goals. They are, however, hierarchically arranged and achieve distinct results. [69–70]The knowledge of the Self* is primary; that called Āyurveda is germane to both that which is the Law and that which is not; the arts achieves the aims of crafts; and Sasyaveda is extensive—these fields of knowledge yield great rewards. Moreover, that which teaches both the Law and that which contradicts the Law is germane to both the Law and that which is not the Law. [71]Further, even if not primary, any knowledge through which under any circumstances a living being lives saves a hundred of one’s family-members.

The phrase “not primary” denotes an intermediate knowledge.

[72]Indeed, any knowledge by being enlightening under any circumstances will go to imperishable worlds, either in accordance with the prescribed rules or in violation of them.

"By being enlightening" means "by being a cause of enlightenment." With regard to the verb "will go," a causative meaning is implied. Therefore, it means, "will cause (one) to go."

[73]By imparting knowledge of crafts, a man goes to Brahmā's presence. By imparting knowledge of art, a man reaches Viṣṇu's world for one Kalpa, where he is furnished with the enjoyments of heaven—there is no doubt. [74]By imparting knowledge of agriculture, a man attains satisfaction, acquires his wishes, goes to the city of Prajāpati, and saves his ancestors from hell. [75]By imparting Āyurveda, a man reaches the faultless worlds of the Aśvins, which abound in heavenly desires, for a divine Manvantara. [76]By imparting knowledge of logic, a man attains the world of Varuṇa. By imparting the science of Mīmāṃsā to a wise man, one dwells in Indra's city. [77]By imparting Dharmaśāstra, a mortal man is honored in heaven for ten Manvantaras and saves his ancestors from hell. [78]By imparting knowledge of the Vedas, a man dwells in heaven for three Kalpas. But when a man imparts knowledge of the Self*, there is no way to properly express the amount of merit he receives even in millions of years. [79]Only this much can be said: That man dwells in the World of Truth, where mighty Brahmā dwells, for ten million excellent Kalpas.

[80]When a man heals even a single living creature of any type through the power of Āyurveda, what on Earth hasn't he given? [81]If a man's grains flourish by the grace of the science of agriculture, what hasn't that man accomplished? His merit is eternal. [82]And when a man learns the decided opinion of the Vedas through the greatness of the science of Mīmāṃsā and imparts that knowledge, what auspiciousness doesn't he acquire by thus promoting the performance of sacrifices?

[83]Knowledge of the Self*, knowledge of the Purāṇas, and knowledge of Dharmaśāstra—these are the three principal types of knowledge, which provide the rewards of every gift and sacred rite. [84]If a man learns Dharmaśāstra and then resolves upon some Dharma, his Dharma becomes a hundred-fold; and so does the Dharma of a man who imparts Dharmaśāstra. [85]Those who are learned in the Purāṇas and legendary tales and delight in worshipping their ancestors and the gods travel to worlds filled with all their desires as a result of all their merit. [86]Moreover, those who impart knowledge of the Purāṇas receive endless rewards, while men who impart knowledge of the Self* are abodes of good fortune. [87]They do not reenter the hell that is the womb, which is hard to overcome. But rather, rescued from all their sins, they—along with their sons, livestock, and relatives—are delivered from countless horrible hells that have the nature of punishment.

Furthermore, it states:

> [88]By imparting a verse, riddle, stanza, or other wise saying, one goes to the joyful and auspicious world of the Apsaras.

Furthermore, it states:

> [89]Here now has been explained the merit of the gift of knowledge. [90]However, through the combination of the right time and place, following the prescribed rules, a spirit of generosity, and a proper recipient, a wise man obtains a reward ten million times greater than the simple gift of knowledge. [91]Consequently, a man who is devoted to acquiring merit, wishes to conquer, and strives to achieve fame should give knowledge, which grants various desires, in accordance with the prescribed rules. [92]Thus, he should strive to bestow the gift of knowledge, which abounds in all virtues and desires, upon a worthy recipient—this is the ultimate secret. [93]Furthermore, whenever this gift is given with regard to a deity, who can reckon its merit, for its merit is not finished? [94]Moreover, after zealously worshipping a teacher who has mastered the explanation of knowledge according to one's means and with devotion, prostrations, riches, and all virtues. . .

The essential meaning of this verse is that "after worshipping a teacher," the gift of knowledge should be given.

> [95]Just as the great brilliance of the most magnificent jewels becomes useless, when covered with a pot, so too may the fourteen fields of knowledge become useless. [96]For without a wise teacher to properly explain things, one cannot obtain the rewards of knowledge. Therefore, a man should constantly honor his teacher with garlands, garments, and ornaments, as though he were the God who carries the Pināka bow. [97–98]Indeed, since a man who constantly honors his teacher, whether he's at home or abroad, by his grace attains all good fortunes, one should, therefore, always zealously worship one's teacher like Mahādeva, with devotion, love, effort, and a spirit of generosity.
>
>> [99]He is my mother, he is my father, and he is my kinsman. He is the prosperous jewel of thought and he is my friend.
>
> [100]In this way, a wise man that is filled with a spirit of generosity should constantly worship his teacher, for he extinguishes ignorance and sorrow and rescues him from hell.
>
>> [101]How can my mother, my father, or an immensely virtuous kinsman cause me as great a prosperity as my teacher? [102]Who else will save from me from the masses of ignorance and sorrow, as well as from worldly bondage?

Thinking this, one should pay homage to a teacher who properly elucidates the meaning of the Śāstras. [103]Furthermore, when a man explains the knowledge that takes the form of the Śāstras in mere outline, he should be worshipped with devotion like Śiva, for he drives away the threat of worldly existence. [104]But when a man teaches the specific meaning that is called the intention of the Śāstras by elucidating the meanings of words and sentences, he properly promotes the Śāstras.

The "meaning that is called the intention of the Śāstras" refers to the purport of the Śāstras.

[105–06]Indeed, when a man truly and properly understands the words that are conceived of in his own Śāstra by ascertaining the meaning of its totality through connecting its former with its latter meanings, that great intellectual becomes Lord Śaṅkara himself in the flesh. One should always be devoted to him with all one's being, following the Discipline of Devotion. [107]For just as without the sun the world is made blind, so without the words of teachers everything consists of darkness. [108]Therefore, when a man constantly views his teacher as though he were Mahādeva, he accomplishes all his Duties.

[109–10]Knowledge is truly the greatest of gifts. Thus, after hearing from his teacher the prescribed rules that should be carried out, acting in accordance with these rules, with a spirit of generosity and a contemplative soul, a wise man should give that knowledge to worthy recipients, especially to those who are highly virtuous. And he should teach to each person what is appropriate for him. [111]Further, those who desire highly meritorious rewards should zealously offer gifts of knowledge in well-established temples to the gods according to the extent of their wealth.

[112]On an auspicious day with an appropriate constellation or during an auspicious appearance of a planet in the daytime, an outstanding scribe that is knowledgeable of scripts should honor the lords of the gods—Rudra, Brahmā, and Janārdana—and write a copy of a Śāstra, while facing eastward. [113]An outstanding scribe is a focused individual who possesses precise control over his hand and arm, a solid understanding of inkpots, and the right equipment. [114–15]He should have a beautiful "knowledge-receptacle" built that is made of gold and silver, made of ivory, or made of auspicious wood; is charming, lightweight, and attractive; is smooth and produced in a moon-shaped design; possesses a closing device; and shines brightly.

"Made of ivory" means "made of elephants' tusk."

[116]In it, he should deposit the knowledge that resides in the book. [117–18]And he should make the book especially for it and the book he writes should have an *aṅgula*-wide margin all around and precise letters; be attractive and written in

> either black or dark-blue; or else have the hue of a red lotus. It should also be beautiful, adorned with peacock-tails, fastened with cotton thread, and scented with various perfumes.

The phrase "adorned with peacock-tails" means that it should be adorned with the crescent-moon designs on a peacock's tail.

> [119]By means of numerous inks of four different colors that possess firm coagulants and manifold peacock-tails. . .

A "coagulant" is the thing that causes ink to congeal.

> [120]. . . and using heavenly pens resplendent with gold, he should give the book's outside a delightful appearance. [121]Then that charming, lightweight, yet very extensive book should be thoroughly wrapped up in red or yellow cloth, decorated, freed of any protrusions, and tied up with a knot. [122]And thereafter, the prior book should be set on its holder together with Vidyādharas.

The "previous book" refers to the book of which the copy was made.

> [123]The scribe should write in a house that is charming and protected; has walls smeared with plaster; contains a courtyard with various delights; is adorned with images of the gods; captivates the mind with the smell of incense; and is furnished with a canopy. [124]Moreover, the scribe should be mentally alert and bathed; resplendent with white clothes and flowers; wear armbands of gold and pearl; and have his fingers adorned with signet rings. [125]When his inkpot is properly set up together with his pen and the Śāstra, he should honor the gods and ancestors and, thereafter, commence to write to the sound of musical instruments. [126]That wise man should first have Brahmins recite the benedictory phrase, "Be well," and then copy the Śāstra. At its beginning, he should write five or ten verses. [127]Then, on the second day of the moon's conjunction with a constellation, he should write it in accordance with the relevant rules to proclamations that the day is meritorious, as well as other auspicious things.
>
> [128]Thereafter, when the Śāstra is complete, he should again have the day proclaimed meritorious and provide the foremost drinks, foods, and objects. [129–30]Moreover, he should make both of the written documents identical and read them aloud. To this end, he should peruse them along with their missing and additional letters, vowel-markers, etc. and their proper and improper *anusvāras* and *visargas* and then correct them by applying the rules of word-formation to the Śāstra and by reciting it. [131]By stating the missing meanings and noting the appropriateness of words in particular cases; by understanding the meanings of other Śāstric statements; and by distinguishing between questions and replies; [132]by treating the Śāstra not as isolated aphorisms and understanding the meaning

of its entirety; and by the systematic, informative instructions that are stated and enjoined; [133]by examining the proper context of words that have many meanings; by understanding all the Śāstras; by not violating case-relations, etc.; [134]and by following the words in each case—in this way a man should ascertain the topic under discussion. Furthermore, through the rules of prosody he should determine what is intend in regards to meter. [135]Having thus completely purified the knowledge that is the Śāstra, a wise man should give it away along with heavenly riches in the temples and abodes of the gods. [136]In addition, the primary urban style, that is, the distinct, regional script-writing, is prescribed.

The phrase "distinct, regional script-writing" means "that writing, i.e., construction of letters, in which the script is distinct and conforms to one's region."

[137]One should mount the text on a conveyance that is covered with jewels, adorned with beautiful cloth, beautified with bells and chowries, and furnished with a jeweled staff and umbrella. [138]Or it should be mounted on an exceedingly beautiful horse- or elephant-drawn chariot. Then a man should give it to a god in his presence accompanied by singing and dancing, the sound of assorted instruments, benedictions, and the recitation of the Veda. [139]And after honoring the gods with offerings of various flowers and giving the book right there, he should declare the Law to his ancestors, relatives, and loved ones who desire unending reward.

[140]Then, having given that knowledge according to the prescribed rules in a temple of Śiva, he should satisfy Brahmins and other men who are devotees of Rudra. [141]And he should throw a festival in his own residences in accordance with his means. A king should throw such a festival in his city, village-rulers in their village, and householders in their homes together with their kinsmen. [142]Then the Śāstra should be listened to by people who are bathed, pure, anointed, pleased, very focused, joyous, and filled with faith. [143]There, one should satisfy the reciter in accordance with one's wealth and riches. Furthermore, a wise man should devotedly honor the preceptor in accordance with his means and without deception and, thereafter, honor the listeners with flowers and incense. [144]The reciter should be a wise Brahmin; one who has studied the Śāstras and is high-minded; practiced at writing letters; skilled in Vṛttaśāstra; [145]knowledgeable about the meanings of words and confident; modest and endowed with intelligence; one who knows how to sing, is clever with words, possesses a voice that is pleasant to hear, and is a clear speaker. [146]The preceptor should be righteous and wise; one who has studied the Śāstras and is devoid of envy; a Brahmin and naturally pure; purified and one whose face is constantly smiling; [147]well-behaved and knowledgeable of Vṛttaśāstra; skilled at the science of words; practiced in a multitude of Śāstras; actively engaged in the subject at hand. . .

The phrase “knowledgeable of Vṛttaśāstra” denotes one who knows the science of prosody. The phrase “actively engaged in the subject at hand” denotes one who speaks on the matter that is the topic under discussion.

> [148]. . . one who does not compose unsystematic commentaries; one whose mind is firmly established in what precedes and what follows; one who practices the matters distributed among the various lessons, chapters, and sections; one who is knowledgeable of the words and meanings of the Śāstras and brilliant; one who understands the meanings of words and verses; [149]one who imparts meaning with regard to that ineffable matter of the heart that arises by connecting the totality with its miscellaneous aims and that which is primary with that which consists of branches; [150]one who is fully acquainted with the divisions in the aims of his own Śāstra, such as that which is commenced, etc.; one who dissents by destroying the aims concealed in the speech of wicked men; one whose words are trustworthy and who is energetic; an enlightener of hearers’ minds; [151]and one who teaches students Sanskritic knowledge with Sanskrit and Prakritic knowledge with Prakrit, using mere discussions, as well as commentarial explanations. [152]Furthermore, when a preceptor teaches by composing in the regional speech, tradition holds that he is a father, a mother, and a jewel of thought. [153]Indeed, what relative on earth is equal to someone who by explaining the stratagem that is the Śāstra saves him from hells? [154]Moreover, if by the mass of radiant beams that are a preceptor’s words the darkness that gives rise to the great cycle of rebirth is banished from one’s heart, he is a brightly shining sun. [155]One should not tremble at his harshness or when he wishes for something contrary to the norm. Nor should one act displeasing with regard his illnesses, pains, or impurities. [156]But instead, one should make him happy when he’s angry; lift his spirit when he’s sunken into sorrow; and through effort and generosity save him from disease. [157]An outstanding man who has thus heard an auspicious explanation from his teacher’s mouth should zealously consider what he must do for his benefit in the hereafter. [158]He should listen filled with faith, bowed down before his teacher, without referring to the words of other virtuous persons, attentively, and tirelessly. [159]And if some doubt should arise, he should ask about it mildly and his teacher should say some words. Then endowed with faith, that man should dwell upon those words in private that his teacher has spoken. Indeed, he should not dwell upon his teacher’s words in front of anyone, but instead should guard what his teacher has told him. [160]Moreover, the words of doctors and of great-souled teachers should be carried out. However, one should not personally do what is done by them, for they possess the splendor of kindled fires.

“What is done by them” means “the actions of teachers.”

[161]If in his teacher's presence a man makes reference to a story that is unrelated to the topic at hand, he obtains the sin of Brahmin-murder, as he lacks certainty in his teacher's statements.

The phrase "lacks certainty in his teacher's statements" means that he possesses doubt regarding his teacher's statements.

[162]Further, if he learns a Śāstra from someone else, thereby obtains either purity or inauspiciousness, and brings about that other man's fame, he becomes a Brahmin-killer to his teacher. [163]And if through confusion he forgets the ultimate meaning of the Śāstras, he goes to a horrible hell that is imperishable and terrifying to behold. [164]Moreover, if a man who has learnt the Śāstra does something auspicious or inauspicious, then due to his knowledge he obtains one hundred times the enjoyment.

[165]In accordance with these rulers, the learned reciter should recite everything, which has the same nature as an ascetic practice and brings about rewards such as heaven. [166]He should recite slowly and instructionally, if the text concerns the Supreme Self* or the like. And he should recite texts that involve words of anger, battle, or commotion like a whirlwind.

"Like a whirlwind" means "swiftly."

[167]Further, he should recite a passionate text with amorous words in a gathering of full-grown adults. And he should recite it with an amorousness befitting the various meters. [168]Then, at the completion of the books and chapters or at the conclusion of the discussion, he should pronounce an end with regard to those lauded words. [169]And his recitation being finished, that wise man should extol his favored deity and, firmly resolved upon the peace of the world, pour out some propitiatory water at the end. [170–71]"Well-heard, well-heard," he should say. Then those who have attended should proclaim, "May the exposition here always exist; may the world be devoted to the Law; may the king be ever victorious; and may our teacher be righteous, rich, and healthy." Thereafter, they should go the way they came. [172–73]Moreover, intelligent students should contemplate the Śāstra among themselves. One should recall its exposition by adhering to the subject of the discussion, by reflecting upon the various explanations, through logical deductions, and through the marks that one has made. In this way, each day a disciplined man should hear its exposition. [174]By listening to an entire Śāstra, a man's mind becomes dominated by faith, with the thought, "This is so." And it becomes passionate for the Śāstras and his sins are completely destroyed. [175]However, one should in no way listen to a Śāstra without faith or having abandoned one's commitment to the Law. [176]Therefore, at the conclusion with respect to the Śāstra and the beginning of discussion, a man with a well-trained

mind who pursues the three goals of existence should honor the excellent reciter in accordance with his means and the preceptor with devotion like a father.

[177–78]Thus have been stated the primary rules for the gift of knowledge. Acting in accordance with these rules and with the desire to win great merit, one should bestow an auspicious Śāstra upon a Brahmin who is virtuous, imparts knowledge, possesses intelligence, understands reasoning, and is versed in the Veda. [179]Or he should satisfy him with vast riches and, having pleased that teacher, teach auspicious students who are of high birth and great intellect.

[180]In this way, tradition considers the gift of knowledge to be the greatest of all gifts. For all of the social classes, it is invariably the supreme raft out of hell. [181–82]When a man who is devoted to merit gives knowledge in accordance with these rules, through that gift of knowledge that fortunate man attains the reward of a hundred well-performed Horse-Sacrifices and a thousand properly sacrificed Rājasūyas. [183]Indeed, through the gift of knowledge a man obtains the reward of one who has given land that is filled with grains of every sort and adorned with jewels of every kind to Brahmins during a lunar or solar eclipse. [184]A giver of knowledge dwells in heaven for a thousand years for each syllable that exists in that repository of scripture. [185]For each line that is contained among the syllables in that book, he saves a relative from hell and leads him to heaven. [186]And for every page that exists in that auspicious book, he rejoices for a thousand Yugas with his family in heaven. [187]Moreover, all the sins that that embodied being has committed over hundreds of births are destroyed by the gift of knowledge. And when he is reborn in the world as man, he shall be rich and famous. [188]Further, when an excellent man, who is addicted to associating himself with the gift of knowledge, gives knowledge in accordance with his wealth and without deception, he travels to imperishable worlds that are made of merit and adorned with enjoyments. [189]And even when people give paper, inkpots, pens, boxes, and the like to a man who knows the scriptures, those high-minded people partake of merit and go to the auspicious worlds of knowledge-givers. [190]Thus is proclaimed the greatness of the gift of knowledge. By hearing this, a person will surely be freed of all the sins he has committed over seven rebirths.

The *Matsya Purāṇa* (53.3–4) states:

> [191]First of all Śāstras Brahmā remembered Purāṇa. And only afterwards did the Vedas emerge from his mouths. [192]During that other Kalpa, O faultless one, there was just one meritorious Purāṇa, which accomplished the three goals of earthly existence and was extremely vast, extending over one billion verses.

Furthermore, it (53.11–57) states:

> [193]Its meaning is expressed in this world in abridged form over four hundred thousand verses. Nowadays, it is said that there are eighteen Purāṇas. I will tell them to you by name. So listen, O greatest of seers! [194]Those words that Brahmā

spoke to Marīci long ago are called the *Brahma Purāṇa*. And that work consists of ten thousand verses. [195]If a man writes it down and gives it away together with a Water-Cow on the full-moon day of Vaiśākha, he is honored in the world of Brahmā. [196]The wise call that text the *Padma Purāṇa* which contains tales of the time when this world was a golden lotus. And the *Padma Purāṇa* is recited in this world as fifty-five thousand verses. [197]If a man gives that Purāṇa away together with a golden lotus and sesame seeds in the month of Jyaiṣṭha, he obtains the reward of a Horse-Sacrifice. [198]All the Laws that Parāśara proclaimed regarding the events of the Vārāha Kalpa are known as the excellent *Viṣṇu Purāṇa*. [199]If a pure-hearted man gives it away together with a Ghee-Cow on the full-moon day of Āṣāḍha, he goes to the realm of Varuṇa. And the wise know that that Purāṇa consists of twenty-three thousand verses. [200]The text in which Vāyu proclaims the Laws in this world with regard to the Śveta Kalpa is the *Vāyu Purāṇa*. That Purāṇa includes the *Rudra Māhātmya* and, it is said, consists of twenty-four thousand verses. [201]If following the prescribed rules, a man gives it to a Brahmin householder together with a Molasses-Cow on the full-moon day of Śravaṇa, that pure-minded man will dwell in the world of Śiva for one Kalpa. [202]That text in which the extent of the Law is explained to Gāyatrī and which includes the slaying of the demon Vṛtra is called the *Bhāgavata Purāṇa*. [203]If a man writes it down and gives it away together with a golden lion on the full-moon day of Bhādrapada, he goes to the supreme realm. And that Purāṇa is said to consist of eighteen thousand verses. [204]That text—containing twenty-five thousand verses—in which Nārada proclaims the Laws in this world relevant to the Bṛhat Kalpa is called the *Nārada Purāṇa*. [205]If a man gives it away together with a milk-cow on the fifteenth day of Iṣa, he attains the ultimate success, from which it is rare to return.

"Iṣa" means "Āśvina."

[206]That text—consisting of nine thousand verses—which describes the deliberation of what is the Law and what is not the Law with regard to the birds is called the *Mārkaṇḍeya Purāṇa*. [207]If a man has it written down and gives it away together with a golden elephant on the full-moon day of Kārttika, he receives the reward of a Puṇḍarīka sacrifice. [208]Those words that Agni spoke to Vasiṣṭha regarding the events of the Īśāna Kalpa are called the *Agni Purāṇa*. [209]If following the prescribed rules, a man has it written down and gives it away together with a golden lotus and a Sesame-Cow during the full-moon day of Mārgaśīrṣa, then that Purāṇa—which consists of sixteen thousand verses—will grant him the reward of all sacrificial rites. [210–11]That text is called the *Brahma Purāṇa* in which Brahmā speaks to Manu in connection with the affairs of the Aghora Kalpa about the greatness of Āditya, the state of the world, and the characteristics of a multitude of beings. The work consists of fourteen thousand and five hundred verses and deals largely with future events. [212]If a man gives this great tale of Āditya—

dealing largely with future events—during the month of Pauṣa, especially on the day of the full moon, together with a pot of molasses, he obtains the reward of an Agniṣṭoma rite. [213–14]That text is called the *Brahmavaivarta Purāṇa* in which Sāvarṇi speaks to Nārada regarding the affairs of the Rathantara Kalpa and the greatness of Kṛṣṇa and in which the tale of Brahmavarāha is repeatedly described. It consists of eighteen thousand verses. [215]If a man gives the *Brahmavaivarta Purāṇa* together with a residence during the day of the full moon in the month of Māgha, he is honored in the world of Brahmā.

A "residence" is a house.

[216]That text is called the *Liṅga Purāṇa* in which the god Śiva, residing in the middle of the Agni-Liṅga, speaks about the Law, Worldly Gain, Sensual Pleasure, and Liberation, as well as the Agni Kalpa. It was spoken by Brahmā himself and consists of eleven thousand verses. [217]If a man gives it away together with a Sesame-Cow during the full-moon day of Phālguna, he attains oneness with Śiva. [218–19]What Viṣṇu said to the Earth regarding the greatness of his mighty boar-incarnation and in connection with the Manas Kalpa is called the *Varāha Purāṇa*, O best of sages. That Purāṇa is said to consist of twenty-four thousand verses. [220]If a man has a golden image of Garuḍa made and gives the *Varāha Purāṇa* to a Brahmin householder together with it and a Sesame-Cow on a full-moon day, he reaches the realm of Viṣṇu by the grace of his boar-incarnation. [221–22]That text is known as the *Skanda Purāṇa* in which Skanda speaks about the Law pertaining to Śiva and which is adorned with the tales and events of the Tātpuruṣa. It is said to consist of eighty-one thousand and one hundred verses. In this way, it is painstakingly recited. [223]If a man has it written down and gives it away together with a golden spear when the sun is passing through Mīna, he reaches the realm of Śiva.

The word "Tātpuruṣa" denotes the Tatpuruṣa Kalpa.

[224]That text in which Brahmā speaks about the greatness of Viṣṇu's dwarf-incarnation and the three goals of earthly existence is known as the *Vāmana Purāṇa*. [225]That auspicious Purāṇa is said to contain ten thousand verses and correspond to a Kalpa. If a man gives it away during the autumn equinox, he goes to Viṣṇu's realm. [226–27]The *Kūrma Purāṇa* is that text in which Viṣṇu, in the form of a tortoise, speaks in Rasātala about the greatness of the Law, Worldly Gain, Sensual Pleasure, and Liberation in connection with Indradyumna and in the presence of Indra and the seers. It consists of seventeen thousand verses and relates to the Lakṣmī Kalpa. [228]If a man gives the *Kūrma Purāṇa* away together with a golden tortoise during a solstice, he obtains the reward of the gift of a thousand cows. [229–30]Know that text as the *Matsya Purāṇa* in which Viṣṇu, adopting the form of a fish, speaks to Manu at the beginning of a Kalpa about the description of Narasiṃha, the events of seven Kalpas, and the vow of sages in

order to promote the scriptures. It consists of thirteen thousand verses. [231]And if a man gives it away together with a golden fish and milk-cow during an equinox, he in effect gives the entire Earth. [232]That text is called the *Garuḍa Purāṇa* in which Kṛṣṇa speaks about the time when, during the Garuḍa Kalpa, Garuḍa resided within the Egg of the Universe. It is recited in this world as nineteen thousand verses. [233]And if a man in this world gives it away together with a golden goose, he attains the foremost success and residence in the world of Śiva. [234]Finally, that text—containing twelve thousand, two hundred verses—in which Brahmā speaks about of the greatness of the Brahma-Egg is the *Brahmāṇḍa Purāṇa*. [235]Moreover, it was Brahmā himself who declared the *Brahmāṇḍa Purāṇa*, wherein one hears the extent of future Kalpas. [236]If a man gives it away together with a pair of silk garments when the celestial bodies are in the Vyatīpāta conjunction, he obtains the reward of a thousand Rājasūya rites.

Thus ends the "Gift of Knowledge."

13. Now, the Gift of the Kalpas

Regarding that, the *Matsya Purāṇa* (290.2–12, 18–19) states:

> [1]I will now recount the Kalpas, which destroys all one's sins and endows one with the merit of reciting the Vedas. [2]The first Kalpa is the Śveta Kalpa; the second is the Nīlalohita Kalpa; the third is the Vāmadeva Kalpa; and next is the Rathantara Kalpa; [3]the fifth Kalpa is called Raurava; the sixth—according to tradition—is the Prāṇa Kalpa; the seventh is the Bṛhat Kalpa; and the eighth is called the Kandarpa Kalpa; [4]the ninth Kalpa is called Sadya; the tenth—according to tradition—is the Īśāna Kalpa; the eleventh is called the Vyāna Kalpa; and next is the Sarasvatī Kalpa; [5]the thirteenth Kalpa is the Udāna Kalpa; the fourteenth is the Garuḍa Kalpa; and the fifteenth is to be known as the Kūrma Kalpa—which constitutes the day of the full moon in a month of Brahmā; [6]the sixteenth Kalpa is the Narasiṃha Kalpa; next is the Samāna Kalpa; the eighteenth Kalpa is called the Agni Kalpa; and thereafter is the Soma Kalpa; [7]the twentieth Kalpa is called the Manu Kalpa; and the next is called the Tatpuruṣa Kalpa; thereafter is the Vikuṇṭha Kalpa; and then there is the Lakṣmī Kalpa; [8]the twenty-fourth Kalpa is called the Sāvitrī Kalpa; the twenty-fifth is the Aghora Kalpa; and thereafter is the Varāha Kalpa; [9]the twenty-seventh Kalpa is the Virāj Kalpa; thereafter is the Pārvatī Kalpa; and the next is called the Maheśvara Kalpa—wherein the citadel of Tripura was destroyed; [10]finally there is the Pitṛ Kalpa—which constitutes the day of the new moon in a month of Brahmā. This is a month of Brahmā, through which all sins are destroyed. [11]Long ago, Brahmā named each Kalpa after the being whose greatness during that Kalpa was foreordained in the beginning. [12]When a man has images of these Kalpas crafted out of gold and gives them on each day of lunar change, sages honor him for a Kalpa in the city of Brahmā and Viṣṇu in heaven. [13]Since the Gift of the Kalpas destroys all one's sins, a wise man should have the Kalpas made in the form of sages and give them away.

The phrase "in the form of sages" means "having the appearance of sages," i.e. wearing matted hair and the like.

14.1 Now, Gifts According to Lunar Days

Regarding that, Viṣṇu (90.1–23) states:

> [1]On the fifteenth day of the bright fortnight of Mārgaśīrṣa, when the moon is in conjunction with Mṛgaśiras, at the rising of the moon a man should give to a Brahmin one *prastha* of crushed salt with gold in its center. [2]Through this action he is reborn handsome and blessed with good luck. [3]If on the full moon day of Pauṣa the moon is in conjunction with Puṣya, then on that day a man should smear his body with a paste made of white mustard seeds, anoint himself with a pitcher filled with ghee made from cows' milk, and bathe himself with All-Herb, perfumes, and seeds. Thereafter, he should bathe an image of Lord Viṣṇu with ghee and honor it with flowers, perfumes, incense, food-offerings, and the like. He should then offer an oblation of golden ghee into a fire, while hymns to Indra and mantras to Bṛhaspati are recited, and have a Brahmin say the benedictory word "*svasti*." [4]Then he should give a pair of clothes to the person performing these things. [5]Through this action he prospers. [6]If on the full moon day of Māgha the moon is in conjunction with Maghā, then by performing a Śrāddha rite with sesame seeds on that day a man becomes purified.

The phrase "performing a Śrāddha rite with sesame seeds" means "giving sesame seeds for food at a Śrāddha rite."

> [7]If on the full moon day of Phālguna the moon is in conjunction with Phalgunī, then by giving a well-crafted, well-laid out bed to a Brahmin on that day a man obtains a beautiful wife who has her own side and possesses her own wealth. [8]And by doing the same a woman obtains a husband.

The phrase "who has her own side" means that she has a greater number of paternal and maternal relatives.

> [9]If on the full moon day of Caitra the moon is in conjunction with Citrā, then by giving variegated clothing on that day a man obtains good fortune.

"Variegated" means "beautiful and multi-colored."

> [10]If on the full moon day of Vaiśākha a man satisfies seven Brahmins with sesame seeds mixed with honey and pleases Yama, the King of the Law, then he is cleansed of sins. [11]If on the full moon day of Jyaiṣṭha the moon is in conjunction with Jyeṣṭhā, then by giving an umbrella and sandals on that day a man obtains

lordship of a city. [12]By giving food and water on a full moon day of Āṣāḍha when the moon is in conjunction with Āṣāḍhā a man obtains that same thing, but imperishably. [13]If on a full moon day of Śrāvaṇa when the moon is in conjunction with Śravaṇa a man gives a Water-Cow accompanied by food and covered with a pair of clothes, then he obtains heaven. [14]By giving a cow on a full moon day of Bhādrapada when the moon is in conjunction with that constellation a man becomes free of all sins. [15]If on a full moon day of Āśvina when the moon is passing through Aśvinī a man gives a Brahmin a pot filled with ghee together with some gold, then he becomes like a blazing fire. [16]If on a full moon day of Kārttika the moon is in conjunction with Kṛttikā, then at rising of the moon on that day a man should give a white bull—or one that is some other color—to a Brahmin in the middle of an island together with all sorts of grains, jewels, and perfumes, for such a man never experiences danger in the wild.

[17]If on the third day of the bright fortnight of Vaiśākha a fasting man worships Viṣṇu with unhusked grains and offers those same grains as an oblation, then he is cleansed of all sins. [18]Moreover, whatever a person gives on that day, he obtains imperishably. [19]If on the twelfth day of the dark fortnight after the full moon day of Pauṣa has passed a fasting man bathes himself with sesame seeds, gives away sesame-water, worships Viṣṇu with sesame seeds, offers those same seeds as an oblation, and eats them, then he is cleansed of all sins. [20]When the full moon day of Māgha has passed and the twelfth day of the dark fortnight—during which the moon is in conjunction with Śravaṇa—has arrived, then a man should offer before Viṣṇu a pair of lamps together with a pair of large wicks. [21]To his right side he should offer one *tulā* and eight *palas* of ghee along with an unbroken cloth that has been dyed with *mahārajana*. [22]And to his left side he should offer one *tulā* and eight *palas* of sesame oil along with an unbroken, white cloth. [23]By doing this a man shines in whatever kingdom, country, and family he is born.

"Dyed with *mahārajana*" means "dyed with saffron." A *tulā* is one hundred *palas*.

Yama states:

> [24–25]If on the full moon day of Vaiśākha, through offerings of black sesame seeds—or sesame seeds of another type—along with honey, a man has seven or five Brahmins recite the words, "May the King of the Law be pleased!"—or if these words simply occur in his mind—then all the sins he has committed during his life are instantly destroyed.

Furthermore, he states:

> [26]On the full moon day of Vaiśākha a man who has been fasting for three days should bathe and, cleansed and ritually purified, feed ten Brahmins Kṛsara-porridge in accordance with the prescribed rules. [27–28]Furthermore, if he gives black or white sesame seeds along with honey to ten Brahmins, has those same

> Brahmins recite the words "*svasti*" and "May the King of the Law be pleased," and satisfies the gods and his ancestors, then he is instantly freed of all the sins has committed during his life. [29]Moreover, such a man dwells in heaven for a million, million years—of this there is no doubt. And he does not see me nor is he stained with sin.

Jābāla states:

> [30]If a person designates some cooked food and a pot of water for Yama—especially on the full moon day of Vaiśākha—then he obtains the reward of the gift of a cow. [31]And if he satisfies seven or five Brahmins by giving them pots of water together with gold and sesame seeds, then he drives away even the sin of Brahmin-murder.

The *Mahābhārata* (13.67.17*–18) states:

> [32]On the full moon day of Vaiśākha a man should give sesame seeds to Brahmins. And desiring prosperity, they should always eat the sesame seeds and constantly offer sacrifices in their homes with their entire being.

Yama states:

> [33]On the ninth day of the dark fortnight of Kārttika, when the moon is in conjunction with Maghā, a man who has fasted for a day and a night should bathe and feed Brahmins for the sake of Yama in accordance with the prescribed rules and his means, for such a man is honored in heaven. [34]Moreover, if he arranges sesame seeds, gold, honey, and ghee on a black antelope's skin and gives it to a Brahmin, then he quickly crosses over all sin. And if he gives a pregnant cow, then he obtains the reward of the gift of land. [35]Further, if on the twelfth day of the dark fortnight of Māgha a man offers an oblation of sesame seeds into a fire and gives sesame seeds to Brahmins, then he is freed of all sins. [36]And if he gives an Apūpa cake along with gold to a Brahmin every Sunday, then Yama will be pleased with him.

The Skanda Purāṇa states:

> [37–38]When a new moon day arrives and a pure-minded man who is extremely focused gives pots of sesame seeds to Brahmins, after satisfying his own ancestors with black ones, then that bull among men reaches the imperishable world of the ancestors and prospers there happily for a long time.

"Black ones" should be understood to mean "black sesame seeds."

Thus ends "Gifts According to Lunar Days."

14.2 Now, Gifts According to Months

Regarding that, Viṣṇu (90.24–25) states:

> [1]If throughout the entire month of Āśvina a man gives ghee daily to Brahmins and pleases the Aśvins, then he gains a handsome appearance. [2]If during that same month he feeds Brahmins daily with cows' milk, he gains good health.

Furthermore, he (ViDh 90.27) states:

> [3]If during the month of Māgha a man offers daily oblations of sesame seeds into a fire and feeds Brahmins Kulmāṣa with ghee, then he becomes like a blazing fire.

Kulmāṣa is lightly boiled mung beans.

Yama states:

> [4]If during the season of Śiśira a man feeds Brahmins Kṛsara in accordance with his ability, he becomes like a blazing fire and goes to heaven.

Furthermore, he states:

> [5]If during the month of Āśvina a man pleases the divine Aśvins and regularly gives ghee to a Brahmin, then he is reborn handsome. [6]And a man who gives sesame seeds—particularly during the month of Māgha and especially during its dark fortnight—obtains desirable offspring.

The Āditya Purāṇa states:

> [7]When a man gives sesame seeds during the month of Jyaiṣṭha—especially on the day of the full moon—he undoubtedly obtains the merit of a Horse-Sacrifice.

The *Devī Purāṇa* states:

> [8]If a man gives a cow made of sesame seeds on the full moon day of Māgha or the winter solstice or gives a cow made of water in the month of Jyaiṣṭha, he obtains all his desires. [9]If a man gives a cow made of ghee following the prescribed rules, O sage, on an excellent day in Pauṣa or on various other occasions, he obtains desired worlds.

Furthermore, it (DP 104.1–5, 8–10) states:

> [10]In Mārgaśīrṣa a man should give the most excellent of spices and in Pauṣa ghee—which yields great reward.

The "most of excellent of spices" means salt.

[11]In Māgha he should give sesame seeds, O best of sages, and in Phālguna the seven grains.* [12]O twice-born man, he should give a most excellent Brahmin variegated clothing in Caitra, wheat in Vaiśākha, and a pot filled with water in Jyaiṣṭha. [13]In Āṣāḍha he should give sandalwood together with camphor—which yields great reward. In Śrāvaṇa butter is prescribed and in Bhādrapada an umbrella. [14]Moreover, if that man gives Laḍḍus that are rich in molasses, sugar, and colors in the month of Āśvina, O sage, and the very auspicious gift of a lamp in Kārttika, he obtains all his desires. Thus, the Gift of the Months has been proclaimed in proper order.

[15]At the end of this religious observance, the sacrificer should give an auspicious cow that is equipped with a copper milk-pail and a calf. In addition, he should give the cow together with a yoke and garlands, O dear friend, and in accordance with the prescribed rules. [16–17]After worshipping Devī, Brahmā, Sūrya, or Viṣṇu following the prescribed rules, he should give the cow in accordance with scriptural injunctions to a most excellent Brahmin that possess natural purity, is free from passion, lust, and anger, asks for nothing, practices good conduct, is modest, and observes religious rites. [18]By giving the gift of such a cow that man obtains exceedingly charming desires in the world of cows.

The phrase "at the end of this religious observance" means "at the completion of the religious rite called the Gift of the Months."

Furthermore, it (DP 102.1) states:

[19]When a person gives a Water-Cow in Āṣāḍha, ghee in Bhādrapada, and a Sesame-Cow in Māgha, he obtains benefactors.

The *Mahābhārata* (13.65.7) states:

[20]When a man gives sesame seeds to Brahmins in the month of Māgha, then he does not come to experience hell, which is filled with beings of every sort.

Yama states:

[21]I will now explain how to purify the entire mass of one's sin—whether committed intentionally or unintentionally—and the means of attaining heaven. [22]In an even place a person should construct a pile of sesame seeds thirty-two *aṅgulas* high and as wide as a man, using either the white or the black variety of sesame seed depending upon availability. [23]Thereafter, if the wealth exists, he should erect a golden image measuring eight *aṅgulas* high. He should, furthermore, fill pots with milk, honey, curds, and ghee. [24]Then, in the month of Māgha or Vaiśākha or on an equinox or the winter solstice, he should give it all according to the extent of his wealth to a learned Brahmin who is petitioning him.

> Through this action, whatever sins he has committed during his life are instantly destroyed.

The *Vāmana Purāṇa* (68.23–36) states:

> [25]In the month of Māgha, O Dānava, sesame seeds, a Sesame-Cow, and other things, such as fuel and kindling, are recommended in order to please Mādhava. [26]In Phālguna, bulls among men should give rice, cows, and clothes, as well as a black antelope's skin, in order to please Govinda. [27]In Caitra, one should bestow the following things upon Brahmins in order to please Viṣṇu: variegated clothes, beds, and seats. [28]In Vaiśākha, one should give perfumes, garlands, and fragrances to the foremost Brahmins in order to please Kṛṣṇa. [29]In Jyaiṣṭha, virtuous people should always give pots of water, Water-Cows, palm-leaf fans, and sandalwood in order to please Trivikrama.

A "palm-leaf fan" is a fan made of palm leaf.

> [30]In Āṣāḍha, one should devotedly give pairs of sandals, umbrellas, salt, and Āmalaka fruits in order to please Vāmana. [31]In Śrāvaṇa, a wise man should give ghee, pots of milk, a Ghee-Cow, and fruits in order to please Śrīdhara. [32]In the month of Bhādrapada, one should give Pāyasa, honey, clarified butter, and salt, as well as porridge mixed with molasses, in order to please Hṛṣīkeśa. [33]In Āśvina, men should give sesame seeds, horses, bulls, curds, and utensils of copper, iron, and the like in order to please Padmanābha. [34]In Kārttika, a man should give silver, gold, lamps, jewels, pearls, and the like in order to please Dāmodara. [35]In the month of Mārgaśīrṣa, men should give donkeys, camels, mules, elephants, carts, bulls, goats, and sheep in order to please Keśava. [36]And in Pauṣa, one should zealously give palaces, cities, houses, cloaks, and the like in order to satisfy Nārāyaṇa. [37]Moreover, at all times one should give male and female slaves, ornaments, and food that is furnished with the six flavors* in order to please Puruṣottama. [38]Indeed, a man should give whatever is most desirable and whatever is pure in his house in order to please Viṣṇu, the Discus-Bearing Gods of the Gods.

Thus ends the "Gifts According to Months."

15. Now, Gifts According to Constellations

Regarding that, Viṣṇu (90.26) states:

> [1]If a man feeds Brahmins the ultimate food mixed with honey and ghee each month when the moon is in conjunction with Revatī and pleases Revatī, then he becomes handsome.

The "ultimate food" is Pāyasa.

Yama states:

> [2]If a man feeds Brahmins *pāyasa* mixed with ghee each month, when the moon is in conjunction with Revatī, and also gives them a sacrificial fee, he is reborn handsome.

The *Mahābhārata* (MBh 13.63.5–20, 22–35) states:

> [3]If a man satisfies virtuous Brahmins with Pāyasa mixed with clarified butter, O blessed one, when the moon is in conjunction with Kṛttikā, then he obtains unsurpassable worlds. [4]When the moon is in conjunction with Rohiṇī, in order to be freed of debt one should assiduously give milk to a Brahmin as an after-meal drink together with beans, ghee, and venison that is manifest as such.

The phrase "manifest as such" means "clearly established as such." "Venison" means "deer-meat."

> [5]By giving a milk-cow and a calf when the moon is in conjunction with the constellation Mṛgaśiras one travels from the human world to an unsurpassable dwelling in heaven. [6]If a fasting man gives away Kṛsara mixed with sesame oil when the moon is in conjunction with Ārdrā, he overcomes hardships and razor-sharp mountains. [7]By giving Apūpa cakes and other foods when moon is in conjunction with auspicious Punarvasu one is reborn famous and handsome into a large family. [8]By giving gold—whether crafted or uncrafted—when the moon is in conjunction with Puṣya a man shines like the moon in lightless worlds

"Crafted" means "fashioned into something."

> [9]If a man gives the form of a cow or gives a bull when moon is in conjunction with Aśleṣā, he is freed of all fears and advances learned in the scriptures. [10]By giving platters filled with sesame seeds when the moon is in conjunction with

> Maghā a man gains sons and livestock in this world and rejoices after death. [11]If a fasting man gives food mixed with Phāṇita to Brahmins at the earlier time of Phalgunī, he attains good fortune.

"At the earlier time of Phalgunī" means "at the time of Pūrva Phalgunī." "Phāṇita" is a derivative of molasses.

> [12]If with respect to Uttarā a man—following the prescribed rules—gives porridge that is made from quick-growing rice and mixed with milk and ghee, he is honored in heaven.

The phrase "with respect to Uttarā" means "at the time of Uttara Phalgunī."

> [13]Indeed, whatever gifts men give with respect to Uttarā yield great rewards and are eternal—this is the conclusive opinion. [14]If a fasting man gives an elephant-drawn chariot yoked with four of them when the moon is in conjunction with Hasta, he overcomes hardships and razor-sharp mountains.

The phrase "yoked with four of them" means "yoked with four elephants."

> [15]By giving a bull and auspicious fragrances, O descendant of Bharata, when the moon is in conjunction with Citrā one wanders, sports, and rejoices in the world of the Apsaras. [16]By giving wealth and whatever is dearest to him when the moon is in conjunction with Svātī a man obtains auspicious worlds and great fame in this one. [17–18]If a man gives an ox, a milk-yielding cow, and a cart that is furnished with a *prāsaṅga*, grain, and cloth when the moon is in conjunction with Viśākhā, he pleases his ancestors and the gods and attains immortality after death. Moreover, he does not obtain hardships, but rather goes to heaven.

A *prāsaṅga* is a second wooden yoke.

> [19]If a fasting man gives a cloak, a *vastrottara*, and a hundred yokes when the moon is in conjunction with Anurādhā, he is honored in heaven.

A cloak is a garment that acts as a cover. A *vastrottara* is an upper garment, etc.

> [20]By giving holy basil and radishes to Brahmins when the moon is in conjunction with Jyeṣṭhā a man attains desired prosperity and a desired state. [21]If a focused man gives roots and fruits to Brahmins when the moon is in conjunction with Mūla, he pleases his ancestors and attains a desired state. [22]If a fasting man gives pots of curd to a Brahmin who comes from a good family, practices right conduct, and has mastered the Veda at a time when the moon is in conjunction with Pūrva Aṣāḍhā, he is reborn after death into a family with many herds of cattle. [23]If a man

gives Udamantha containing ghee and abundant honey and Phāṇita at a time when the moon is in conjunction with Uttara Aṣāḍhā, he obtains all worlds.

Udamantha is grits mixed with water.

[24]If a man gives milk swimming in honey and ghee to wise men who know the Law at a time when the moon is in conjunction with Abhijit, he is honored in heaven. [25]By giving woolen cloth that is concealed in garments when the moon is in conjunction with Śravaṇa one journeys to well-guarded heavens on a white vehicle. [26]If a focused man gives a cart that is yoked with a cow and contains cloth-reins when the moon is in conjunction with Dhaniṣṭhā, he instantly attains kingship once he's died.

A "cloth-rein" is a rope made of cloth.

[27]By giving fragrances along with aloe wood and sandalwood when the moon is in conjunction with Śatabhiṣaj one reaches the worlds of the Apsaras and attains eternal fragrances after death. [28]If a man gives kidney beans when the moon is in conjunction with Pūrva Bhadrapadā, he is rewarded with all sorts of food and is blissful after death. [29]If a man gives ram's meat when the moon is in conjunction with Uttara Bhadrapadā, he pleases his ancestors and attains immortality as a reward after death. [30]If a man gives a cow with a copper milk-pail when the moon is in conjunction with Revatī, that cow honors its giver after death, bearing his desires. [31]If a man gives a chariot harnessed with horses when the moon is in conjunction with Aśvinī, that highest of men is reborn into a righteous family that is possessed of elephants, horses, and chariots. [32]And if a man gives a Sesame-Cow to Brahmins when the moon is in conjunction with Bharaṇī, he acquires abundant cattle and fame after death.

Thus ends "Gifts According to Constellations."

16. Now, the Gift of Food

Regarding that, Bṛhaspati states:

> [1]The gift of food brings about virtues and—according to tradition—surpasses all gifts, for the breaths of men are always produced through food. [2]Furthermore, when a man gives a Brahmin merely enough to foster his breaths especially during a famine, he obtains an imperishable heaven. [3]Indeed, even if dressed in gold, jewels, and fine raiment, a man that does not eat dies, whereas a man that eats lives although bereft of ornaments and clothed in old rags. [4]Therefore, one should give well-made food to Brahmins together with sacrificial fees, for one thereby obtains fame in this world and everlasting heaven.

Devala states:

> [5]Among all gifts the gift of food is unsurpassed. For who else is more distinguished than this giver of life? Who is greater than a giver of food?

Furthermore, he states:

> [6]Even if he has committed an act causing loss of caste, when a man gives desirable food especially to Brahmins, he destroys his own darkness.

Yama states:

> [7]Food that is given with respect and devotion pleases one's limbs, but not nectar without measure. [8]One who gives with joy is rare and one who eats with it is extremely rare. Both of them—the giver and the eater with joy—shall go to heaven. [9]Moreover, when a man eats food respectfully, does not despise his food, and gives food with pleasure, food comes to him. [10]And when a man gives food with pleasure or receives it after duly honoring the giver, he eats food imperishably and with pleasure and, duly honored, reaches heaven. [11]However, both he who gives food in an unfriendly manner and he who does not rejoice at his food sink down into hell and dwell there for a hundred autumns.

The *Mahābhārata* (13.113.11–12, 25–26, 24, 13, 22) states:

> [12]When a hundred Brahmins eat a man's food that he has given with a glad heart, he is never reborn as an animal. [13]By feeding ten thousand Brahmins, O bull among men, a man who perpetually delights in sin is freed from unrighteousness. [14–15]And when a man feeds a thousand Brahmins that know the Veda, logic, the Law, the Traditional texts, and their commentaries, O king, he does not go to a horrible hell nor does he undergo the cycles of worldly existence. [16]Indeed, a

householder should always strive to eat food preceded by Brahmins. And a man should make each day fruitful by giving food. [17]Further, when a Brahmin who delights in reciting the Veda gathers food by begging and gives it to Brahmins, he prospers happily. [18]Moreover, a man should always deliver food of all conditions that he has lawfully acquired to proper recipients, for food is the supreme means.

Furthermore, it (MBh 13.65.60; 62.9) states:

> [19]If a man offers the gift of food during the bright fortnight of the month of Kārttika, he crosses over difficulties and attains immortality after death. [20]Moreover, a man who is begged for it—if he desires his own prosperity—should give food to an illustrious Brahmin even if it causes his family hardship.

The *Nandi Purāṇa* states:

> [21]Living beings are born from food. Indeed, even the gods desire food and the like. Thus, no rules are proclaimed regarding its proper recipients, etc., with the exception of the Śrāddha rite.

Furthermore, it states:

> [22]By giving food even to insects, birds, dogs, and those born as Cāṇḍālas one reaches the world of Prajāpati for a hundred years. [23]Indeed, a person should give food to his relatives, guests, and sons and to the downtrodden, blind, and miserable, for those who give food attain heaven. [24]Moreover, by giving just a morsel of food to one desirous of food a man dwells in heaven for a hundred years, furnished with delightful enjoyments. [25]This reward—according to the prescribed rules—is proclaimed for each morsel. And the weight of this merit is said to be twice as great during a solstice. [26]In addition, when a person gives food at the right time and place to one whose body has become emaciated due to lack of food, the reward is said to be five times as great and in conformity with all dispositions.

The phrase "in conformity with all dispositions" means "in conformity with dispositions that are passionate, etc."

> [27]When a man that is endowed with a spirit of generosity gives proper food to deities, he dwells with the gods for one hundred thousand years on account of each rice-ball. [28]This merit becomes ten times as great when the food is furnished with condiments. And this is likewise said to be the amount of merit from food that is given to one's favored deity. [29]When a man gives food to Brahmā, his reward becomes twice as great. And by giving food to Viṣṇu, one obtains a reward two times greater than that. [30]By giving food to Śiva this reward becomes four times as great. And the merit of those who properly give food becomes a

hundred times greater due to their feelings of generosity, acting at the proper time, and use of condiments.

17. Now, the Gift of Good Health

Regarding that, the *Nandi Purāṇa* states:

> [1]Since good health is the means of achieving one's Duty, Worldly Gain, Sensual Pleasure, and Liberation, by giving good health a man becomes a giver of all. [2]To this end, a man should build a hospital that is equipped with great medicines, a skilled doctor, servants, and lodgings. [3]The doctor should know the Śāstras; be intelligent; possess visible power with medicines; understand herbs, roots, and leaves; and know the correct time to extract objects. [4]He should be knowledgeable about the tastes, potencies, and effects of an assortment of grains, meats, and herbs and—being wise and practiced in meditation—should enter the bodies of embodied beings with his intellect. [5]He should also know about minerals, wholesome foods, and diseases; understand pathology; be tireless; know the early signs of illnesses; and understand the subsequent procedures for them. [6]He should, furthermore, understand the proper times, places, and procedures; know the medical Śāstras; be learned in Āyurveda with its eight branches; and understand the rules for offering correct doses.

Suśruta (1.7) explains the eight branches of Āyurveda as follows: "Surgery, Medicine of the Head and Throat, Body-Medicine, the Science of Spirits, Pediatrics, Toxicology, the Science of Elixirs, and the Science of Aphrodisiacs."

> [7]When a man devoted to the Law builds such a hospital where an auspicious doctor of this type is employed, he is righteous, has accomplished his purposes in this world, and is wise. [8]And when a compassionate man cures even one sick person in a proper hospital using medicines, oils, and poultices, he goes to the abode of Brahmā accompanied by seven of his family-members. [9]Furthermore, a rich man and a poor man partake of rewards in accordance with their wealth. For how can a poor man acquire a building or a doctor for good health? [10]When a person is made healthy by means of some root, a massage, or the like, the man responsible attains the previously mentioned imperishable world. [11]And when a man frees those afflicted by disease using the very subtle means of Wind, Bile, Phlegm, etc., which build up, decrease, and rupture, he journeys to the auspicious worlds attainable by those who offer sacrifices.

18.1 Now, the Gift of Safety

Regarding that, Viṣṇu (92.1–2) states:

> [1]The gift of safety is superior to all other gifts. [2]By giving it, one obtains a desirable world.

Saṃvartta states:

> [3]By giving safety to living beings a man attains all his desires, acquires long life, and is perpetually happy.

The *Nandi Purāṇa* states:

> [4]Out of the safety of great beings and those with subtle bodies, sick ones, harmful ones, and those with gentle forms comes reward in every way. [5]Indeed, guarding the safety of a single being's life is better than giving a thousand cows with sacrificial fees to a thousand Brahmins.

The *Mārkaṇḍeya Purāṇa* (15.61–62) states:

> [6]Damn the life of a man who does not help an oppressed and suffering person that seeks refuge, even if that person firmly sides with his enemies! [7]The sacrifices, gifts, and austerities of a man whose heart is not set on rescuing such a petitioner do not lead to prosperity in this world or the next.

The *Mahābhārata* states:

> [8]If a man abandons a person who has come to him for refuge out of greed, enmity, or fear, wise men say that his sin is equal to that Brahmin-murder.

Furthermore, it states:

> [9]When an able-bodied man ignores a living creature as it is being killed, he goes to a horrible hell—so say the wise. [10]And between a man who gives this Earth up to the four oceans and a man who gives safety to living beings, the giver of safety is superior.

The *Rāmāyaṇa* (6.12.14–17; 6.210*) states:

> [11]Keeping in mind the Law of cultured people, one should not strike a dejected sinner who approaches for refuge, begging with his hands clasped together in a gesture of respect. [12]If a pained or frightened man comes to others for refuge, then a person with a disciplined spirit should protect him even if it means giving up his

> life. [13]And if due to fear, confusion, or desire a man does not personally protect him to the best of his ability as is proper, that sin is reviled in the world. [14]Moreover, if a protector simply watches while a man that has come to him for refuge perishes, that unprotected man departs taking every good deed from him. [15]A Horse-Sacrifice in which what is granted is very complete does not yield the reward that one obtains when a fearful man that has come for refuge is protected.

The Sanskrit compound "in which what is granted is very complete (*suparyāpta-nisṛṣṭa*)" means "that in which what is granted, i.e., the gift, is very complete, i.e., very full."

18.2 Now, Supporting Brahmins

Regarding that, the *Kālikā Purāṇa* states:

> [1]A man should provide the costs for weddings between families of learned Brahmins and eleven Veda-knowing Brahmins who observe good conduct. [2]Then he should build eleven charming houses and, after building them, honor the Brahmins with various riches. [3–4]Female slaves, cows, water-buffaloes, beds, seats, shoes, variegated pots made of copper and clay, bowls for eating, everything that constitutes a household article, iron, gold, and especially clothes—all these excellent trappings he should gather together and arrange in those houses. [5]And for the Brahmins' livelihood he should appoint a hundred ploughshares apiece over half a hundred *nivartanas* of land or whatever he is capable of. [6]Upon reflection, he should also appoint to those Brahmins a district, a township, a town, a village, or half a village, as well as an image of Soma. [7]Then he should think of those eleven married couples with supreme devotion, imagining them to have the nature of Śiva and Pārvatī, and beckon them to enter those houses. [8]And after having these most excellent Brahmins enter the houses, for his own benefit a man should have them undertake the Agnihotra rite following the prescribed rules as is proper; [9]this is a long-established rite among those born into faultless families. In addition, he should always have these things done for Brahmins who are devotees of Śiva and his divine wife. [10]By contrast, if a foolish man employs Brahmins who work as servants in rites to the gods and his ancestors, he does not enjoy the reward for that prescribed in the Vedas—scripture is firm on this. [11]Furthermore, if a man provides the costs for sacrifices, gifts, religious vows, pilgrimages, etc., he has undertaken everything.

Thus, just as a man who provides for weddings, etc. receives a particular reward, so too does a man who by giving money provides for sacrifices, gifts, religious vows, pilgrimages, etc.

[12–13]He ascends a celestial chariot with the appearance of the sun that is decorated with jewels and garlands, adorned with the women of the gods, and surrounded by thousands of other heavenly celestial chariots. He then journeys to that auspicious realm. And after enjoying the enjoyments in all the worlds, he enters there. [14]Moreover, if a man who is devoted to Śiva and understands the capabilities of his own wealth provides for the marriage of a single Brahmin, he thereby reaches that state. Through the state granted to him by fate the attainment of that state arises.

Dakṣa states:

[15]When a person provides for the rites of passage, marriage, and so forth of an orphan, the merit he receives in this world is beyond count.

The Āditya Purāṇa states:

[16]If a wise man supports a king that has fallen from his kingdom, O best of sages, he shall dwell at the vault of heaven—of this there is no doubt.

19. Now, Miscellaneous Gifts

Regarding that, Manu (4.229–32) states:

> [1]A giver of water obtains satisfaction; a giver of food imperishable happiness; a giver of sesame seeds desirable offspring; and a giver of a lamp supreme vision. [2–4]A giver of land obtains all; a giver of gold long life; a giver of a house the foremost dwellings; a giver of silver supreme beauty; a giver of clothes residence in the world of Candra; a giver of a horse residence in the world of the Aśvins; a giver of an ox bounteous good fortune; a giver of a cow the realm of Sūrya; a giver of a vehicle or a bed a wife; a giver of safety lordship; a giver of grain eternal bliss; and a giver of the Veda cohabitation with Brahmā.

"Cohabitation with Brahmā" denotes the condition of having the same state as Brahmā.

Yājñavalkya (1.210–11) states:

> [5]A man is honored in heaven by giving land, lamps, horses, food, clothes, water, sesame seeds, ghee, sanctuary, household utensils, gold, and oxen. [6]A man becomes extremely happy by giving houses, grain, safety, sandals, umbrellas, garlands, ointments, vehicles, trees, favors, and beds.

"Sanctuary" denotes a refuge for those traveling abroad. A "household utensil" is an object that is useful in marriage.

Bṛhaspati states:

> [7]If a man gives a house that is equipped with food and spices to a Brahmin, his lineage does not perish and he reaches an unsurpassable heaven.

The *Mahābhārata* (13.57.39) states:

> [8]When a man gives a Brahmin a pleasantly delightful house that is furnished with seeds and beds and filled with many jewels, he attains the highest abode, O king.

Furthermore, it (MBh 13.67.16) states:

> [9]Sesame seeds should routinely be given according to one's mean, O bull among men. For by routinely giving them, sesame seeds bring about all one's desires.

Yama states:

> [10]By giving refuge or safety to the world and land to a Brahmin one is honored in the world of Brahmā. [11]A giver of an umbrella obtains a house; a giver of a house a city; and by giving sandals one obtains an unsurpassable chariot. [12]By giving kindling one is reborn on earth as a blazing fire; and by giving grass to cows one is freed of all sins. [13]A giver of gold obtains all; a giver of silver supreme beauty; a giver of clothes residence in the same world as Candra; and a giver of a horse residence in the same world as Sūrya. [14]Moreover, by giving royal paraphernalia, various jewels, and a city one becomes a king on earth.

Furthermore, he states:

> [15]If after bringing together equipment a man gives it to Brahmins, he attains worlds created through his merit and I do not rule over him.

The phrase "after bringing together equipment" means "after gathering objects that are tools for sacrifices, weddings, etc."

Furthermore, he states:

> [16]By giving cow's milk one obtains unsurpassable satisfaction and by giving ghee one attains long life.

Saṃvartta states:

> [17]A man who desires long life and wishes for everlasting heaven should give various objects and assorted riches.

"Objects" denotes edible foods. "Riches" denotes gold, etc.

> [18]A giver of clothes becomes handsome; a giver of silver attains supreme beauty; and a giver of gold attains great prosperity and long life. [19]By giving Brahmins various fruits, roots, drinks, vegetables, and vehicles one becomes constantly filled with joy. [20]One who gives medicine, unguents, or food to a sick man in order to pacify his sickness becomes freed from disease, happy, and long-lived. [21]And when a man gives kindling to Brahmins at the onset of winter, he reborn blissful, fortunate, and possessed of a body that is like a blazing fire. [22]A giver of a house becomes joyous, wise, and without desire for any object, while a giver of food becomes extremely satisfied and acquires good fortune and fame. [23]And when a man gives sesame oil, Āmalaka fruit, or a foot-massage, he is reborn very satiated, powerful, and happy.

Furthermore, he states:

> [24]If a learned man gives betel leaf to Brahmins, he is reborn intelligent, fortunate, wise, and handsome. [25]And by giving molasses, sugarcane juice, salt, condiments, perfumes, and drinks one becomes exceedingly happy.

The *Vāyu Purāṇa* (77.27) states:

> [26]According to scripture, those who give sandalwood, conches, and pearls rescue their ancestors, even if they are sinners.

Bṛhaspati states:

> [27]A man who gives umbrellas and sandals crosses over the path through the Forest of Sword-Blades, which is paved with razorblades and intensely hot.

Hārīta states:

> [28]A giver of water conquers thirst and redeems his Self. [29]Through the gift of food a man redeems his breaths and becomes possessed of food, a giver of food, and a master of food. [30]Through the gift of clothes a man redeems his speech and becomes handsome, not naked, and an owner of clothes. [31]Through the gift of gold a man redeems his splendor and becomes possessed of great splendor, good fortune, and gold. [32]Through the gift of a cow a man redeems his voice and becomes possessed of a good voice, freed from sin, and an owner of cows. [33]Through the gift of an ox a man redeems his good fortune and becomes freed from disease, strong, and an owner of oxen. [34]Through the gift of a chariot a man redeems his body and becomes possessed of servants and various celestial chariots. [35]Through the gift of a bed a man redeems his happiness and becomes possessed of vehicles, beds, seats, women, and various pleasures. [36]Through an unlimited gift a man fosters unlimited prosperity and obtains unlimited desires. [37]This is of two kinds: an ignorant gift and a knowledgeable gift. [38]An ignorant gift is when an unlearned person gives to an unlearned person. [39]And a knowledgeable gift is when a learned person gives to a learned person; or to a student of the same Vedic school; or if he gives to a sacred fire, which receives his gift; or when he receives something. [40]This very thing is referred to by the Yajurvedic formula, "Who has given this to whom? (TaiBr 2.2.5.5)"

The phrase "redeems his Self" means that he gives his own Self. In this way the gift of water, etc. is praised.

Viṣṇu (92.15–20) states:

> [41]By giving metal pots a man becomes a recipient of his desires. [42]By giving honey, ghee, and sesame oil he obtains good health; [43]and also by giving

medicine. [44]By giving salt he obtains beauty. [45]By giving grain he obtains satisfaction; [46]and also by giving rice.

Furthermore, he (ViDh 92.24–30, 91.13–14) states:

> [47]By giving kindling a man becomes like blazing fire; [48]and he obtains eternal victory in battle. [49]By giving a seat he obtains a place; [50]by giving a bed a wife; [51]by giving sandals a chariot yoked with a she-mule; [52]by giving an umbrella heaven; [53]and by giving palm-leaf fan and a chowry freedom from sorrow. [54]By giving flowers a man becomes blessed with good fortune. [55]By giving ointments he acquires fame. [56]And by giving incense he journeys upward to heaven.

Yama states:

> [57]By giving flowers to the gods a man is reborn endowed with good fortune. And a man who gives incense travels upward to heaven. [58]A giver of lamps attains excellent vision and becomes a light in the world. And when a man gives a Brahmin fragrances, herbs, unguents, honey, or salt, he acquires prosperity.

The *Mahābhārata* (13.57.36; 67.21; 64.6) states:

> [59]If a man grants a Brahmin a tree that is furnished with either flowers or fruit, he obtains a house that is abounding in women, filled with many jewels, and effortlessly acquired. [60]In addition, O best of Brahmins, cisterns should always be set up for drinking. And water should be given particularly to one who has just eaten. [61]When access to a man's water is unobstructed even during the summer time, he never experiences difficulties, dangers, or hardships.

The Skanda Purāṇa states:

> [62]Now hear the reward of a man's gift when he gives Brahmins sweet-smelling, cool water that is endowed with heavenly flavors: [63]He ascends a celestial chariot with the appearance of the sun that is inhabited by a host of Apsaras and goes to heaven and residence in the same world as Varuṇa. [64]When a man gives a golden pot that is adorned with jewels, he rejoices in heaven on a celestial chariot filled with hundreds of Apsaras. [65]When a man gives a beautiful silver pot to Brahmins, he reaches the realm of the Gandharvas and there rejoices with Urvaśī. [66]And when a man gives away a copper pot especially to Brahmins, he becomes one of Kubera's mighty Yakṣas. [67]If a man gives an upholstered seat to a Brahmin, he attains the rank of a king and reaches heaven free from pain.

"Upholstered" means "covered with cloth, etc."

> [68]If a man gives away a horse that is ornamented with gold and possesses good characteristics, through that action, O Goddess, he reaches the world of the Gandharvas.

The phrase "ornamented with gold" means "furnished with a golden forehead-decoration."

> [69]If a man gives away a chariot, a horse, an elephant, a female slave, a virgin, a house, or land, he is reborn on earth as a king.

The *Kālikā Purāṇa* states:

> [70–71]One should always give lamps at temples to the gods such as Śiva, at ascetics' hermitages, at residences where the Agnihotra rite is observed, at sanctuaries, everywhere with the thought "Śiva manifestly dwells here," and at the homes of learned Brahmins. [72]With reference to him, each day one should give unguents, kindling, water, beds, seats, and daily food for cows. [73]And with reference to him, one should give the gift of food to embodied beings. Or rather, what's the point of rambling on? If a man does any good act on earth with reference to Śiva, he easily reaches his realm.

A "residence" is a house. The word "him" refers to Śiva. A "embodied being (*kāyin*)" is an embodied being.

The *Devī Purāṇa* (102.2–11) states:

> The Vidyādhara said:
> [74]What gifts should be given for Devī, O best of sages? Who should be the recipients? And what are the proper time, place, objects, and rules of procedure? I wish to hear these things. Kindly tell them to me!
> The sage said:
> [75]For Devī, O best of kings, one should give any vegetables one has lawfully obtained to women—both young and old—always; [76]to Brahmins and others who eat only vegetarian food at all times; and to Brahmins during the rainy season, O dear friend. Devī thereby grants one's wishes. [77–79]The proper places to offer her gifts are: Nandā, Mount Gayā, the Ganges River, the Narmadā River, Puṣkara, Vārāṇasī, Kurukṣetra, Prayāga, Jambukeśvara, Kedāra, Bhīmanāda, Daṇḍaka, Puṣkarāhvaya, very auspicious Someśvara, Amarakaṇṭaka, Kāliñjara, the Vindhya Mountains, and wherever there is the inhabitance of a cave. The proper objects to offer her are: land, gold, cows, grain, sesame seeds, clothes, ghee, and the like. [80]But O king, she saves even a man who gives a mere mustard seed, provided that he gives it in accordance with the prescribed rules; while fasting by eating one meal a day and eating it at night; with a purity that is sanctified by his disposition;

> and with forbearance, a vow of truth, etc. [81]Moreover, when a man gives sesame seeds and ghee to Brahmin men or Brahmin maidens in the rainy reason with reference to Devī, then Devī immediately becomes pleased with him, O king.

The Āditya Purāṇa states:

> [82]If a man gives a seat adorned with perfumes and variegated ornaments to a Veda-knowing Brahmin, he quickly attains lordship of a village and acquires complete greatness within his family. [83–85]By giving clothes and fire one journeys to the world of Brahmā. Moreover, those who impart knowledge of Dharmaśāstra; those who delight in bestowing gifts at sacrificial sessions; those who set up tanks, wells, boats, bridges, etc. at sacred sites; those who carry others across bodies of water on their shoulders; those who offer water to people afflicted with thirst; and those who give away ripe fields and fruit-bearing trees—these people, it is said, frolic in the city of heaven for six-hundred billion, thirty million years, O best of Brahmins. [86]Further, when people give staffs to those who are blind and decrepit, their paths become wide and adorned with fruits and roots. [87]When a man gives an umbrella during the summer or the rainy season, he never again experiences any heartache. [88]And when a man gives a pitcher, bowl, water-pot, or water-jug to someone afflicted by thirst as part of his Duty, he obtains cool water. [89]Men who give clothes to poor ascetics gain heavenly clothes that are soft and fragrant; and sweet-smelling winds that are like nectar waft them. [90–91]If a well-restrained man gives a horse, an ox, or a pair of beautiful sandals to a Brahmin as a gift, he obtains divine vehicles, including chariots furnished with banners and flags, and his path in this world will never be spoiled in any way. [92]If a man gives a sacred thread made of linen, cotton, or silk, then crows will not injure him. [93]Food, drink, horses, cows, clothes, beds, umbrellas, and seats—these eight gifts are especially praised in the world of the dead.

The *Mahābhārata* (13.64.19; 65.2–3) states:

> [94]The gift of a cart surpasses all other gifts—thus has proclaimed the illustrious and venerable seer Śāṇḍilya. [95]When a man assiduously gives pairs of sandals to Brahmins, he crushes all his adversaries and overcomes all dangers. [96]And this is also the case when he gives a cart yoked with a young bull.

"Adversaries" means "enemies."

The *Nandi Purāṇa* states:

> [97]When a man gives an ornament to a Brahmin or a god, he goes to the world of Varuṇa adorned with various ornaments. And then, when in time he is reborn on earth, he becomes a king who is ruler of a Continent. [98]By giving a sacred thread to a god or a Brahmin one becomes a pure-minded Brahmin who knows all four

> Vedas—of this there is no doubt. [99]When a man gives a headdress, he is reborn exalted to the crown in a vast lineage of kings, being possessed of a white umbrella and blessed with good fortune. [100]And when a very wise man gives music and singing to a Brahmin, he goes to the city of the Gandharvas and dwells there for three Yugas.

Furthermore, it states:

> [101]Whenever a man gives a drink of water to someone afflicted with thirst, he dwells in heaven for a hundred Yugas continually happy.

Yājñavalkya states:

> [102]By giving whatever someone begs for—even if the object is equal to grass or wood—one obtains the reward of giving a cow.

Viṣṇu (92.32) states:

> [103]A man should give a virtuous person whatever object is most desirable in the world and whatever cherished object he possesses in his house, if he desires that object imperishably.

The *Narasiṃha Purāṇa* (30.28–37, 40–42, 44) states:

> [104]Twenty-one heavens are situated yonder, atop Mount Meru's peak. Those people who are devoid of anger and practice non-violence, gift-giving, sacrifices, and austerities dwell among them.

The twenty-one heavens referred to are Ānanda and so forth, which will be explained immediately after this.

> [105]If a person who drowns, he goes to Ānanda; if he dies by fire, he goes to Pramoda; if he falls from a precipice, he goes to Saukhya; and if he dies in battle, he goes to Atinirmala. [106]A person who dies via fasting or in the state of a renouncer goes to Tripiṣṭapa; an offerer of sacrifices goes to Nākapṛṣṭha; and an observer of the Agnihotra goes to Nirvṛti.

An "offerer of sacrifices" is a performer of the Soma Sacrifice.

> [107]A builder of tanks and wells reaches Pauṣṭika, O Brahmin, while a giver of gold reaches Saubhāgya endowed with very great ascetic powers. [108]Further, if a man causes a great fire to blaze during the wintertime for the benefit of all beings, he goes to the heaven of the Apsaras. [109]By giving gold and a cow one reaches Nirahaṃkāra; and by giving a pure gift of land one reaches the realm that is Śāntika. [110]By giving a cow a man arrives at the heaven known as Nirmala, by

> giving a horse at Puṇyāha, and by giving a maiden at Maṅgala. [111]Moreover, by satisfying Brahmins and devotedly giving them clothes a man reaches the heaven known as Śveta, having gone to which one does not lament. [112]By giving a tawny cow one is honored in Paramārtha. And when a man eats just one meal, routinely eats only at night, or is wearied by fasting for a period of three nights, etc., he obtains bliss in Svarga.

A man who "eats just one meal" is someone who observes the vow to eat just one meal each day.

> [113]A man who bathes in rivers, has conquered his anger, is celibate, strictly adheres to religious vows, and delights in the well-being of creatures attains the heaven known as Nirmala. And through the gift of knowledge a wise man reaches Nirahaṃkāra. [114]Further, a man obtains a heaven that he desires corresponding to the attitude with which he gives a certain gift. [115]And when a man gives all these gifts to Brahmins, he reaches the peaceful heaven that is Anāmaya and does not return from it.

The *Mahābhārata* (12.226.12–38) states:

> [116]If wealth should come from a sacrificial patron or a student or together with a maiden, then one should perform sacrifices with it and give it away and under no conditions eat alone. [117]Indeed, for such wealth, inhabiting a home, there is no other path with respect its reception than the gods, the ancient seers, the ancestors, one's elders, the blind, the old, the afflicted, and the hungry.

The phrase "no other path" means that there is no other exalted gift-recipient than the gods, the ancient seers, the ancestors, one's elders, etc., which are going to be stated. The phrase "with respect to its reception" means "with respect to the acquisition of the wealth."

> [118]To those whose wants are hidden and who are striving to succeed in accordance with their means—to such self-disciplined people one should give gifts even beyond the capacity of one's material possessions. [119]For there is nothing that should not be given to worthy and suitable persons. Indeed, they say that cultured people may obtain even the horse Uccaiḥśravas!

The phrase "those whose wants are hidden" denotes those whose desires are not manifested.

> [120]By placating and willingly saving a Brahmin's life with his own life, Satyasaṃdha, who undertook great religious vows, went to heaven. [121]By giving both cool and warm water to noble Vasiṣṭha, Rantideva, the descendant Saṃkṛti, went from this world to the vault of heaven. [122]By giving various riches to venerable Candra and Dama, wise king Ātreya traveled to imperishable worlds. [123]By preparing his own body and his own dear, full-blooded son for sacrifice for the sake of a Brahmin, Śibi, king of the Uśīnaras, went to the vault of heaven. [124]By giving both his own eyes to a Brahmin, Pratardana, the king of Kāśī, obtained unparalleled fame in this world and the next. [125]By giving a divine, golden umbrella possessing polished ribs that was furnished with great treasure, Devāmṛdha flew up to heaven along with his kingdom.

The Sanskrit compound "possessing polished ribs (*mṛṣṭaśalāka*)" denotes that it had shining ribs.

> [126]By teaching students about Brahman, which is devoid of qualities, splendorous Saṃkṛti, the descendant of Atri, traveled to unsurpassable worlds. [127]By giving one hundred and ten billion cows to Brahmins, glorious Ambarīṣa flew up to heaven along with his kingdom. [128]Sāvitrī, by relinquishing her divine earrings for the sake of a Brahmin, and Janamejaya, by relinquishing his body for the same purpose, both went to the highest world. [129]Vṛṣādarbha, by giving all his jewels, and Yuvanāśva, by giving his beloved women and charming lodgings, also ascended to the world of heaven. [130]Moreover, Nimi, the king of Videha, gave his kingdom to Brahmins; Rāma, the descendant Jamadagni, the Earth; and Gaya the Earth together with its cities. [131]In addition, when Parjanya didn't cause it to rain, Vasiṣṭha repeatedly caused all beings to live, just as Prajāpati did to living creatures. [132]By giving a maiden to Aṅgiras, king Marutta, the son of Karaṃdhama, swiftly went to heaven. [133]By giving a treasure and a conch to the foremost Brahmins, king Brahmadatta, lord of the Pañcālas and greatest of the wise, obtained worlds. [134]By giving his beloved Madayantī to noble Vasiṣṭha, king Mitrasaha went to heaven together with her. [135]By relinquishing his own cherished life for the sake of a Brahmin, the royal sage Sahasrajit, whose fame was great, journeyed to unsurpassable worlds. [136]By giving Mudgala a golden abode filled with all his desires, high-minded Śatadyumna went to heaven. [137]By giving his kingdom to Ṛcīka, the glorious king of the Śālvas, Dyutimān by name, traveled to unsurpassable worlds. [138]By giving a maiden with a fine waist to Suvarṇahasta, the royal sage Madirāśva went to worlds praised by the gods. [139]By giving his daughter Śāntā to Ṛṣyaśṛṅga, the mighty royal sage Lomapāda was endowed with all his many desires. [140]And by giving away a hundred thousand cows together with their calves, splendorous king Prasenajit journeyed to unsurpassable worlds. [141]These and many other noble and learned men who conquered their sense organs went to heaven together with their gifts and austerities. [142]Their fame will be

firmly established so long as the Earth remains, for these ones reached heaven by giving gifts, performing sacrifices, and begetting offspring.

Furthermore, it (MBh 13.24.89, 94–97, 84–85, 90, 92–93) states:

> [143]Those who give clothes and ornaments, those who give provisions, food, and drink, and those who give households—these men go to heaven. [144]Those who provide meals to thousands, those who give to thousands, and those who rescue thousands—these men go to heaven. [145]Those who give gold and cows, O bull of the Bharatas, and those who give vehicles—these men go to heaven. [146]Those who gives wedding accoutrements, servants, riches, and garments, O Yudhiṣṭhira—these men go to heaven. [147]Those who give monasteries, lodgings, parks, wells, gardens, and halls and those who build cisterns—these men go to heaven. [148]Those who have acquired good fortune through obedient service and practicing austerities, O Bhārata, and are not covetous of gifts—these men go to heaven. [149]Those on account of whom people are freed from fear, sin, oppression, poverty, and the attack of disease—these men go to heaven. [150]Those men who refrain from violence to all, are tolerant of all, and act as a refuge for all—these men go to heaven. [151]Those who are wealthy, strong, young, and wise, O Bhārata, and who have conquered their sense organs—these men go to heaven. [152]Those who are fond of benefactors, gentle, kind to people who lack affection, extremely respectful, and extremely gracious—these men go to heaven.

Thus ends the "Miscellaneous Gifts" in the *Dānakāṇḍa* of the *Kṛtyakalpataru* composed by the Great Minister of Peace and War, the honorable Lakṣmīdhara, son of the illustrious Hṛdayadhara.

20. Now, the Rules Pertaining to Ponds, Wells, Tanks, etc.

Regarding that, Yama states:

> [1]Those who establish wells, parks, or cisterns, plants trees, give away young women in marriage, or build bridges undoubtedly reach heaven. [2]And when water constantly remains in a man's water-tank, he too goes to heaven—no one should doubt this. [3]Furthermore, those who set up tanks, auspicious cisterns, parks, wells, and refuges, offer gifts of food, and speak sweet words gain this world and the next.

The Āditya Purāṇa states:

> [4]Those who delight in constructing bridges, those who delight in the purification of sacred bathing-sites, and those who build tanks and wells—these ones are freed from the threat of thirst.

The phrase "those who delight in the purification of sacred bathing-sites" denotes those who maintain the pathways for descending into the water.

Viṣṇu (91.1–9) states:

> [5]Now, if a man builds a well, then half of his wrongdoings are destroyed when water is produced from it.

The phrase "produced from it" means "produced from it, i.e., the well."

> [6]A builder of a water-tank, perpetually satisfied, reaches the world of Varuṇa. [7]A giver of water becomes always satisfied. [8]When a man plants trees, they becomes his sons in the next world. [9]When a man gives trees, they please the gods with their blossoms; [10]guests with their fruits; [11]those who approach with their shade; [12]and the ancestors with water, whenever god makes it rain. [13]A builder of a bridge reaches heaven.

Furthermore, he (ViDh 90.19) states:

> [14]Those who perform repairs on wells, parks, tanks, and temples obtain the reward of originally building them.

The *Nandi Purāṇa* states:

> [15]When a man has a pond or a well dug in a place that is devoid of water, for each drop produced he attains unparalleled oneness with the gods for a hundred years

and is freed from hunger and thirst. [16]Moreover, a man who builds a water-tank dwells in heaven for four Yugas. And by building a tank where, at some point, even a single Brahmin or cow drinks water, he dwells in heaven for ten Yugas.

Furthermore, it states:

[17]A man should give away a pond in accordance with the prescribed rules—with fire as his witness and a spirit of generosity—after honoring the four oceans, located in pots at its corners. In this way, he effectively gives the four-sided earth. [18]And by honoring Brahmins with food and drink in its presence, following the prescribed rules, he goes to the world of Varuṇa, which is furnished with heavenly desires. [19]In addition, if man then plants a shady tree as a son on the bank of that pond, he obtains a reward ten times greater than the gift of a tree and four times greater than the gift of a pond by giving the combination of both.

The Skanda Purāṇa states:

[20]A man should construct an extremely charming pit that is full of water and adorned with eight very colorful banners and give it to Brahmins after feeding them in accordance with the prescribed rules. [21]By giving this, that most excellent of men, thereafter, rescues his ancestors and, accompanied by the splendid singing of Apsaras, attains residence in the same world as Varuṇa.

In this passage, the word "pit" means "well."

The *Matsya Purāṇa* (58.4–56) states:

The Fish said:

[22]Listen, O great-armed king, to the rules for the establishment of water-tanks and the like! When an auspicious bright fortnight arrives and the winter solstice has passed, on a day that Brahmins have proclaimed meritorious, a man should have Brahmins recite benedictions. [23]Then, at a place that slopes to either the East or the North and is close to the tank that is to be consecrated, he should construct an auspicious sacrificial altar, measuring four *hastas* in size, with four corners and four openings. [24]There should also be a pavilion that measures sixteen *hastas* across and has four openings. And around the sacrificial altar, there should be nine, seven, or five sacrificial pits, O son of kings, each measuring one *aratni* across. These should have three "girdles" and possess openings to their "wombs." [25]Moreover, each "womb" should measure one *vitasti* in depth and extend six or seven *aṅgulas* across. And the seven sacrificial pits there should each have "girdles" that are raised up three steps. Further, all around, there should be flags of all colors, as well as banners. [26]In each direction of the pavilion, he should have doors constructed with branches of Aśvattha, Udumbara, Plakṣa, and Vaṭa wood. [27–28]And there, eight auspicious oblation-offerers, eight door-protectors, and eight

chanters should be appointed. These should be Brahmins who have mastered the Veda, are endowed with all good characteristics, know Mantras, and have conquered their sense-organs. There should also be an organizer, who is the greatest of Brahmins, comes from a proper family, and practices virtuous behavior.

The measurements of the sacrificial pits, etc. and all the characteristics of the officiating priests are stated in the Gift of the Man on the Balance. "Organizer" means "preceptor."

[29]At each sacrificial pit, there should be pitchers, sacrificial equipment, a fan, a seat, and two purified and very large copper bowls. [30]Then, offerings of many kinds should be offered to each deity. These the learned preceptor should cast on the ground, after invoking the gods. [31]Moreover, there should be a sacrificial post made from the wood of a milky tree that measures an *aratni* in height. Or if he desires prosperity, the sacrificer should erect a sacrificial post that is the same height as he is. [32]The twenty-five officiating priests should be adorned with gold; there should be golden earrings, arm-bracelets, bracelets, and rings, as well as garments of various sorts. [33]A man should satisfy them all equally, but should give twice as much to the preceptor, along with a bed and whatever is dear to him. [34–35]A golden tortoise and crocodile, a silver fish and water-snake, a copper crab and frog, and an iron porpoise—all these things he should procure at the outset, O lord of peoples.

"At the outset" means "firstly."

[36]He should then don white clothes and garlands and smear himself with white-colored perfumes. Thereafter, those bulls among Brahmins should bathe him in a bath of water mixed with All-Herb. [37]Then, together with his wife, sons, and grandsons, the sacrificer should betake himself to the western door and enter the sacrificial pavilion. [38]Next, to the sound of benedictions and the beating of kettle-drums, a man who understands the truth of things should make a sacred circle using powder of five colors; [39]this should be a sixteen-spoked wheel with a lotus inside, four faces, and four corners, yet which is circular all around and very beautiful in its center. [40]After making this atop the sacrificial altar, a wise man should then place down all of the planets and World-Protectors in each of the directions, accompanied by the recitation of mantras. [41]And he should set the fish, etc. in the middle, while employing a mantra dedicated to Varuṇa.

"The fish, etc." denotes the crocodile, etc.

[42]A learned man should also set down Brahmā, Śiva, and Viṣṇu right there. [43]He should, moreover, place down Vināyaka, Kamalā, and Ambikā and then, for the

> peace of all the worlds, deposit the collection of the elements. [44]The preceptor should wrap those jewel-filled pots with cloth, completely adorn the door-protectors with flowers and incense, and after honoring them, say to them, "Sacrifice!" [45]Two knowers of the *Ṛgveda* should be stationed to the East and two knowers of the *Yajurveda* to the South. Two knowers of the *Sāmaveda* should be stationed to the West and two knowers of the *Atharvaveda* to the North. [46]Then the sacrificer should sit to the South, facing North, and the preceptor should say to those oblation-offerers, "Sacrifice!" [47]And to the chanters, he should say, "Continue with the chanting of exalted mantras!" Having thus instructed them all, that knower of mantras should consecrate a fire. [48]Then he should offer into it oblations of ghee and kindling, while reciting mantras devoted to Varuṇa. Likewise, the officiating priests should offer oblations, while reciting mantras entirely to Varuṇa. [49–50]Furthermore, the knowers of the *Ṛgveda* to the East should offer oblations in accordance with the prescribed rules to the planets, Indra, Īśvara, the Maruts, the World-Protectors, and Viśvakarman. They should then separately chant the Rātri hymn, Rudra hymn, Pavamāna hymn, Sumaṅgala hymn, and Puruṣa hymn.

The Rātri hymn is that beginning with the words, "Night, as it comes, has looked. . . (ṚV 10.127.1)." The Rudra hymn is that beginning with the words, "These (speeches) for Rudra. . . (ṚV 7.46.1)." The Pavamāna hymn is that beginning with the words, "With the sweetest. . . (ṚV 9.1.1)." "The Sumaṅgala hymn is that beginning with the words, "Continually crying, (announcing) its kind. . . (ṚV 2.42.1)." The Puruṣa hymn is that beginning with the words, "Thousand-headed. . . (ṚV 10.90.1)."

> [51]The knowers of the *Yajurveda* to the South should chant the Śakra hymn, the Rudra hymn, Soma hymn, Kuṣmāṇḍa hymn, Jātavedas hymn, and Sura hymn.

The Śakra hymn is that beginning with the words, "(We summon) Indra for you (from the peoples) all around. . . (TaiS 1.6.12.1)." But with respect to the production of this chapter, one should say, "(We summon) Śakra. . . ." In this way, the chapter is characterized by Śakra. The Rudra hymn is the six Ṛgvedic verses beginning with the words, "These (speeches) for Rudra, whose bow is steady. . . (TaiBr 2.8.6.8)." The Soma hymn is the six Ṛgvedic verses beginning with the words, "(May) Soma (give) a milk-cow. . . (TaiBr 2.8.3.1)." The Kuṣmāṇḍa hymn is the four chapters beginning

with the words, “What offense against the gods, O gods. . . (TaiBr 3.7.12.1).” The Jātavedas hymn is the chapter beginning with the words, “Who (contemplating) you with a praising heart. . . (TaiS 1.4.46.1).” The Sura hymn is the six Ṛgvedic verses beginning with the words, “The sun (does not approach behind) the goddess. . . (TaiBr 2.8.7.1).” These hymns are well-known among the followers of the Taittirīya recension of the *Yajurveda*.

> [52]The Virāj, Puruṣa, and Suparṇa hymns and the Rudrasaṃhitā; the Śiśu, Pañcanidhana, Gāyatrī, and Jyeṣṭhasāman hymns; [53]the Vāmadeva, Bṛhat, Soma, and Ruru hymns along with the Rathantara hymn; the Vow of Cows, Vikarṇa, Rakṣoghna, and Yaśas hymns—these the knowers of the *Sāmaveda* should sing, O king, residing at the Western doorway.

The Virāj hymn is well-known to be that beginning with the words, “Drink Soma, O Indra. . . (SV 5.1.1.8).” The Suparṇa hymn denotes the three Sāmavedic chants beginning with the words, “Up towards (the bull) of famous bounty. . . (SV 2.1.4.1/ṚV 8.93.1).” The Rudrasaṃhitā is well-known to denote the text beginning with the words, “(We invoke) Soma, the king. . . (SV 1.2.10.1).” The Śiśu hymn is that beginning with the words, “Born on high from your stalk. . . (SV 5.2.9.1).” The Pañcanidhana is well-known to be the Vāmadeva hymn that begins with the words, “With what (help) will our shimmering. . . (SV 2.2.8.5).” The Jyeṣṭhasāman denotes the three Ājyadoha hymns of the *Sāmaveda*. The Vāmadeva hymn denotes the *Grāmageya* (“Village-Song”) book of the *Sāmaveda*. The Bṛhat hymn is well-known to be that beginning with the words, “We assuredly invoke you. . . (SV 3.1.5.2).” The Soma hymn is the Soma Vow, which begins with the words, “(May) your milk-drinks (come) together. . . (SV 7.3.2).” The Ruru hymn is well-known to be that beginning with the words, “Purifying, O Soma. . . (SV 6.1.3.1/6.1.3.9).” The “Vow of Cows” hymn is the two Sāmavedic chants beginning with the words, “They considered the

first. . . (SV 7.3.5).” The Vikarṇa hymn is well-known to be that beginning with the word, “Radiant one. . . (SV 7.5.2).” The Rakṣoghna hymn is that beginning with the words, “O Agni, yoke. . . (SV 1.3.5).” The Yaśas hymn is well-known to be that beginning with the words, “(Sing) something lofty for Indra. . . (SV 3.1.7.6).”

> [54]Finally, the knowers of the *Atharvaveda* to the North should chant the Śāntika and Pauṣṭika hymns, taking recourse with their minds to the god that is mighty Varuṇa. [55–56]Having thus performed the preliminary consecration at night on the preceding day, the donor should take earth from a pathway traversed by elephants and horses, an anthill, a confluence, a lake, a cow pen, and a crossroads and place it into pots along with *gorocanā* pigment, white mustard, perfumes, and bdellium. [57]Then that offerer of the gift should be bathed by people equipped with five sprigs, while great mantras are recited. After doing this in accordance with the prescribed rules. . .

The phrase “five sprigs” means shoots of Aśvattha, Udumbara, Plakṣa, Vaṭa, and Vetasa wood.

> [58–59]. . . and after thus passing the night, following the scripturally prescribed ritual, when the shining dawn appears, he should give a hundred cows to Brahmins, or sixty-eight, fifty, twenty-six, or twenty-five. [60–61]Thereafter, at a point in time that astrologers have declared pure and extremely auspicious, to the sound of the Vedas, music, and the playing of various, auspicious instruments, he should adorn a cow with gold and have it descend into that body of water. And he should give that cow to a Brahmin who knows the *Sāmaveda*, O lord of peoples. [62]Further, the sacrificer should take a golden pot that is furnished with five jewels and the cast the crocodile, fish, etc. into it all together. [63]Then, having been equipped with water from a mighty river and adorned with curd and unhusked barley, it should be borne by four Brahmins that have mastered the Vedas and Vedāṅgas. And facing northward, the sacrificer should have it emptied face down in the middle of the water. [64]He should cast these objects there while the Ātharvaṇa Sāman, the Ṛgvedic verse beginning, “Back to me. . . (AV 7.67.1),” and the mantra beginning, “You are the waters. . . (AV 1.5.1),” are recited. Then he should come back to the pavilion.

The Ātharvaṇa Sāman is well-known to be that Sāmavedic chant to be sung in the forest that begins with the words, “(May) the divine (waters be) our good fortune for our betterment. . . (AV 1.6.1).”

[65]And there he should honor the onlookers and make a Bali offering all around. Thereafter, for the next four days, O most virtuous sages, oblations are to be offered. [66–67]Furthermore, the Rite of the Fourth Day should be performed and there too, O tiger among kings, a sacrificial fee should be given away in accordance with one's means. Then, keeping Varuṇa in mind, the sacrificer—having had sacrificial vessels and sacrificial equipment constructed—should give them to the officiating priests equally and also apportion out the pavilion. Moreover, to the organizer he should grant the golden pot and a bed. [68]Afterwards, he should feed a thousand, eight hundred, fifty, or twenty Brahmins according to his means.

Thus are proclaimed the rules regarding tanks in these Purāṇas. [69]And these very same rules are also seen with regard to all wells, pools, lotus-ponds, and consecrations, although there is a difference with respect to mantras in the case of palaces and park-lands. [70]Moreover, in the event that one lacks sufficient means, Svayaṃbhū has seen that these rules may be carried out with the half the materials. And in cases where the amount of wealth is very small, men may perform the rite following the rules for a single sacred fire*, provided that they are not deceitful as to their property.

[71]When water remains during the rainy season, tradition holds that it is equal to an Agniṣṭoma rite; when it remains during the autumn, it yields the aforementioned result; when it remains during early and late winter, it is equal to a Vājapeya and an Atirātra rite; [72]when it remains during the spring, they say that it equals a Horse-Sacrifice; and when water remains even during the summer, it surpasses a Rājasūya rite. [73]O great king, when a man whose mind is pure carries out these specific, advantageous Laws, then purified, he swiftly goes to the abode of Rudra and rejoices in heaven for many Kalpas. [74]Indeed, through this he enjoys worlds, such as Mahar and Tapas, together with women for two Parārdhas and further reaches the supreme realm of Viṣṇu through the power of his discipline.

The *Bahvṛca Gṛhya-Pariśiṣṭa* states:

[75]Now, the ordinances of Varuṇa: [76]We will explain the sacrifice of a pool, well, and tank. [77]During a meritorious lunar day and hour and an auspicious constellation, a man should have recourse to the Eastern direction; set up a fire in a place near the water that slopes either to the East or to the North; prepare Caru for Varuṇa; use up a portion of ghee in it; and offer oblations of ghee, while the Ṛgvedic verse beginning, "Having the ocean as their eldest. . . (ṚV 7.49.1)," is recited. [78]Then he should sacrifice with an oblation, while eight Ṛgvedic verses are recited. [79]Those beginning with the words, "Thus, I approach, praising you with sacred speech. . . (ṚV 1.24.11)," are five of these verses. [8]Those beginning with the words, "[May] you, who are wise, O Agni, [avert the anger of the god] Varuṇa for us. . . (ṚV 4.1.4)" are two. [81]And lastly there is that verse beginning with the words, "O Varuṇa, hear this [offering] of mine. . . (ṚV 1.25.19)." [82]There

should then also be a ninth offering for Agni Sviṣṭakṛt (He Who Sacrifices Well). [83]For the breaths are, indeed, nine and the waters are, indeed, the breaths. [84]Therefore, one should sacrifice to the waters with nine. [85]After a washing, a man should have a milk-cow cross the water. [86]While it is descending, he should address it as follows:

> [87]May you make this water purifying! May these waters always be pure, cleansed, and immortal! Ferrying across one who is anointed by all sacred waters, this cow crosses from this world to that world; and that too is crossed.

[88]He should personally clasp onto the tip of its tail, following it from behind, and ascend, while the verse beginning, "May the waters—the mothers—purify us. . . (ṚV 10.17.10)," is recited. Then he should have the cow stand up in the undefeated (i.e., Northeastern) direction, while the verse beginning, "May you be possessed of good pastures and fortune. . . (ṚV 1.164.40)," is recited. [89]And if it moos, then the verse beginning, "Mooing, possessing riches among riches. . . (ṚV 1.164.27)," should be recited. [90]Thereafter, he should give to a Brahmin that cow, equipped with cloth on its neck, gold on its horns, male offspring, silver on its hooves, and a copper milk-pail; or he may give a different one. [91]There should likewise be a sacrificial fee in accordance with the man's ability. [92]Then he should perform the consecration. [93]Śaunaka says that one should consecrate with the words, "May the gods, ancestors, and men be pleased!" [94]That man should then feed Brahmins and have them recite a blessing.

The *Devī Purāṇa* states:

> [95]When praised, goddesses bring about all one's desires, O best of gods. For their enjoyment, one should have receptacles of water built.
>
> [These five verses appear to be corrupt and unintelligible]
>
> [101]A dam whose construction is long and high, which extends up to a hundred thousand units, and which measures two *daṇḍas* [in width] and eight double-*daṇḍas* [in height] is said to be worst. [102]Instead, the best dam is that which is lowest, O dear friend, and constructed with abundant materials. Moreover, one should avoid a dam that contains sand, mud, holes, or creatures. [103]On an auspicious day, one should measure out the dimension of its length and undertake construction, which extends up to three, five, and eight units, for such a dam is said to be best. [104]An auspicious dam is two hundred *hastas* [in length], while the worst dam is seven hundred. Thus have learned men in the Śāstras explained the dimensions of a dam.
>
> [These three verses appear to be corrupt and unintelligible]
>
> [108]A wise man should eradicate any cavities so that a dam will endure over time. And he should not have any holes placed upon its heart—its middle—or under the water. [109]For that results in great sin and causes danger to the builder of the dam.

Thus, an effort should be exerted toward stonecutting and bunches of clay and the like should be applied. [110]Moreover, iron that has been pounded smooth with hammers should be placed inside the irrigation canals. And one should sink stones, O king, until the time of completion. [111]Otherwise, the dam will not be sunken in and it will cause problems with regard to the flowing of water. Indeed, with respect to this one should build a dam that is firm and packed smooth at the front, back, and ends. [112]Further, at the outset one should cast down a golden tortoise, bull, fish, etc. and at times, such as the commencement, offer great worship to the Falcon, etc. [113]In addition, the performance of sacrifices and the chanting of mantras to Varuṇa and the god of serpents should constantly be done until completion. Otherwise, it will cause danger to the builder's kingdom and to the water and the dam will not be firm. [114]In order to make it firm, a person should construct images of Nandā, a Liṅga, and Vināyaka, as well as the female divinities. In this way, mighty Lakṣmī will grant good fortune to the city and Nandā to her dwelling in the world and the water will be auspicious. [115]A park, archway, pond, or well that has been furnished with a great serpent should be built at the construction of a dam and at its consecration cows should be given away. [116]Indeed, one should give away one thousand auspicious cows, land, and gold as a sacrificial fee. At the construction of a dam, the Falcon-Rite and a Snake-Sacrifice are also always auspicious. [117]Furthermore, it is enjoined that the consecration of a dam should be equipped with four archways and adorned with banners and the like. Otherwise, there will be one hundred times the water. [118]There a Bali offering should given together with a cart and a person should employ the throbbing "Serpent's Heart" mantra preceded by the slaying of an animal. In this way, everything—what is both inadequately and excessively done—becomes complete.

[119–20]When a dam is built, a man obtains all the rewards in this world of performing a Horse-Sacrifice, i.e., fame in this life and absolute good fortune, and he becomes freed of enemies, O king. Moreover, builders of dams rejoice with their offspring. [121]A tank that is equipped with irrigation canals, sluices, and gardens for the gods grants all one's desires. [122]And when a dam is very wide, a sluice is always auspicious. Otherwise, O Śakra, there will be no stability to the dam. [123]Further, in the middle of the dam, for kings to play in, should be built a well-arranged waterway, flowing with water, that is made of either stone or baked brick. A man should also construct a beautiful irrigation canal for the growing of rice and sugarcane. [124]In addition, a broad row of steps should be made for the enjoyment of baths and this should be made especially resplendent at the top, in accordance with the prescribed rules. [125]Behind the construction, another firm construction should be made that will endure over time. In this way, when stability is accomplished over the course of time, a man obtains merit. [126]Indeed, just as the rite of a Horse-Sacrifice, when performed via the proper means, grants merit, so too, O dear man, does the construction of dam grant men merit.

Moreover, it then succeeds through that merit and through arranging for Nandā, etc. to abide there.

[127]There are eight removers of sin, i.e., a tank of Jayanta, etc. and the best among these is a dam that is furnished with a park for the gods, a well, a pond, and water, for it always grants sons, long life, and fame. [128]Such a dam is a proper place for the acceptance of gifts, when fashioned with the name of the king. Moreover, that auspicious dam generates the success of cities, towns, and gods. [129]Further, on any piece of land that is not dominated by rivers, the abodes of Siddhas, and mountains, the construction of a dam is meritorious and there should be the building of the eight water-enclosures. [130]For such water is rejoiced at by the ancestors, gods, and men and becomes purifying, O Śakra. Otherwise, it is considered to be without reward. [131]Indeed, one should not drink the water at unconsecrated dams. And therefore, one should drink only what has been consecrated. And it is auspicious to consecrate during the rainy season.

[132]Tanks should be located in the North, Northeast, or East, while a Liṅga and merit-granting Śivā should always be situated in the South. [133]To the West, Northwest, or North there should be an auspicious park. People who desire auspiciousness should not construct a park in the South, Southwest, or Southeast. [134]Moreover, one who respectfully circumambulates it may erect a park to the East, where it will always be auspicious. Otherwise, the builder will obtain calamity and distress or death. [135]Therefore, a park that is built to the West, North, or East grants kingship, long life, and good fortune and generates sons and the continuance of one's line. [136]Further, a dam that is equipped with Śiva, the female divinities, and their husbands and also adorned with a Well of Nandā, water, and a park grants all one's wishes. [137]When a person builds such a dam together with a town or a settlement of Brahmins, O tiger of the gods, then he obtains whatever reward he desires: fame and meritorious sons in this world and the ultimate state in the next. [138]Indeed, O Brahmin, the reward of such a dam is equal to that of a Horse-Sacrifice. When it is built, all of a man's sins are destroyed, as though a god. [139]Therefore, a king should arrange to have water reside at a dam in accordance with the prescribed rules. And by means of the rite seen in all the scriptures that will become fruitful. [140]Moreover, a man should worship the Falcon, etc. and recite the "Heart That is the Mark of the Serpent" in order to successfully establish the dam. Otherwise, he will not reap the reward of his act. [141]And since the construction of a dam is successful through meritorious deeds, O best of the gods, one should, therefore, observe meritorious injunctions, such as the reciting of hymns, offering of oblations, and performance of vows. [142]Furthermore, an abode for ten snakes and auspicious residence for Śiva should be constructed. And in order to properly establish the dam, a Well of Nandā should be built for the serpents. [143]Such a dam is extremely auspicious, but also brings about danger, for once it is built, it perishes over time. Therefore, a dam should always be firmly constructed.

[144]A dam that is situated from West to South is Enmity and bestows death upon its builder; one that is situated from West to East is Victory and grants pleasure, sons, and wealth; [145]one that is situated from South to North is Punishment and destroys both wives and wealth; one that is situated from the Yakṣas (North) to Varuṇa (West) is Good Fortune and Wealth and grants kingship, longevity, and sons; [146]one that is situated from East to North is a God and a Boon and grants both happiness and wealth; one that is located in the West is Joy, causes rejoicing, and augments one's riches; [147]one that is situated from the water (West) to Vāyu (Northwest) is Golden Wealth and bestows gold; one that is situated from the Rākṣasas (Southwest) to Vāyu (Northwest) is a Crow and brings one's wealth to ruin; [148]one that is situated from Agni (Southeast) to Vāyu (Northwest) is a Conflagration, burns, and augments one's fame; one that is situated from Īśa (Northeast) to the conflagration (Southeast) is Sin and becomes wealth that causes pain; and one that is situated from Vāyu (Northeast) to the conflagration (Southeast) is Splendor and drives away one's jewels, gold, and elephants.

[149]Relying upon such a description, one should build a garden-enclosure that will always bring good fortune to its builder and grant him kingship, longevity, happiness, and fame. [150]And when there is adversity in the world, the builder will always possess a strength that drives away fear. Being auspicious, it will destroy any faults in the king, his kingdom, or his people according to the prescribed rules. [151]Moreover, a man should furnish a dam with Rudra, his hosts, and serpents. He should also construct Jaya and Vijaya and ably fashion eight of his family-members. [152]Then he should chant the auspicious mantra that is the throbbing "Heart Named Serpent" and, thereafter, satisfy falcons and goddesses, such as Śiva, with milk, garlands, clothes, various fragrances, fruit, incense, molasses, and the like. [153]Furthermore, those who desire firmness in the construction of a dam should arrange a great festival and always give a gift, O Śakra, that will bring happiness to the king and his kingdom. [154]The gift of cows, the gift of land, and the gift of a maiden, O greatest of the gods—these should be given at the construction of a dam, for there one of these becomes ten-million-fold. [155]Gifts of elephants, horses, chariots, and food should also zealously be given at the construction of a dam, for there all of these become ten-million-fold. [156]Indeed, the merit that is generated at the construction of a dam is greater than that generated at the rite of a Cow-Sacrifice, Man-Sacrifice, or Horse-Sacrifice. [157]Moreover, ponds, wells, tanks, and temples—these things are auspicious and rewarding according to the Laws of Gifting. [158]In addition, according to the prescribed rules one should give gifts to those who are downtrodden, blind, mute, and fearful, for in this way a single meritorious act becomes ten-million-fold—of this there is no doubt. [159–60]Thus has been explained to you, O Śakra, the reward of constructing a dam. Moreover, by reciting this Māhātmyā, the goddesses will manifest themselves after some delay and there will be the proper manifestation and good omen of Durgā, Śiva's Messenger. Indeed, when a man simply hears

this Māhātmya properly, he obtains all of its meritorious reward. [161]Furthermore, when presided over by the Lord of All, wells, parks, water-tanks, cisterns, refuges of sacred fire, etc. grant endless rewards, O dear friend. [162]And by constructing a body of water for the Lord of All, one acquires greater merit than a man who builds a hundred dams and tanks. [163]Moreover, Śiva—when accompanied by Sūrya, Hari, and Brahmā—grants all one's desires, for this is the supreme, primal, pervading embodiment found in mantras and Tantras. [164]And when the Lord of All, who has divinity over all, is established attended by Brahmā, etc., O Śakra, he destroys all sins and fear.

Furthermore, it states:

> [165]A man should never build a place without water except for a monastery and a park. Otherwise, the Lord of All will place obstacles before the builder and bring fear to the king and his people. [166]Therefore, water should be established at the outset. Then afterwards, a park, an enclosure, a monastery, an auspicious temple that is located either in the South or among the Rākaṣas (i.e., in the Southwest), a well, or a garden will arise in the world as approved of by the builder. [167]Moreover, a man should build, O best of gods, so that the beauty will be enduring. And he should build the body of water having had recourse to the East or else in the Northern quarter.

Furthermore, it states:

> [168]One should not deviate from the previous rules. Moreover, a monastery or a temple that is built from a house bestows danger upon the world, just like a body of water that is situated among the Rākṣasas (i.e., in the Southwest) or Agni (i.e., in the Southeast). And if it is built in the Northwest, it bestows fear even upon a god. [169]A well should be anywhere from five *hastas* in size to the square root arising from that. And the greatest of kings should build a pool anywhere from two *daṇḍas* in size to the square root of ten, which surpasses all else and contains one, two, or three pathways. [170–71]Others too should build a beautiful arrangement. Further, a pool should be made so that it has an enduring form that is either round, elongated, triangular, crescent moon-shaped, or bow-shaped; generates wealth; contains a pathway for cows; thereby grants all one's desires; and has a consecration ceremony that takes place in the midst of the recitation of the Vedas and of the eight [World-Protectors], so that it may be accompanied by a toll. [172]In addition, either a well or a stone shaft should be provided, so that there can be a firm windlass that is erected atop an elevated pedestal inside a building made of wood and stone. [173]If a pool is properly constructed, equipped with archways and an abode of Gaṇanātha, adorned with the dwellings of serpents and Yakṣas and with Devī, and filled with sporting, O best of gods, then that auspicious pool grants all men's desires. [174]Such a pool becomes the Propitious One, Padmā, the Honored One, the Beloved One, the Victorious One, and the Auspicious One. It

> furnishes cisterns and brings good fortune to the king, etc. [175]Moreover, pools that are round, elongated, or rectangular are considered universal, whereas any remaining one is optional according to a person's qualification. And a well that is round brings happiness. [176]Those who offer gifts should give auspicious public donations with their fingers. Also, O Śakra, a person should never build a well beyond one that is consecrated to a god.

Furthermore, it states:

> [177]There should be the Seven Ganges and great Śiva in the boon-granting position holding the trident in his upraised hand. To his right should be the Wish-Granting Tree and Brahmā and to his left Janārdana. [178]Sūrya should be in front of him possessed of shimmering splendor, situated at his feet and ascending. A man should also make Hari in his natural form residing in his proper quarter and, thereafter, chant hymns. [179–80]Then he will be freed of sin and enjoy heaven and immortality. And there the greatest of the gods, as well as serpents, Yakṣas, the planets, and snakes, will honor his beauty. Further, men are liberated from sickness and sin when they honor the Lord of All in a palace, pavilion, house, or monastery, at a wondrous slab of rock, or in a tent within a pavilion. [181–82]Moreover, one should give to a god a monastery that rises up three stories and is equipped with a park, water, tranquility, domiciles, fire, an explanatory statement, a storehouse of knowledge, chanting, etc. This will grant all one's desires, cause great sin, illness, etc. to cease, remove impurity from the land, and promote kingship, longevity, auspiciousness, good fortune, and fame.

Furthermore, it states:

> [183]A man should never build a place without water except for a monastery and a park. Otherwise, the Lord of All will place obstacles before the builder and bestow fear upon the king and his people.

Furthermore, it states:

> [184]The reward of a man who builds a single abode for the Lord of All is greater than that of a man who builds ten million temples adorned with golden eggs. [185]Moreover, by bathing him with its waters, he attains the merit proclaimed for bathing with Ganges' water, as well as the state of Īśāna.

21. Now, the Establishment of Trees

Regarding that, the *Devī Purāṇa* states:

> Brahmā said:
>
> [1]In a watery place with water or at a divine body of water, a man that is wise should establish a park in accordance with the rite seen in the prescribed rules.

The word "watery" means "extremely delightful." The phrase "with water" means "containing a body of water."

> [2]At the right time and place, there should be the recipient, seeds, and the rite of planting the seeds. In this way, the established park shall be endowed with fruit. [3]Moreover, everything that is properly performed by a man who is purified with fruits and flowers is itself purified. Otherwise, one is struck down when pursuing the aims of Duty, Sensual Pleasure, Worldly Gain, Liberation, and so forth. [4]Indeed, when a gift of land is defiled with seeds and the like that are in violation of the prescribed rules, O best of gods, the sacrificers perishes along with the banks, etc.

The word "recipient" denotes the preceptor involved in sowing the seeds. The "rite of planting the seeds" refers to a way of making the seeds capable of producing sprouts. The phrase "violation of the prescribed rules" means acting differently from the prescribed rules. "Along with the banks, etc." means "along with the riverbanks, etc."

> [5]One should not establish a purified park of Mango trees, etc. anywhere that is adjacent to cremation grounds or that is defiled by funeral pyres, anthills, and the like. Indeed, by establishing such a grove of mango trees, the establisher goes to the abode of Yama. [6]Moreover, if such a grove stands or is established in front of a person's house, O dear friend, it there either becomes adversarial or he must cut it down, if he desires prosperity. [7]Further, since Aśvattha trees, Plakṣa trees, Udumbara branches, and the like cause the world fear when they stand in the intermediate directions, one should, therefore, cut down such trees, O sage. [8]Instead, in a city one should plant Bilva, Vīra, Āmra, Kapittha, Kapilā, Arjuna, Dāḍimī, and Bījapūra trees in the North and so forth. [9]In addition, Plakṣa, Śāka, Āśana, and Dhanvana trees should always be planted in the East and Kadamba and Tāla trees in the region of Vāyu. Bilva and Aśoka trees, however, may be planted everywhere.

A Vīra tree is a cashew tree. A Kapilā tree is a Śiṃśapā tree. It is well-known what a Kapittha tree is, and also a Dāḍimī tree. An Āśana tree is a citron tree. "In the region of Vāyu" means in the Northwest direction.

> [10]One should establish Mayandī, Mādhavī, and Rambhā trees in a place for sporting. Jātī, Nepālikā, Kunda, Tagara, and fragrant Mallikā trees are also prescribed for good fortune, O dear friend, since they instill the fear of transgression. [11]A park in the East, North, or West is said to bestow wealth, while one in the Northwestern direction causes one's fame to grow. [12]However, people who seek good fortune should not build one in the South, Southwest, or Southeast. Otherwise, once it is built, they will obtain strife, anxiety, or death. [13]Therefore, a park in the West, North, or East is auspicious, bestows kingship, long life, and good fortune, and generates sons and the continuance of one's line. [14]Or rather, Cāmuṇḍā causes to cease the sins that have been committed in connection with the park and mighty Lakṣmī brings an end to any great dangers and the effects of the planets as they arise.

An "effect of the planets" is an affliction due to the planets.

> [15]Indeed, a man who builds such a park in accordance with the prescribed rules goes to a dwelling among the halls of the gods for a number of years equal to the particles of dust on the flowers, fruits, and leaves. But a man who builds it in violation of these rules goes downward to hell.

Now, the Rules for Planting Trees

> [16]A man who thus accepts land of the aforementioned type that is pure and elevated from floods should sacrifice to that god that is the Protector of Wealth, as well as to Skanda, whose banner is a peacock, Soma, and the King of the Nāgas. Thereafter, he should accept it. [17]Further, when mango seeds and the like are sown without the recitation of mantras and the performance of the Rite of Impregnation, etc.—when seeds are unaccompanied by mantras—they lead to one's detriment, just as a sacrifice would. [18]But through the mantra beginning with words, "To Śaṅkara. . .," and that beginning with words, "O Indra, come!," and by means of Tryambaka, O great mantra-knowing king, seed becomes pure. [19]When the vilest of men dig and grant wells, ponds, etc. or plant Mango trees and the like without observing the prescribed rules, they do not obtain the reward of such deeds in this world and in the end descend into hell. [20]Moreover, Śūdras that do not plant trees in accordance with the rules for Śūdras cause great risk to themselves, the king, and the people. [21]However, when presided over by the Lord of All, O dear child, wells, parks, tanks, pools, ponds, refuges, etc. yield endless reward. And by planting five trees, one reaches the home of Śiva. [22]Furthermore, those wicked, ill-behaved men who would cut down a Bilva tree are cooked in hells, such as Avīci,

for a day of Brahmā. And they are dead, even when living, and are called Brahmin-killers on earth. [23]Indeed, in a country where a Bilva tree is cut down, there is perpetual danger, the kings are short-lived, and the people know no joy.

The *Nandi Purāṇa* states:

> [24]When a man builds a pleasure-park, a garden filled with flowers, that is equipped with a body of water, protected, and endowed with an abundance of fruits, he goes to the city of Śiva and dwells there for three Yugas. [25]When a man plants a tree, amply furnished with shade and branches, alongside a road, then for ten million Yugas hosts of Apsaras shall entertain him like a god amid woods of Wish-Granting Trees and in the gardens and homes of mighty Indra. [26]And when a man gives a fruit tree for the sake of the Law, his soul becomes satisfied with all its desires and he goes to Varuṇa's abode.

The Skanda Purāṇa states:

> [27]When a man plants a tree for the Goddess that is possessed of shade, flowers, and fruits alongside a path, he rescues his ancestors from sin. [28]And if he gives it to Brahmins and then buys it back, he rescues his ancestors for as many thousands of years as the fruits and flowers that embodied beings use.

The *Mahābhārata* (13.99.23–24, 26) states:

> [29]There are said to be six kinds of unmoving beings: Trees, bushes, creepers, vines, bamboos, and the species of grass. [30]These are the kinds of trees and these are the virtues of planting them: Fame in the human world and auspicious reward after death. [31]A planter of trees saves both his past and future ancestral lines, O Bhārata. Therefore, one should plant trees.

The *Matsya Purāṇa* (59.3–19) states:

> The Sūta said:
>
> [32–33]I will now tell you the rules for planting trees and for establishing grounds for gardens. A man should procure everything as prescribed in the rules for establishing a water-tank, i.e., officiating priests, a pavilion, the proper equipment, and a preceptor of the relevant type. And he should honor the Brahmins with gold, clothes, and ointments. [34]Then he should sprinkle the trees with water mixed with All-Herb, adorn them with perfumed powder, decorate them with garlands, and cover them with cloth. [35]Moreover, using a golden needle, he should perform the Ear-Piercing Ceremony on all of them and, using a golden pencil, apply collyrium to them. [36]He should, furthermore, have seven or eight golden fruits made for each and every tree and place them on a sacrificial altar. [37]In this matter, bdellium is the best incense. Then he should adorn the trees with copper bowls and situate grains

of every sort at their bases, along with garments, perfumes, and ointments. [38]Next, among all the trees that lord among men should place pots, every one of which should contain gold. And he should also perform a Bali offering. [39]Afterwards, following the prescribed rules, the learned Brahmins should appropriately offer oblations to the World-Protectors, beginning with Indra, and to the Lord of the Forest. [40]From amidst the trees the sacrificer should then release a milk-yielding cow that has been dressed in white cloth, adorned with ornaments made of gold, equipped with a copper milk-pail, and amply furnished with golden horns. [41]And thereafter, using those very pots, the bulls among Brahmins should bathe him to the sounds of the mantra of anointment, musical instruments, benedictions, singing, and the mantras to Varuṇa in the Ṛg, Yajur, and Sāma Vedas. [42–43]After this, the bathed sacrificer should don white garments and, being focused, honor all the officiating priests according to his means with cows, golden threads, bracelets, rings, filtering-clothes, clothes, beds, household utensils, and sandals. [44]Then, during the next four days they should give him a bath of milk. Moreover, they should offer oblations of ghee, barley, and black sesame seeds. [45]In this regard, kindling of Palāśa is prescribed. And on the fourth day, there should be a festival and at it the sacrificer should give a sacrificial fee in accordance with his means. [46]Free from envy, he should give whatever is dearest. He should also give twice as much to the preceptor and, after falling at his feet, dismiss him.

[47]When a wise man performs a Tree Festival in accordance with the rules here prescribed, he obtains all his desires and reaches an eternal state. [48]Indeed, when a man plants even a single tree, O best of kings, he dwells in heaven for thirty thousand years of Indra, O king. [49]Moreover, he saves as many past and future men as there are hairs on his body and attains supreme success from which it is rare to return.

The *Padma Purāṇa* (28.22–32) states:

[50]In this world, trees perform the role of sons for a sonless man. To their planters they offer refreshments, etc. at an illustrious pilgrimage site.

Regarding the phrase "refreshments, etc. at an illustrious pilgrimage site," the meaning is that they grant their planter rewards, such as satisfaction, which are produced by the refreshments, etc. offered by sons at an illustrious pilgrimage site.

[51]Painstakingly plant a Pippala tree, O best of kings! All by itself, it will perform the duties of thousands of sons.

The word "duties" needs to be supplied before the phrase "thousands of sons."

[52]Through an Aśvattha tree one becomes rich; an Aśoka tree destroys sorrow; a Plakṣa tree is said to yield the reward of a sacrifice; and—according to tradition—

a Ciñcā tree grants long life. [53]A Jambukī tree bestows maidens, while a Dāḍimī tree bestows wives.

A Ciñcā tree is a tamarind tree.

[54]An Aralu tree leads to the destruction of illness, whereas a Palāśa tree grants Vedic knowledge. [55]However, a man who plants a Vibhītaka tree becomes a ghost. In the case of an Aṅkolla tree, one's family prospers; and in the case of a Khadira tree, there is freedom from disease. [56]Moreover, Sūrya is pleased with a man who plants a Nimba tree; in the case of a Śrīvṛkṣa tree Lord Śiva; in the case of a Pāṭalā tree Pārvatī; [57]in the case of a Śiṃśapā tree Apsaras; in the case of a Kunda tree the greatest of Gandharvas; and in the case of Tintiḍīka tree a host of slaves. A Bakula tree, however, yields robbers.

A Śrīvṛkṣa tree is a Bilva tree. A Tintiḍīka tree is a Vṛkṣāmla tree.

[58]A Candana and a Panasa tree grant wares and women; a Campaka tree bestows good fortune; and a Karīra tree is for another man's wife. [59]A Tāla tree destroys offspring; a Nāndīśa tree causes one's family to flourish; a Nārikelī tree is for many wives; a Drakṣa tree is for beauty on every limb; a Kolī tree grants sensual pleasure; and a Mocakī tree obliterates one's enemies.

A Mocakī tree is a Śālmali tree.

[60]These and other trees that have not been mentioned are givers. Men who give such trees will become firmly established.

The *Nandi Purāṇa* states:

[61]When a man plants a tree as a son, following the prescribed rules, in the presence of fire, even if he is guilty of great sins, he saves three of his family-members from hells and goes to the auspicious city of Prajāpati.

The *Skanda Purāṇa* states:

[62]Śiva spoke these words to Pārvatī, "Now hear the rules through which a tree is accepted as son!

The word "tree (*avanija*)" means tree.

[63]"Thinking, 'I will accept a tree for my own son,' O Pārvatī, a woman whose thoughts and vows are pure should observe a fast. [64]Then, at night, when the thousand-rayed sun has long since set, she should summon purifying Brahmins who are versed in the Veda. [65]And after summoning such Brahmins, that woman, whose clothes and vows should be pure, should lie down while respectfully

saluting them, having had recourse to a plot of land that has been covered with Darbha grass. [66]There, she should pass the night and, when the sun has arisen, procure various foods and journey to wherever the tree shall be. [67]She should then place that tree down together with an umbrella and ornaments and plant it as a young sprout, making sure it has shade. [68]Afterwards, she should feed those greatest of Brahmins the food, as is fitting, and either have an officiating priest declare the day auspicious or declare it so herself. [69]Next, she should address the satisfied Brahmins regarding that which she herself has not truly begotten, but which was in reality begotten by another:[70]'I shall accept this magnificent tree, O Lord, which is appointed as a son for the sonless. O noblest ones, may you deign to make it so!'

The phrase "appointed as a son" means "like a son."

> [71]"Then, permitted by them, O beloved, she should accept that tree in its youthful state as her son in the presence of the gods on earth.

The phrase "while existing" needs to be supplied before the words "in its youthful state." The phrase "in the presence of the gods on earth" means "in front of the Brahmins."

> [72]"When a tree is accepted as a son in accordance with these rules, O fair-browed beauty, it leads to happiness, but in the opposite event, it bestows sorrow. [73]Moreover, O big-breasted and big-hipped lady, a single auspicious tree established as a son is better than a hundred real sons."

The *Matsya Purāṇa* (154.512) states:

> [74]A pond is equal to ten wells, a lake is equal to ten ponds, a son is equal to ten lakes, and a tree is equal to ten sons.

22.1 Now, the Gift of Shelter

Regarding that, the *Kālikā Purāṇa* states:

> [1]There is nothing more excellent than Śiva. Therefore, one should construct an ascetics' shelter that is made out of baked bricks, devising it for him.

The word "devising" means "intending."

> [2]It should be equipped with a fine hall, lovely residences, a surrounding wall, an explanatory statement, a pavilion, various seats, a flower garden, and water next to a temple to Śiva. [3]Thereafter, one should appoint a village of servants, O Goddess, to provide lamps, kindling, loincloths, sandals, and so forth for the shelter. [4]And then, one should honor ascetics with devotion, feed them especially well, and after worshiping Śiva with garments, bestow the shelter upon them. [5]Through this gift of shelter a man acquires all his desires, enjoys the enjoyments of the worlds of the gods, and afterwards goes to his abode.

The phrase "his abode" means "Śiva's abode."

22.2 Now, the Gift of Refuge

Regarding that, the *Devī Purāṇa* states:

> Indra said:
> [1–2]When people build a refuge in the western, southern, northern, or eastern part of a city or in its middle, what deities should they put there—located in the various directions—and what deities should they not, O best of Brahmins? Tell me that so that it will bestow peace!
> Brahmā said:
> [3]O Indra, Lord of the Gods, one should painstakingly build a refuge in the South, North, East, or West or located in the middle. [4]Indeed, those who build a refuge in which tired and weary Brahmins rest reside in heaven for a long time. [5]Therefore, those who seek both visible and invisible rewards, O Indra, should construct a refuge that is presided over by the gods—it will grant all happiness. [6]And in this regard, three deities are prescribed; a fourth god is inappropriate: One should have images of Durgā, Kubera, and Nāyaka constructed there. [7]Durgā should be in the middle, in the most venerable place, and not otherwise. Nāyaka should be made to her left and Kubera to her right. [8]Or they might be made so that they are located in the directions. I will tell you about that: At the door in front of the refuge, one should set up the Goddess, not Kubera nor Nāyaka, which should be made so that they are situated along with a pair of doors in the middle.

Thus is completed the *Dānakāṇḍa* of the *Kṛtyakalpataru* composed by the Great Minister of Peace and War, the honorable Lakṣmīdhara, son of the illustrious Hṛdayadhara.

Notes

0.7 *the Establishment of a Park*: Although Lakṣmīdhara lists "the Establishment of a Park" (*ārāmasya pratiṣṭhām*) as the topic of his twenty-first chapter, the heading of this chapter in all known manuscripts reads *atha vṛkṣapratiṣṭhā*, "Now, the Establishment of Trees."

0.8 *O Yudhiṣṭhira*: Yudhiṣṭhira is a chief protagonist of the *Mahābhārata*, a major Sanskrit epic whose mythical author is the sage Vyāsa. Since this passage is apparently addressed to Yudhiṣṭhira and ascribed to Vyāsa, it would seem to belong to the *Mahābhārata*. And indeed, the Udaipur manuscripts (U^1, U^2) add the word *mahābhārate* ("in the *Mahābhārata*") after 0.7ii. However, the generally more reliable manuscripts do not and this passage does not occur in the critical edition of the *Mahābhārata*.

0.22–23 The meaning of these two verses is somewhat obscure. Before discussing the issue, it is necessary to consider the appropriate reading of *pāda* 0.22c. The alternative reading of this *pāda*, which is favored by Aiyangar, is *parasparasya dānāni* ("gifts to one another"). I have decided against it for two reasons. First, although the reading makes sense in connection with the following *pāda* (0.22d), it does not make sense to me in the context of the preceding and following lines. Second, the most reliable manuscripts available for this section of the text (L and J) give the reading of the edition. Moreover, there are only two other manuscripts that contain this *pāda*: U^1 and its modern copy U^2. And of these U^1 originally has the reading of the edition. Thus, Aiyangar's reading has very little manuscript support. The best interpretation of these two verses that I have come up with is as follows: The first verse states rather clearly that non-reciprocal gifts (*aparasparadānāni*) are a worldly matter (*lokayātrā*) and have nothing to do with the Law/dharma (*na dharmavat*). Giving such gifts, it states, is analogous to milking a cow whose calf has died and which is consumed with thirst. The presumed basis of this analogy is that such a mistreated cow receives nothing in return, especially not the kind treatment and protection that are part of Brahmanical dharma. Therefore, milking it is just a worldly matter. At first glance, this verse then appears puzzling, for it clearly implies that dharmic gifts are reciprocal and yet the overwhelming Brahmanical view is that mutually exchanged gifts are not based in dharma (1.5). So in what sense are dharmic gifts reciprocal? According to my interpretation, the second verse answers this question. In its first *pāda*, it states that one obtains an unseen gift (*adṛṣṭam aśnute dānam*). Although the subject of this sentence is not explicitly stated, I believe that given the context, it makes most sense to identify the subject as a giver of a dharmic gift. If this is correct, then the verse explains that dharmic gifts are reciprocal in the sense that those who give them obtain unseen, i.e., otherworldly,

gifts in return. In other words, dharmic gifts are reciprocal, but the reciprocity takes place between giver and cosmos, not between giver and receiver. Importantly, this conforms to the general Brahmanical theory of gifting and a karmic worldview.

1.3 *capability* (*śakti*): A significant variant for this word is "devotion" (*bhakti*). This variant, however, is poorly attested in the manuscripts.

1.12 *who is without sinful diseases* (*apāparogī*): According to both Lakṣmīdhara and Hemādri, "sinful diseases" (*pāparoga*) are illnesses such as consumption (*rājayakṣmādi*). The idea is that these illnesses are the result of sinful behavior. See, for instance, MDh 11.48–53.

1.13 *triple-pure* (*triśukla*): Hemādri (14) explains this term as follows: "The phrase 'triple-pure' means one of whom these three things are pure, i.e., purified: knowledge, lineage, and behavior" (*triśuk*[*l*]*a iti trīṇi vidyānvayavṛttāni śuk*[*l*]*āni viśuddhāni yasya sa tathā*).

1.26 *in the Tradition* (*smṛtau*): See the entry on Tradition (*smṛti*) in the glossary.

1.33 *Indeed, of a man. . . enjoyed it*: The precise syntactical construction of this line is unclear. Significantly, the reading found in Hemādri is substantially more coherent, but is not found in any of the known manuscripts. In any case, the basis meaning of this line seems clear: By bragging about a gift, a person immediately enjoys its reward and so does not receive any unseen benefits from it.

1.38 *capability* (*śakti*): A significant variant for this word, which occurs in both Aiyangar and Hemādri, is "devotion" (*bhakti*). This variant, however, is attested in none of the manuscripts.

1.41 *Medhātithi says*: So far as I am able ascertain, the exact words ascribed to Medhātithi in this passage do not occur in the extant version of his commentary on the *Mānava Dharmaśāstra*. Instead, Medhātithi comments on MDh 4.227 as follows: "The word 'donative' denotes 'that which is outside of the sacrificial ground'" (*paurtikaṃ bahirvedikam*). Elsewhere, at MDh 3.168, he also explains the phrase *paurtikaṃ phalam* ("donative reward") as follows: "The reward that results from giving a gift outside of the sacrificial ground is one that is 'donative'"(*bahirvedidānād yat phalaṃ tat paurtikam*). Thus, Lakṣmīdhara seems to be paraphrasing Medhātithi, misquoting him, or quoting from a different version of his commentary than the printed one. In any case, the view he ascribes to Medhātithi agrees with that author's extant commentary in so far as it explains the term *paurtika* ("donative") as denoting that something is *bahirvedi* ("outside of the sacrificial ground").

1.44 *passionate, ignorant, etc.* (*rājasatāmasādinā*): This is a reference to the three *guṇas* ("qualities"), which according to the Sāṃkhya system of philosophy constitute the

basic elements of which all material reality is composed. These are: *sattva* (goodness), *rajas* (passion, dust), and *tamas* (ignorance, darkness).

1.45–47 See the note on 1.44.

1.53 *professes a heretical creed* (*brūyān nāstīti*): Literally translated, this phrase means "[one who] says, 'It is not.'" Significantly, the most common term for a heretic within Dharmaśāstric literature is the etymologically related word *nāstika*, which denotes "one who holds/claims, 'It is not,'" that is, one who denies certain central tenets of Brahmanical religion. Hence, this phrase also appears to refer to the profession of a heretical creed and the denial of Brahmanical orthodoxy.

1.69 *the giving of the Anvāhārya food*: The word *anvāhārya* can refer both to the monthly Śrāddha rite, which is offered on the day of new moon to one's deceased ancestors, and to food that is offered into the Southern fire at the Vedic new and full-moon sacrifices. Since the passage being commented upon deals with the peculiarities of offering gifts that are part of a Vedic rite, here *anvāhārya* presumably refers to the latter.

1.72 *the three social classes. . . to give alms* (*triṣu caivaṃdharmeṣu*): Literally translated, this means, "And [this] is with respect to the three who have such a duty." This appears to refer to the three highest social classes (*varṇa*), namely, Brahmins, Kṣatriyas, and Vaiśyas, all of which have a duty to give gifts (*dāna*). See, for instance, ĀpDh 2.10.4–9, BDh 1.18.2–4, GDh 10.1, MDh 1.88–90, and VaDh 2.13–18. A significant variant of this passage is: *svastivācya bhikṣādānam appūrvam | dadātiṣu caivaṃ dharmyeṣu*. Olivelle (2000: 133) translates this: "He shall give almsfood after getting the recipient to wish him well and pouring water. The same applies to other righteous (*dharma*) gifts."

1.75 This verse clearly refers to the four traditional *āśramas* or life-stages. See note 0.8.

1.75 *by practicing which one sees the Self*: Within Brahmanical theology, one's true Self (*ātman*) is considered identical with Absolute Reality (*brahman*). The highest human goal—and the explicit goal of the world-renouncers' life-stage—is to attain liberation from the cycle of rebirth through direct knowledge of this Self.

2.17 *the sale of the Veda*: This presumably refers to teaching the Veda in exchange for money.

2.20 This verse clearly refers to three of the four traditional *āśramas* or life-stages. See note 0.8.

2.43 *an ignorant gift*: See the note on 1.44.

2.49 *give to. . . fires*: Many Brahmanical rites—especially Vedic rites—involve making offering into a sacrificial fire.

2.55 Many Brahmanical rites—especially Vedic rites—involve making offering into a sacrificial fire. Here the reference is presumably to such fires and, therefore, to the abandonment of Vedic rites.

3.3 *those who are most knowledgeable about the Supreme Self*: See the note on 1.75.

3.6 *who close their hands. . . householders* (*pratigrahe saṃkucitā gṛhasthās*): A significant variant of this *pāda* is widely attested: *pratigrahe saṃkucitāgrahastās* ("who close the tips of their hands when offered gifts").

3.10 *and feed them*: The Sanskrit word here is *bhuktvā*, which literally denotes "eating" rather than "feeding." However, given the context, it seems reasonably to assume that despite its morphology, the word here takes on a causative meaning. For a parallel and much clearer example of this phenomenon, see 12.72 and the relevant commentary.

3.13 *does not waver from his six duties*: A Brahmin's six duties are: 1) studying the Veda, 2) teaching the Veda, 3) sacrificing for oneself, 4) sacrificing for others, 5) giving gifts, and 6) receiving gifts.

3.16 *free any intermixture relating to birth, etc.*: The idea being expressed here is that all of an ideal recipient's family members should come from the same social class, in other words, be strictly Brahmins.

3.19 *six duties*: See the note on 3.13.

3.20 *bath-graduate* (*snātaka*): This is a term for a man who has successfully completed his study of the Veda and has taken the ritual bath that marks the end of the period of Vedic studentship.

3.23 *the three that are preceded by the sacred syllable Oṃ*: This refers to the three "Great Utterances" (*mahāvyāhṛti*): 1) *bhūḥ*, 2) *bhuvaḥ*, 3) *svaḥ*. These words denote the three different worlds within Brahmanical cosmology, namely, the earth, the firmament, and heaven. In standard recitation, they are preceded by the sacred syllabe *oṃ* and themselves precede the Gāyatrī/Sāvitrī mantra.

3.30 *six duties*: See the note on 3.13.

3.36 *"triple-pure"*: See the note on 1.13.

3.36 *at Soma Pressings and the like* (*savanādiṣu*): A "Soma Pressing" (*savana*) is a Vedic rite during which sacrificial priests extract the intoxicating drink Soma from the Soma plant by pressing it.

3.39 *triple-pure*: See the note on 1.13.

3.45 Arriving at a coherent and dependable reading for this passage is difficult. The most fundamental problem is determining whether it is supposed to be in prose or verse. Following the Udaipur manuscripts (U^1, U^2), but slightly modifying their readings, Aiyangar produces an approximate *anuṣṭubh* verse that is missing its

final *pāda*. However, the most reliable manuscripts (C[1], C[2], J, and L) give readings that strongly suggest the passage is supposed to be in prose. As often, I have decided to adopt the reading of L, which amounts to reasonably comprehensible prose. Significantly, this gives the appearance that here Lakṣmīdhara is rather loosely citing the opinions of others, as he does at 3.44, but nowhere else in the *Dānakāṇḍa*. Thus, the passage is admittedly anomalous.

3.45 *Indeed, the Mānavas say that he is the supreme deity like fire*: The Mānavas are members of a particular Vedic school belonging to the *Yajurveda*. For a strikingly similar passage to this one, see MDh 9.317.

3.52 The ritual worship of the morning and evening twilights, called *saṃdhyopāsana*, is a standard rite that is enjoined for Brahmins.

3.57 *in order of the recipient's social class* (*varṇa*): In other words, the reward is equal in the case of Śūdra recipient, two-fold in the case of a Vaiśya recipient, a thousand-fold in the case of a Kṣatriya recipient, and infinite in the case of a Brahmin recipient. See the note on 0.8.

3.61 *one who knows the Self*: See the note on 1.75.

3.67 *"bath-graduates"*: See note on 3.20.

3.97 *In this passage, the word "Brahmin" . . . and so forth*: Here Lakṣmīdhara is attempting to reconcile two apparently contradictory passages: 3.89–90 and 3.95–97. The apparent contradiction between these derives from the fact that 3.89–90 seemingly permits one to neglect a nearby Brahmin who is ignorant, whereas 3.95–96 seemingly prohibits neglecting a nearby Brahmin on the grounds that he is ignorant. Lakṣmīdhara reconciles these passages by ascribing to them different spheres of applicability. For him, 3.89–90, which permits neglect, refers to utterly foolish Brahmins who are completely ignorant of the Veda. By contrast, the "neighboring Brahmins" (*brāhmaṇān prātiveśikān*) mentioned at 3.95b, which prohibits neglect, are in fact only Brahmins that possess little knowledge and are not outright fools. In order to make his interpretation work, however, Lakṣmīdhara has to stipulate that the phrase "absolute fools" (*sumūrkhān*) at 3.96d does not apply to the Brahmins mentioned at 3.95b, which would be the most natural way to read the passage. Instead, it applies only to affinal relations, daughter's sons, and so forth, which are mentioned after Brahmins from 3.95c to 3.96b.

3.102 *who has a sinful occupation* (*pāpakarmaṇaḥ*): According to the standard formulation, a Brahmin is supposed to earn a living by teaching the Veda, performing sacrifices, and receiving gifts (MDh 10.74–76). He is allowed to pursue other occupations only in times of calamity and even then certain livelihoods are disparaged. See MDh 10.81–94.

3.110 *those who bear certain distinctive marks*: The Sanskrit word here is *liṅgin* ("a possessor of marks"), which the *Dānavivekoddyota* (vol 1, p. 47) glosses as *āśramin* ("a member of a life-stage"). It then proceeds to explain the verse as follows: *gṛhasthādyucitāṃ grāmakṣetrādirūpāṃ vṛttiṃ gṛhasthāśramarahitebhyo yatyādibhyaḥ na prayacched ity arthaḥ* ("The meaning is that one should not give a livelihood that is fit for a house-holder, etc., in the form of a village, a field, etc. to world-renouncers and the like who lack the householders' life-stage."). I accept the essence of this interpretation and have tried to reflect it in my translation.

3.111 *Cat-Vow. . . Heron-Vow*: See 3.114–17 and the notes thereon.

3.114–15 *the Cat-Vow*: A hypocrite is likened to a cat for the reason that cats constantly clean themselves and, thus, give the appearance of purity and self-discipline. In reality, however, they are voracious and cruel meat-eaters.

3.116 *Heron-Vow*: A hypocrite is likened to a heron for the reason that herons constantly cast their gazes downward and, thus, give the appearance of modesty and humility. Nevertheless, they are in reality greedy and bloodthirsty predators.

3.118–22 *Cat-Vow. . . Heron-Vow*: See 3.114–17 and the notes thereon.

3.119 Although this verse is quite elliptical, it seems intended to disparage the following behavior as indicative of the Cat-Vow: Acquiring vast wealth in a particular life-stage—presumably the householders' life-stage—and keeping that wealth when one abandons that life-stage and should rightfully relinquish it. I have attempted to reflect this interpretation in my translation.

3.121 The meaning of this verse is rather obscure. It seems to envision and disparage a man who gives his daughter in marriage in exchange for a bride-price and, thereafter, considers his work done. But it is unclear why such a man is considered hypocritical. Perhaps, the verse makes the orthodox assumption that a man who has overseen the marriages of all his children should adopt the ascetic lifestyle of the forest-dweller or world-renouncer. If so, its intention may be to rebuke those who fail to carry out this duty and cling to their wealth in old age.

4.1.14 *Vaidhṛti days*: The word *vaidhṛti* denotes a particular conjunction of the sun and moon that occurs on thirteen days of each lunar year. "Vaidhṛti day" is the term for these days. See the glossary for the other astrologically determined occasions that are mentioned.

4.1.22 *These fire-pits. . . "girdles" and "wombs"*: See the definition of "fire-pit" in the glossary.

4.1.23 *the principal presiding deities, such as Īśvara, and the secondary presiding deities, such as Agni*: Each of the planets (*graha*), which in Indian astrology include the sun, the moon, Rahu (the entity responsible for eclipses), and Ketu (comets), has a principal presiding deity (*adhidevatā*) and a secondary presiding deity (*pratyadhidevatā*) associated with it. The following table lists them:

Planet	Principal Presiding Deity	Secondary Presiding Deity
Sun	Īśvara	Agni (Fire)
Moon	Umā	Āpaḥ (the Waters)
Mars	Skanda	Bhūmi (Earth)
Mercury	Viṣṇu	Viṣṇu
Jupiter	Brahmā	Indra
Venus	Indra	Indrāṇī (Indra's Wife)
Saturn	Yama	Prajāpati
Rahu (eclipses)	Kāla (Time)	Sarpāḥ (Serpents)
Ketu (comets)	Citragupta	Brahmā

Note: This table conforms to the information given at *Dānavivekoddyota* vol. 2, p. 59–69.

4.1.29 *Then he should hang a balance*: The word "balance" (tulā) in this verse apparently denotes only the piece of wood from which hang the planks or weighing platforms upon the which one places the items to be weighed. It does not refer to the entire weighing apparatus.

4.1.29 *Puruṣa*: See the note on 4.1.60.

4.1.31 *fixed with chains hanging from two iron loops*: The idea must be that these two iron loops are affixed to opposite ends of the balance. See also the note on 4.1.29.

4.1.39 *summon the Lords of the World in due order*: Here the text enjoins the sacrificer to summon the Lords of the Worlds (*lokapati*)—more often called the "World-Protectors" (*lokapāla*/*lokeśa*)—to attend the gifting ritual. This act, which is typically called *lokeśāvāhana* ("the summoning of the World-Protectors"), is a standard part of the ritual performance of the Great Gifts (*mahādānas*), as well as of many other elaborate gifts. Importantly, each World-Protector presides over a different direction. The following table lists all ten of them together with their corresponding direction:

East	Indra
Southeast	Agni
South	Yama
Southwest	Nirṛti
West	Varuṇa
Northwest	Vāyu
North	Soma (sometimes Kubera)
Northeast	Īśāna
Down	Ananta
Up	Brahmā

Significantly, the benedictory verses (4.1.40–49) that follow this passage each address one of the World-Protectors. They begin with Indra in the East, proceed in a clockwise direction, and end with Ananta and Brahmā.

4.1.40 *O Bearer of the Thunderbolt*: In Sanskrit, the word for Indra's weapon is *vajra*, which in early times probably referred to a club or mace of some sort, but by the time of the Purāṇas typically denotes a thunderbolt.

4.1.47 *O One Who Bears the Trident, the Skull-Cup, and the Khaṭvāṅga Club*: These are items typically associated with the god Śiva, with whom Īśāna is clearly identified. A skull-cup (*kapāla*) is a drinking cup made from a human skull. The Khaṭvāṅga is a club or staff that is topped with a skull.

4.1.60 *the Lord of the Tattvas, Puruṣa, the Twenty-Fifth*: The Sanskrit word *puruṣa* ordinarily means "man" or "person." However, within Sāṃkhya philosophy it denotes pure consciousness, from which twenty-four material principles called *tattvas* are said to evolve. Thus, *puruṣa* is sometimes considered the twenty-fifth principle. Importantly, its realization is the goal of Sāṃkhya. Since this verse identifies *puruṣa* with the "Lord of the Tattvas" and the "Twenty-Fifth" (*pañcaviṃśaka*), it is almost certainly alluding to the Sāṃkhya use of this term. However, *puruṣa* must take on a more theistic meaning here than in classical Sāṃkhya, for it is identified as a god (*deva*) and a lord (*adhipa*). Indeed, it is probable that here Puruṣa is actually an epithet of Viṣṇu, to whom the following verse is addressed. Support for this interpretation comes from Lakṣmīdhara's commentary on 4.1.29, where he explicitly identifies the image of Puruṣa affixed to the middle of the balance with Viṣṇu. The intention here seems to be to equate Viṣṇu with the "man" (*puruṣa*) mentioned in the title of the "Man on the Balance Gift" (*tulāpuruṣadāna*). To this end, the author relies upon the dual meaning of *puruṣa*. In this verse, he describes Viṣṇu as *puruṣa* in the Sāṃkhya sense of pure consciousness. Then in the next verse he describes him as the *puruṣa* (presumably "man") mentioned in the compound *tulāpuruṣa* ("man on the balance").

4.1.60 *O Goddess*: This vocative refers to the balance ("*tulā*"), which in Sanskrit is grammatically feminine.

4.1.61 *O Govinda, who is called the Man on the Balance*: See the first note on 4.1.60.

4.1.64 *gazing at the face of Hari*: This probably refers to the golden image of Puruṣa that Lakṣmīdhara identifies with Viṣṇu and with which the balance is supposed to be furnished (4.1.29), for otherwise there is no mention of Hari/Viṣṇu.

4.1.76 *whose foot-stool. . . other kings*: The image is of other kings bowing down to his feet.

4.2.2 *summon the World-Protectors*: See the note on 4.1.39.

4.2.5 *Ten jeweled innards. . . outside*: As Lakṣmīdhara explains, the listed items are supposed to be placed outside of the golden pot. The reason for this is that they

are to be used when the sacrificer is symbolically reborn from the Golden Womb. The ten jeweled innards (*daśāntrāṇi saratnāni*) presumably represent the placenta, etc. that are emitted as part of the birthing process. The number ten is significant, because one preceptor (*guru*) and eight officiating priests (*ṛtvij*) are prescribed for the Gift of the Golden Womb. Thus, one of the jeweled innards could be given to each officiating priest and two could be given to the preceptor, following the manner in which one should distribute the Gift of the Brahma-Egg. The knife (*dātra*) mentioned in this verse is for cutting the umbilical cord, as the *Dānavivekoddyota* (vol. 2, p. 131) explains. The basket (*piṭaka*) is presumably for holding the cut umbilical cord. The needle (*sūcī*) is for piercing the sacrificer's ears in the rite of passage (*saṃskāra*) known as *karṇavedha* ("the Ear-Piercing Rite").

4.2.6 *a covering for the navel. . . and a water-gourd*: Like several of the items listed in 4.2.5, these items are to be used in performing the rites of passage (*saṃskāra*) on the symbolically reborn sacrificer. The covering for the navel (*āvaraṇaṃ nābheḥ*) is presumably for the Rite of Birth (*jātakarma*). According to *Dānavivekoddyota* vol. 2, p. 131, it should take the form of a cloth. The sacred thread (*upavīta*) is for the Rite of Vedic Initiation (*upanayana*) and the staff and water-gourd are for the Rite of Returning (*samāvartana*), which concludes the period of studentship.

4.2.17 *the Rite of Impregnation, the Rite of Begetting a Son, and the Parting of the Mother's Hair*: These are the first three rites of passage (*saṃskāra*) and the only ones that are performed prior to the birth of a child.

4.2.18 *the other sixteen rites of passages, beginning with the Rite of Birth*: The Rite of Birth (*jātakarma*) is the fourth rite of passage (*saṃskāra*), but the first to be performed after the birth of a child. Thus, this verse describes the sacrificer's symbolic rebirth. Unfortunately, texts differ regarding the exact number of rites of passage. Hence, it is impossible to identify with certainty the other fifteen rites that are alluded to. However, these are likely to include the following: the Rite of Naming (*nāmakaraṇa*), the First Outing (*niṣkramaṇa*), the First Eating of Solid Food (*annaprāśana*), the First Haircut (*cūḍākaraṇa*), the Rite of Ear-Piercing (*karṇavedha*), Vedic Initiation (*upanayana*), the Return from Studentship (*samāvartana*), Marriage (*vivāha*), and Funeral (*antyeṣṭi*).

4.3.2 *summon the World-Protectors*: See the note on 4.1.39.

4.3.3 *comprises two pieces*: The Sanskrit word here is *śakaladvayasaṃyukta*, which literally means, "joined together with a pair of pieces." However, the idea appears to be that the Brahma-Egg should be composed of two separate, but interlocking pieces. The *Dānavivekoddyota* (vol. 2, p. 169) explains the term as follows: "Regarding the phrase 'joined together with a pair of pieces,' the meaning is this: One should make [the Brahma-Egg] so that has the nature of two joined together pieces" (*śakaladvayasaṃyuktam iti saṃyuktaśakaladvayātmakaṃ kāryam*). I have tried to reflect this interpretation in my translation.

4.3.7 *the eighteen grains*: This is a technical term that refers to the following: barley (*yava*), wheat (*godhūma*), *Cyperus rotundus* (*dhānya*), sesame seeds (*tila*), *Panicum itailcum* (*kaṅgu*), *Dolichos uniflorus* (*kulattha*), beans (*māṣa*), mung beans (*mudga*), lentils (*masūra*), *Dolichos lablab* (*niṣpāva*), *Panicum frumentaceum* (*śyāmāka*), mustard seeds (*sarṣapa*), *Sida alba* (*gavedhuka*), wild rice (*nīvāra*), *Cajanus indicus Spreng* (*āḍhakī*), *Pisum arvense* (*satīnaka*), chickpeas (*caṇāka*), and broomcorn millet (*cīnaka*). For the standard pair of verses that gives this list, see *Dānavivekoddyota* vol. 1, p. 106–07.

4.3.15 *then give it to the Brahmins after dividing it into ten parts*: The idea is that the sacrificer should give two parts of the Brahma-Egg to the preceptor (*guru*) and one to each of the eight officiating priests (*ṛtvij*). These are the Brahmins (*dvija*) referred to in this verse.

4.4.16: *in accordance with the rules laid down for a single sacred fire*: In the archetypal, fully elaborated Vedic rites, there are three sacred fires. However, the ritual literature provides rules for reducing these three fires to one under certain conditions. For instance, Brahmanical domestic rites use only a single sacred fire. This phrase justifies reducing the complexity and extravagance of ritual gifts by alluding to this established principle for Vedic rites.

4.4.2 *summon the World-Protectors*: See the note on 4.1.39.

4.4.7–8 *Saṃtāna. . . Mandāra. . . Pāribhadra. . . Haricandana*: Together with the Wish-Granting Tree (*kalpavṛkṣa*), these are the five fabulous trees that are said to exist in Indra's heaven.

4.4.10 *the eighteen grains*: See the note on 4.3.7.

4.4.14 *Eternal, Imperishable Man* (*anantaḥ puruṣo 'vyayaḥ*): It is worth pointing out that in this verse the word *puruṣa* might be being used in its more technical Sāṃkhya sense. See the first note on 4.1.60.

4.4.15 *four officiating priests*: It is worth noting that for this gift, the number of officiating priests is apparently reduced from eight to four. This implies that a sacrificer should appoint one rather than two Brahmins to represent each of the Vedas.

4.4.16 *in accordance with the rules laid down for a single sacred fire*: See the note on 4.3.16.

4.5.2 *the Milk-Vow* (*payovrata*): This is a vow to subsist only on milk for a given period of time.

4.5.3 *summon the World-Protectors*: See the note on 4.1.39.

4.5.14 It is noteworthy that this verse, unlike the three preceding ones, is addressed to the bull rather than the cows. Since Śiva's steed is the bull Nandi, the bull is here described as the abode (*adhiṣṭhāna*) of Śiva.

4.5.14 *Eight-Formed Śiva*: The Sanskrit word here is *aṣṭamūrti* ("eight-formed"), which refers to the following eight forms or manifestations of Śiva: Bhava (Being), Śarva (Archer), Rudra (Howler), Paśupati (Lord of Animals), Ugra (Fearsome One), Mahādeva (Great God), Bhīma (Terrifying One), and Īśāna (Ruler/Lord).

4.5.19 There are presumably eight officiating priests and one preceptor in the Gift of the Thousand, although this is not made explicit. Thus, by giving two cows to the preceptor receives and one cow to each of the eight officiating priests, a sacrificer gives away all ten of the cows that entered inside the sacrificial ground.

4.5.22 *the Milk-Vow*: See the note on 4.5.2.

4.6.3 *in accordance with the rules laid down for a single sacred fire*: See the note on 4.3.16.

4.6.6 *the eighteen grains*: See the note on 4.3.7.

4.6.9 *the mantras used in the Gift of the Molasses-Cow*: This presumably refers to *Matsya Purāṇa* 82.11–15 (= *Dānakāṇḍa* 6.1.11–15).

4.6.9 *where the rules prescribed for a single sacred fire are in effect*: See the note on 4.3.16.

4.6.10 *You are the cream. . . hosts of gods*: Due to the sanctity of cows within Brahmanical culture, it is extremely common to make offerings of various dairy products, including cream, to deities. Since cows are also the source of cream, describing the Wish-Granting Cow as the "cream in the temples of all the hosts of gods" is rather appropriate.

4.6.10 *you are the Ganges of Śiva, Lord of the Universe*: The word for Ganges here is *tripathagā*, meaning "that which goes along three paths." This epithet refers to the belief that the Ganges flows in heaven, on earth, and in the underworld. Moreover, when the Ganges first descends to earth, it lands upon Śiva's matted hair. This is why in many depictions of that god, the Ganges—in the form of a beautiful woman—is located on his head. Hence, it is sensible to speak of the "Ganges of Śiva."

4.7.2 *summon the World-Protectors*: See the note on 4.1.39.

4.7.3 *the Sacrifice of the Golden Horse*: Here, a ritual gift is described as a "sacrifice" (*makha*). This indicates the close conceptual connection between these activities within Brahmanical thought.

4.7.3 *in accordance with the rules prescribed for a single sacred fire*: See the note on 4.3.16.

4.7.8 *Since you have become sevenfold. . . across the worlds*: According to Brahmanical mythology, the sun is pulled across the sky in a chariot drawn by seven horses, who are named after the seven Vedic meters: Gāyatrī, Bṛhatī, Uṣṇih, Jagatī, Triṣṭubh, Anuṣṭubh, and Paṅkti.

4.7.12 *With respect to the phrase. . . employment in the rite*: The reason for this comment is that the *Matsya Purāṇa* mentions giving grain to the preceptor at 4.7.11c-d, but curiously never mentions procuring it. The absence of such a statement is especially striking when one notes the presence of statements to this effect in the descriptions of most Great Gifts. See, for instance, 4.3.7, 4.4.9, 4.6.9, 4.8.6, 4.9.7, 4.10.13, 4.11.8, and 4.12.13, all of which mention procuring the "eighteen grains." Thus, Lakṣmīdhara clarifies the description of this gifting rite by stating explicitly that one should understand the grain to have been previously brought to the ritual ground.

4.8.2 *summon the World-Protectors*: See the note on 4.1.39.

4.8.5 *the eighteen grains*: See the note on 4.3.7.

4.8.10 *the two Aśvins should be mounted upon its horses*: Etymologically, the word *aśvin* means "possessor of horses." Thus, their presence in the Gift of the Horse-Drawn Chariot is not coincidental.

4.8.15 *the Pināka bow*: This is name of Śiva's special bow.

4.9.2 *summon the World-Protectors*: See the note on 4.1.39.

4.9.6 *the eighteen grains*: See the note on 4.3.7.

4.9.13–14 *Mounted on this chariot, O Lord. . . O Mādhava on the Golden Elephant-Drawn Chariot*: It is noteworthy that both of these verses, unlike the preceding one, are addressed to Viṣṇu rather than the Golden Elephant-Drawn Chariot. Moreover, both verses explicitly identify Viṣṇu as the person mounted on this chariot. In this regard, the description of this gift appears similar to that of the Gift of the Man on the Balance, where Viṣṇu is identified with the "Man" (*puruṣa*) in the phrase "Man on the Balance" (*tulāpuruṣa*). See the note on 4.1.60.

4.10.9 The meaning of this verse is quite opaque due largely to the elision of all grammatical subjects. Thus, in order to make sense of it, I have relied heavily upon the commentary of Hemādri (pp. 288–89), according to whom the verse prescribes a special oblation for which there is no precedent in the archetypal Gift of the Man on the Balance (*tulāpuruṣadāna*). Although Hemādri does not give a word for word gloss of this verse, he explains its content as follows: "The preceptor should appoint one or another of the officiating priests, for whom everything else is enjoined in the oblations stated as part of the Gift of the Man on the Balance. And that one officiating priest alone should offer into just a single fire-pit one thousand and eight oblations to Parjanya, the Ādityas, and the Rudras; and when doing this, he should recite the mantras characterized by these deities and use as substances, Caru cooked in milk, etc." (*tulāpuruṣadānoktahome vihitaśeṣāṇām ṛtvijām anyatamaṃ gurur ādiśet | sa eka eva ṛtvig ekasminn eva kuṇḍe parjanyādityarudrebhyas tallingamantraiḥ pāyasacaruprabhṛtidravyeṇā-ṣṭottarasahasraṃ juhuyāt*). Based upon this explanation of Hemādri, I have made

my best guess at the identities of the grammatical subjects elided in this verse and at its general meaning.

4.10.10 *summon the World-Protectors*: See the note on 4.1.39.

4.10.13 *the eighteen grains*: See the note on 4.3.7.

4.10.15 *may my devotion, therefore, be to Śiva*: In order to appreciate this verse, one must be aware that Śiva's steed is the bull Nandi.

4.11.2 According to the geographical scheme of the Purāṇas and other Brahmanical texts, the Earth comprises seven concentric, island-type continents (*dvīpa*), each of which is separated by one of seven ring-shaped seas (*sāgara*). The names of these seven continents from outermost to innermost are as follows: Puṣkaradvīpa, Śākadvīpa, Krauñcadvīpa, Kuśadvīpa, Śālmalidvīpa, Plakṣadvīpa, and Jambu-dvīpa. The seven seas are said to consist of different substances, although sources apparently differ as what precise substances these are. Given its description of the Gift of the Seven Seas (*saptasāgaradāna*), the *Matsya Purāṇa* appears to take the position that these are holy water, sugar-water, curd, molasses, ghee, milk, and salt-water in order from outermost to innermost sea. India is located on the continent of Jambudvīpa, which has nine subcontinents (*varṣa*). The names of these, together with their relative locations, are as follows: Ilāvṛta (Center), Bhadrāśva (East), Hari (South), Kiṃnara (farther South), Bhārata (farthest South), Ketumāla (West), Uttarakuru (North), Hiraṇmaya (farther North), and Ramyaka (farthest North). The world's highest peak, Mount Meru, is located in the center of Ilāvṛta. In addition, there are eight mountain-ranges that separate the subcontinents from one another. In this passage, the Sanskrit word for these mountain-ranges is *maryādāparvata*, which literally translates as "border-mountain." India is located in the subcontinent of Bhārata (*bhāratavarṣa*), the "border-mountain" of which is the Himalayas.

4.11.3 *encircled by the Seven Seas*: See the note on 4.11.2.

4.11.7 *atop a pile of sesame seeds*: The implication here is that these sesame seeds should in turn be placed upon the black antelope's skin mentioned earlier in the verse.

4.11.8 *the eighteen grains*: See the note on 4.3.7.

4.11.15 *at Brahmā's side as Gāyatrī*: Gāyatrī, which is the name given to a celebrated Vedic mantra (= *Ṛgveda* 2.62.10), is sometimes regarded as the wife of Brahmā.

4.11.16 *summon the World-Protectors*: See the note on 4.1.39.

4.11.17 *As Steadfastness. . . in these forms*: The listed terms are all epithets of the Earth, which is regarded as a goddess.

4.11.18 *that goddess*: This refers to the Earth, which is regarded as a female deity in Brahmanical thought.

4.12.12 *the eighteen grains*: See the note on 4.3.7.

4.13.2 *the summoning of the World-Protectors*: See the note on 4.1.39.

4.14.2 *summon the World-Protectors*: See the note on 4.1.39.

4.15.2 *summon the World-Protectors*: See the note on 4.1.39.

4.16.3 *summon the World-Protectors*: See the note on 4.1.39.

4.17.11 *seven Continents, Seas, and Major Mountains*: For an explanation of the seven Continents (*dvīpa*) and Seas (*sāgara*), see the note on 4.11.2. With respect to the "Major Mountains," the Sanskrit word is *kulaparvata*, which literally means "family-mountain." This term refers to the seven major mountain-ranges that are supposed to exist in each of earth's subcontinents (*varṣa*). Within Bhāratavarṣa, the subcontinent where India is located, the following mountain-ranges are considered the *kulaparvatas*: Mahendra, Malaya, Sahya, Śuktimat, Ṛkṣa, Vindhya, and Pāriyātra.

5.3.4 *summon the World-Protectors* (*lokapālādhivāsana*): See the note on 4.1.39.

6.1.65 *the seven grains*: These are barley (*yava*), wheat (*godhūma*), *Cyperus rotundus* (*dhānya*), sesame seeds (*tila*), *Panicum itailcum* (*kaṅgu*), *Panicum frumentaceum* (*śyāmāka*), and broomcorn millet (*cīnaka*). For the standard verse that gives this list, see *Dānavivekoddyota* vol. 1, p. 106.

6.1.104 *the seven grains*: See the note on 6.1.65.

6.3.24 *the foremost knowers of the Supreme Self*: See the note on 1.75.

11.34 *In the Rāmāyaṇa. . . to Rāma*: This passage is not found in the critical edition of the *Rāmāyaṇa*. However, it matches MBh 13.389*.26–32, 34–39; 83.36–37.

12.66 *the knowledge of the Self*: See the note on 1.75.

12.69 *The knowledge of the Self*: See the note on 1.75.

12.78 *knowledge of the Self*: See the note on 1.75.

12.83 *Knowledge of the Self*: See the note on 1.75.

12.86 *who impart knowledge of the Self*: See the note on 1.75.

12.166 *if the text concerns the Supreme Self*: See the note on 1.75.

14.2.11 *the seven grains*: See the note on 6.1.65.

14.2.37 *six flavors*: These are sweet (*madhura*), sour (*amla*), salty (*lavaṇa*), astringent (*kaṣāya*) , bitter (*tikta*), and pungent (*kaṭuka*). For the standard verse that gives this list, see *Dānavivekoddyota* vol. 1, p. 107.

20.70 *following the rules for a single sacred fire*: See the note on 4.3.16.

Introduction to the Critical Edition

Prior to the present critical edition of the *Dānakāṇḍa*, scholars have had access to only a single printed version of the text, namely, the edition of K. V. Rangaswami Aiyangar (1941). Although extremely useful in the absence of a more carefully edited text, Aiyangar's work suffers broadly from three serious shortcomings, which I have here avoided. First, his manuscript collations appear to be of generally poor quality. Most importantly in this regard, they omit the majority of all variant readings. To give just one example that illustrates the extent of these omissions, Aiyangar cites only five variants from the India Office manuscript (IO) in the entire tenth chapter, whereas I cite over fifty variants from this manuscript in the same chapter. Second, the *Dānakāṇḍa* consists largely of quotations from earlier texts and has relatively few extant manuscripts. Given this situation, it is quite helpful to consult the variant readings found in relevant printed editions, yet Aiyangar cites these only irregularly. Third, Aiyangar's editing method is unsound, for he does not make editorial decisions by considering the testimony of all available manuscripts and editions. Instead, his general approach is to uncritically follow the Udaipur manuscripts, which are by no means the most reliable. Unsurprisingly, this approach often results in readings that are dubious or even incomprehensible. For instance, in the present edition, *Dānakāṇḍa* 3.17 reads:

> One should feed a Brahmin whose mouth is filled with the Veda, even if he's well-fed, but not a foodless fool who has fasted for six nights.
> *vedapūrṇamukhaṃ vipraṃ subhuktam api bhojayet* |
> *na tu mūrkhaṃ nirāhāraṃ ṣaḍrātram upavāsinam* ||

Following the Udaipur manuscripts (U^1, U^2), however, Aiyangar (1941, 29) replaces the words "*na tu mūrkhaṃ*," which are found in all other manuscripts, with the nonsensical

"*anantarṣaṃ*." Consequently, it is fair to say that the present edition represents a substantial improvement over that of K. V. Rangaswami Aiyangar, as a close comparison of the two texts should readily reveal.

In constructing this critical edition of the *Dānakāṇḍa*, I have used the following manuscripts:

> **C¹**: Asiatic Society, Calcutta [Government Collection], Ms. No. 4026. *A Descriptive Catalogue of Sanskrit Manuscripts in the Government Collection Under the Care of the Asiatic Society of Bengal*. Vol. III, 1925, p. 54–55. Cat. No. 1925. Palm leaf; Maithilī script; 34.3 cm. x 5.1 cm; 131 folios; 5 lines on a page; 50–55 *akṣaras* on a line; complete; Lakṣmaṇasena Saṃvat 374 [= 1493 CE]/Śāka Saṃvat 1426 [= 1504 CE]. Manuscript is badly broken and difficult to read. It is used in Aiyangar's edition. Colophon [faint, broken letters difficult to read; the following is an approximation]: *lasaṃ 374 kārttika śudi 5 budhe ajinaulīgrāme samastaprakriyā[virājamāne mahāvarakumāra]śrīmadga[dādhara]siṃhadeva-pādānām ājñayā śrīśubhapatinā likhitam idaṃ pustakam iti* ǁ *śāke 1426* ǁ *namo bhavānīvadanāravindavilokanavyagrav[i]lo[canāya* | *apāra]saṃsārasamudra-pārasaṃtāraseto bhavato bhavāya* ǁ *kamalanayana vāsudeva viṣṇo dharaṇi-dharācyuta śaṅkhacakrapāṇe* | *bhava śaraṇam itīrayanti ye vai tyaja bhaṭa [ṭū]rata[reṇa na pāpān* ǁ *dha]nyan tad eva lagnaṃ tan nakṣatran tad eva dhanyam ahaḥ* | *karaṇasya ca sā śuddhir yatra hariḥ prāṅ namaskriyate* ǁ *gatalakṣmaṇasena-devīya catuḥ[saptatyadhi]kaśatatrayābdīya kārttika śukla pañcamyāṃ rau[hiṇeye* |*]*

> **C²**: Asiatic Society, Calcutta [Government Collection], Ms. No. 10236. *A Descriptive Catalogue of Sanskrit Manuscripts in the Government Collection Under the Care of the Asiatic Society of Bengal*. Vol. III, 1925, p. 56. Cat. No. 1926. Paper; Devanāgarī script; 21.6 cm. x 8.3 cm; 6 folios; 11–12 lines on a page; 30–35 *akṣaras* on a line; incomplete [contains only the chapter 3 (= *pātrā-pātralakṣaṇa*)]; Saṃvat 1658 [= 1599 CE]. Colophon: *saṃvat 1658 v–āṣāḍha śudi 14 śanau vārāṇasyāṃ mādhavena likhitaṃ* ǁ *vibhāgānata–*

> **IO:** British Library [India Office], Ms. No. IO 1461. *Catalogue of Sanskrit Manuscripts in the Library of the India Office*. Vol. III. 1891, p. 409. Cat. No. 11385. Paper; Bengali script; 22.2 cm. x 8.9 cm; 102 folios; 11 lines on a page; 45–50 *akṣaras* on a line; complete [but missing 0.1–1.60]; Śaka Saṃvat 1510 [= 1588 CE]. First five folios are in a different hand and contain a different text. The passage from 12.80 to 14.2.18 of the critical edition is written twice in this manuscript in apparently the same hand. The second occurrence of this passage has been designed IO². This manuscript is used in Aiyangar's edition. Colophon:

sarveṣāṃ mauliratnānāṃ bhaṭṭācāryamahātmanāṃ etad vidyānivāsānāṃ dāna-kāṇḍākhyapustakaṃ vyomenduśaraśītāṃśumitaśākorjaśeṣataḥ śūdreṇa kavi-candreṇa vi-likhya pari[hāri]taṃ || śakābdāḥ ||

J: Pothikhana of Jaipur (Khasmohor Collection), Ms. No. 2498. *Literary Heritage of the Rulers of Amber and Jaipur*. 1976. Paper; Devanāgarī script; approximately 30 cm. x 17 cm; 110 folios; 10 lines on a page; 30–35 *akṣaras* on a line; complete; Saṃvat 1756 [= 1699 CE]. This manuscript appears to be based on L. Colophon: *saṃvat 1756 samaye phālgunasudidaśamībudhavāre tasmin divase devanīlakaṇṭhabhaṭṭena likhitaṃ kurukṣetravāsakāraṇāt dattaṃ miśrarāmarāyaṃ prati*

L: Punjab University Libraray, Lahore, Ms. No. 8162. *A Catalogue of Sanskrit Manuscripts Punjab University Library, Lahore*. Vol. II, 1941. Paper; Devanāgarī script; approximately 35 cm. x 20 cm; 66 folios; 12 lines on a page; 40–45 *akṣaras* on a line; complete [but missing 0.1–15]; written prior to Saṃvat 1778 [= 1721 CE]. The readings of this manuscript appear in an appendix to Aiyangar's edition. Colophon [faint letters difficult to read and in a hand different than the scribe's; the following is an approximation]: *saṃva[t] 1778 caitrakṛ 5 sā raghudevāsūnavipha–dhena– bhaṭṭa bhāī rāmabhaṭṭasuta-raghunāthasya*

U¹: Rajasthan Oriental Research Institute, Udaipur Branch, Ms. No. 143(5). *A Catalogue of Sanskrit and Prakrit Manuscripts in the Rajasthan Oriental Research Institute [Udaipur Collection]*. Part XII. 1983, p. 38–39. Cat. No. 329. Paper; Devanāgarī script; 25 cm x 11.5 cm; 91 folios; 10 lines on a page; 40 *akṣaras* on a line; complete; undated. No colophon.

U²: Rajasthan Oriental Research Institute, Udaipur Branch, Ms. No. 1663(5). *A Catalogue of Sanskrit and Prakrit Manuscripts in the Rajasthan Oriental Research Institute [Udaipur Collection]*. Part XII. 1983, p. 40–41. Cat. No. 342. Paper; Devanāgarī script; 33 cm x 18 cm; 69 folios; 13 lines on a page; 44 *akṣaras* on a line; complete; undated. This manuscript is clearly a modern copy of U¹. It is very likely that Aiyangar's edition is based largely on it. No colophon.

Aside from these manuscripts, there is only a single known manuscript of the *Dānakāṇḍa*. This was at one time located in the library of the Bhonsle Raja at Nagpur, but its current whereabouts are unknown. Fortunately, Aiyangar gives a list of its variant readings in "Appendix G" of his edition, although this is presumably as unreliable as his other collations.

In any case, it is clear from the information contained in Aiyangar's edition that the Nagpur manuscript (henceforth: N) must be a copy of L. Moreover, this is also true of J and for essentially the same reasons. The most telling piece of evidence in this regard is that J, L, and N are all missing the exact same large passages: 4.16.0–6 and 5.6.0–6. In itself, of course, this only indicates these manuscripts constitute a separate recension of the *Dānakāṇḍa*, not necessarily that one of these manuscripts is the source of the other two. However, upon examination, it becomes evident that one of these passages (5.6.0–6) is missing due to a scribal error in the copying of L. Hence, L must be the source of the missing passage and J and N must, therefore, depend upon L.[1] The relevant passage constitutes the entire section on *karpāsācaladāna* (the "Gift of the Cotton-Mountain"). In the case of N, the precise details are inaccessible. However, in J this section would begin in the middle of a page, but where one would expect to read the heading *atha karpāsācaladānam* (5.6.0), the scribe writes *atha ghṛtācaladānam*, the heading of the following section (5.7.0). In other words, he simply skips everything to do with *karpāsācaladāna*. In L, however, we find the heading *atha karpāsācaladānam* where one would expect, followed by the words *tatra matsyapurāṇe*, which one would also expect. And this ends a page of the manuscript. However, when the scribe begins the next page, he does not write the words *athātaḥ saṃpravakṣyāmi karpāsācalam uttamam*, which should follow, but rather the nearly identical words *athātaḥ saṃpravakṣyāmi ghṛtācalam anuttamam*, which follow the phrase *tatra matsyapurāṇe* in the next section (5.7). He thus writes the heading of section 5.6, switches to another page, loses his place in the process, and skips to 5.7.1, the beginning of which is easily mistaken for 5.6.1.

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[1] One might object that it is impossible for J and N to depend upon L, because the colophon of L bears the date 1778 of the Vikrama era [= 1721 CE], which is later than both J and N. However, this objection would overlook the fact that L's colophon is clearly written in a second hand and, thus, only indicates the manuscript's lower limit.

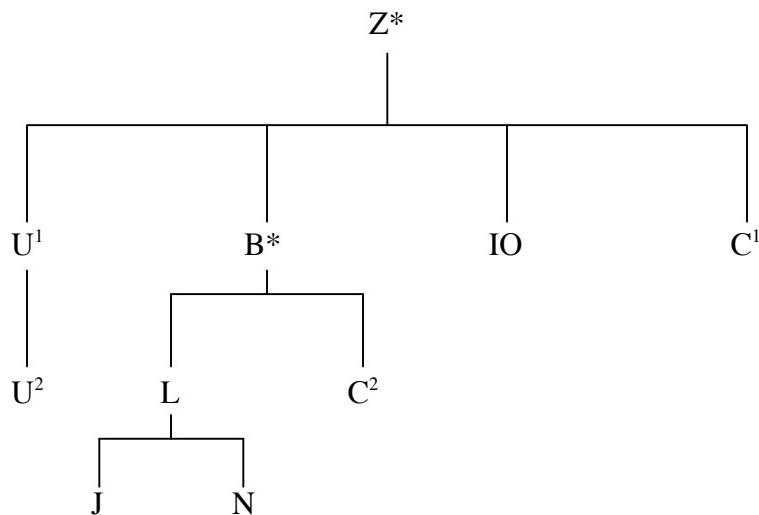
Beyond this, I am able to draw only two conclusions about the relationship between the extant manuscripts of the *Dānakāṇḍa*. First, U^2 is a modern copy of U^1, probably the same copy that the Mahārāṇa of Udaipur had transcribed for Aiyangar to use in making his edition (1941, 124). Second, C^2 is closely related to J, N, and L, although probably not dependent on L. Moreover, since the colophon of C^2 indicates that it was written in Benares and Aiyangar (1941, 126) claims that L was taken to Lahore from Benares, this group of manuscripts may represent something like a Benares recension.

From this it is clear that there are only four more or less complete, independent manuscripts of the *Dānakāṇḍa*, namely, C^1, IO, L, and U^1. Thus, a critical edition must depend primarily upon these. Unfortunately, however, I have been unable to discern the relationship between these manuscripts and, as a result, to construct a complete Stemma Codicum based upon apparent manuscript lineages. Under these conditions, the best I can do is present the following approximate Stemma Codicum of the *Dānakāṇḍa*:

Z*

U^1 B* IO C^1

U^2 L C^2

J N

Here B* represents the hypothetical Benares manuscript upon which C^2, J, L, and N are dependent and Z* represents Lakṣmīdhara's hypothetical original manuscript.

Consequently, a great deal of subjective judgment has gone into the editing process and I have been forced to rely upon the following less than clear-cut principles:

- My first principle of editing has been to create a coherent text that agrees with at least some of the manuscripts.
- Since the *Dānakāṇḍa* consists largely of citations of earlier scriptures, in the few cases where the manuscripts have failed to provide any coherent readings, I have typically relied upon the readings of printed editions. In particular, I have depended upon printed editions of A) the scriptures cited in the *Dānakāṇḍa* and B) Hemādri's *Dānakhaṇḍa*, a later *dānanibandha* which cites many of the same scriptures as the *Dānakāṇḍa*.
- When the manuscripts have given several viable readings, I have generally adopted the most difficult one. That is to say, I have mainly followed the established principle of *lectio difficilior*, according to which a more difficult reading is more likely to be the original, since barring error, it is more probable that a scribe would change an obscure passage into a clear one than vice versa. Significantly, the application of this principle has tended to favor the readings of L.
- The general reliability of L has, in turn, led me to favor the readings of this manuscript when the previous principles have proven insufficient.

It should be stressed that I have devised and employed these principles more as general guidelines than as strict rules for editing the *Dānakāṇḍa*.

In addition to the aforementioned manuscripts, I have consulted the following printed editions and cited their variant readings in the critical apparatus:

Ai: Lakṣmīdhara, *Dānakāṇḍa* (of the *Kṛtyakalpataru*). Ed. by K. V. Rangaswami Aiyangar. Gaekwad's Oriental Series, 92. Baroda: Oriental Institute, 1941.

ĀpDh: *Āpastamba Dharmasūtra*. Ed. and tr. by P. Olivelle [in *Dharmasūtras: The Law Codes of Āpastamba, Gautama, Baudhāyana, and Vasiṣṭha*]. Delhi: Motilal Banarsidass, 2000.

BDh: *Baudhāyana Dharmasūtra*. Ed. and tr. by P. Olivelle [in *Dharmasūtras: The Law Codes of Āpastamba, Gautama, Baudhāyana, and Vasiṣṭha*]. Delhi: Motilal Banarsidass, 2000.

BhP: *Bhaviṣya Purāṇa*. Ed. by Khemarāja Kṛṣṇadāsa. Bombay: Śrī Veṅkaṭeśvara Press, 1910 [Reprint: Delhi: Nag Publishers, 1985].

BSm: *Bṛhaspati Smṛti* (Reconstructed). Ed. by K. V. Rangaswami Aiyangar. Gaekwad's Oriental Series, 85. Baroda: Oriental Institute, 1941.

DP: *Devī Purāṇa*. Ed. by P. K. Sharma. New Delhi: Shri Lal Bahadur Shastri Kendriya Sanskrit Vidyapeeth, 1976.

GDh: *Gautama Dharmasūtra*. Ed. and tr. by P. Olivelle [in *Dharmasūtras: The Law Codes of Āpastamba, Gautama, Baudhāyana, and Vasiṣṭha*]. Delhi: Motilal Banarsidass, 2000.

Hem: Hemādri, *Dānakhaṇḍa* (of the *Caturvargacintāmaṇi*). Ed. by Paṇḍita Bharatacandra Śiromaṇi. Calcutta: Asiatic Society of Bengal, 1871 [Reprint: Varanasi: Chaukhambha Sanskrit Sansthan, 1985].

KSm: *Kātyāyana Smṛti* (Reconstructed). Ed. and tr. by P. V. Kane. Poona: Oriental Book Agency, n.d. Aiyangar Rangaswami, K. V. n.d. "Additional Verses of Kātyāyana on Vyavahāra." In *A Volume of Studies in Indology* (presented to P. V. Kane on his 61st birthday), ed. S. M. Kartre and P. K. Goode (Poona: Oriental Book Agency), pp. 7-11.

MārP: *Mārkaṇḍeya Purāṇa*. Ed. by Khemarāja Kṛṣṇadāsa. Bombay: Śrī Veṅkaṭeśvara Press, 1910 [Reprint: Delhi: Nag Publishers, 1983].

MBh: *Mahābhārata*. Ed. by V. S. Sukthankar, et al. 19 Vols. Poona: Bhandarkar Oriental Research Institute, 1927–59.

MDh: *Mānava Dharmaśāstra*. Ed. and tr. by P. Olivelle. Oxford: Oxford University Press, 2005.

MP: *Matsya Purāṇa*. Ed. by K. L. Joshi. Parimal Sanskrit Series, 93. 2 vols. Delhi: Parimal Publications, 2007.

NP: *Narasiṃha Purāṇa*. Ed. and tr. by S. Jena. Delhi: Nag Publishers, 1987.

NSm: *Nārada Smṛti*. Ed. and tr. by R. Lariviere. Delhi: Motilal Banarsidass, 2003.

PP: *Padma Purāṇa*. Ed. by Khemarāja Kṛṣṇadāsa. Bombay: Śrī Veṅkaṭeśvara Press, 1895 [Reprint: Delhi: Nag Publishers, 1984].

Rām: *Vālmīki Rāmāyaṇa*. Ed. by G. H. Bhatt, P. L. Vaidya, et al. 7 Vols. Baroda: Oriental Institute, 1960–75.

SuS: *Suśruta Saṃhitā*. Ed. and tr. by P. V. Sharma. Vol. 1. Haridas Ayurveda Series 9. Varanasi: Chaukhambha Visvabharati, 1999.

VaDh: *Vasiṣṭha Dharmasūtra*. Ed. and tr. by P. Olivelle [in *Dharmasūtras: The Law Codes of Āpastamba, Gautama, Baudhāyana, and Vasiṣṭha*]. Delhi: Motilal Banarsidass, 2000.

VāmP: *Varāha Purāṇa*. Ed. by A. S. Gupta and tr. by S. M. Mukhopadhyaya, A. Bhattacharya, N. C. Nath, and V. K. Verma. Varanasi: All-India Kashiraj Trust, 1968.

VarP: *Varāha Purāṇa*. Ed. by A. S. Gupta and tr. by A. Bhattacharya. Varanasi: All-India Kashiraj Trust, 1981.

VāyP: *Vāyu Purāṇa*. Ed. by unnamed paṇḍits. Ānandāśramasaṃskṛtagranthāvali 49. Pune: Ānandāśrama, 1983.

ViDh: *Viṣṇu Dharmasūtra*. Ed. by V. Krishnamacharya. The Adyar Library Series, 93. 2 vols. Madras: The Adyar Library and Research Center, 1964.

YDh: *Yājñavalkya Dharmaśāstra*. Ed. by Naryana Ram Acharya. Bombay: Nirnayasagara Press, 1949 [Reprint: Delhi: Nag Publishers, 1985].

Significantly, I have been unable to locate any of the passages cited in the Dānakāṇḍa from the Brahma Purāṇa, Skanda Purāṇa, and Kālikā Purāṇa in the available printed editions of these texts. Thus, it has been impossible to cite variant readings from them.

Finally, in order to avoid potential confusion, it is worth explaining the notations I have used in the critical apparatus: *om* indicates that the specified portion of text is simply omitted in the manuscript; *bro* indicates that the specified portion of text is broken or otherwise illegible in the manuscript; *cor to* indicates that the manuscript's original reading is that of the critical edition, but that it has later been corrected to the recorded variant; *but cor* indicates that the manuscript's original reading is the recorded variant, but that it has later been corrected to the reading of the critical edition; *mc* denotes a marginal correction from one variant to another; *adds* indicates that the manuscript adds the recorded word(s) to the reading of the critical edition; *fh* means first hand; and *sh*

means second hand. Moreover, I have put any unclear sections of variant readings in brackets and marked completely opaque syllables with en dashes (–).

*0. Kṛtyakalpatarau Dānakāṇḍam

**oṃ gaṇeśāya namaḥ |

[1]yenāvicchedavedadhvanihatakalibhiḥ śrotriyāṇāṃ purībhiḥ
phullābjāmodamādyanmadhukaramukharavyomabhāgais taḍagaiḥ |
cakre dhātrī pavitrā vibhavavitaraṇair arthivāñchātiriktaiḥ
sa śrīmān eṣa lakṣmīdhara iha tanute pañcamaṃ dānakāṇḍam ||

[2]dānasvarūpam ācaṣṭe deyādeyavivecanam |
pātrāṇāṃ lakṣaṇaṃ samyak mahādānāni ṣoḍaśa ||

[3]atra parvatadānāni guḍadhenvādikāni ca |
tathā hemagavīdānaṃ dānaṃ ca vṛṣabhasya ca ||

[4]dānaṃ kṛṣṇājinasyāpi bhūmidānam anantaram |
suvarṇadānam apy atra vidyādānaṃ vadaty asau ||

[5]kalpadānaṃ tithau dānaṃ dānaṃ nakṣatralakṣitam |
annadānam athārogyadānaṃ vakti dvijottamḤaḥ ||

[6]abhayasya tathā dānaṃ vadaty eṣa supuṇyadhīḥ |
tathā prakīrṇadānāni vāpīkūpasarovidhim ||

[7]ārāmasya pratiṣṭhāṃ ca dānam āśrayalakṣaṇam |
dānakāṇḍe 'tra parvāṇi kramād dvāviṃśatir matā ||

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* C^1, J, U^1, U^2: *starts here*; C^1: *bro*; J, U^2: *om*; U^1: kalpatarau pañcamaṃ dānakāṇḍam; Ai: *adds* maṅgalā-caraṇam

** Ai, U^1, U^2: namo vighnarājāya nirvighnaphaladāyine; C^1: *bro*

1. a) U^1: *om* veda, *but cor* — c) U^2: *om* arthi; J: artha; C^1: *bro* arthi — d) Ai: *adds* pratijñā (viṣayanirdeśaḥ)
3. a) C^1: *bro*; J: annaparvatadānādi — c) J: gavādīnāṃ; U^2: gavāṃ — d) J: dānaṃ sad
4. b) Ai: ataḥ param — c) J, U^2: ity atra
5. a-b) C^1: *om*
6. b) C^1: varṇayaty eṣa puṇyadhīḥ; J: eṣu
7. d) J: matam; Ai: *adds* dānasvarūpam — Ai, U^2: tatra vyāsaḥ mahābhārate; U^1: *adds* (*sh*) mahābhārate

[i]**ATHA DĀNADHARMAḤ**

[ii]tatra vyāsaḥ

[8]varṇānām āśramāṇāṃ ca cāturvarṇye yudhiṣṭhira ।
dānadharmaṃ pravakṣyāmi yathā vyāsena bhāṣitam ॥ [Hem 5]
[9]yad dadāsi viśiṣṭebhyo yad aśnāsi dine dine ।
tat te vittam ahaṃ manye śeṣaṃ kasyāpi rakṣasi ॥ [Hem 5]
[10]yad dadāti yad aśnāti tad eva dhanino dhanam ।
anye mṛtasya krīḍanti dārair api dhanair api ॥ [Hem 5]
[11]ahany ahani yācantam ahaṃ manye guruṃ yathā ।
mārjanaṃ darpaṇasyeva yaḥ karoti dine dine ॥ [Hem 7]
[12]āyāsaśatalabdhasya prāṇebhyo 'pi garīyasaḥ ।
gatir ekaiva vittasya dānam anyā vipattayaḥ ॥ [Hem 6]
[13]kiṃ dhanena kariṣyanti dehino bhaṅgurāśrayāḥ ।
yadarthaṃ dhanam icchanti tac charīram aśāśvatam ॥ [Hem 7]
[14]yadi nāma na dharmāya na kāmāya na kīrttaye ।
yat parityajya gantavyaṃ tad dhanaṃ kiṃ na dīyate ॥ [Hem 7]
[15]jīvite yasya jīvanti viprā mitrāś ca bāndhavāḥ ।
saphalaṃ jīvitaṃ tasya ātmārthe ko na jīvati ॥
[16]kiṃ kāyena supuṣṭena balinā cirajīvinā ।
yan na sattvopakārāya taj jīvitam anarthakam ॥
[17]grāsād ardham api grāsam arthibhyaḥ kiṃ na dīyate ।
icchānurūpo vibhavaḥ kadā kasya bhaviṣyati ॥ [Hem 7]
[18]kiṃ dehena supuṣṭena supuṣṭam api yāsyati ॥
[19]adātā puruṣas tyāgī dhanaṃ saṃtyajya gacchati ।
dātāraṃ kṛpaṇaṃ manye mṛto 'py arthaṃ na muñcati ॥ [Hem 7]
[20]prāṇināṃ sati martavye yaḥ kṛtārtho mṛto na saḥ ।
akṛtārthasya yo mṛtyur antarapralayo hi saḥ ॥
[21]anāhūteṣu yad dattaṃ yac ca dattam ayācitam ।
bhaviṣyati yugasyāntas tasyānto na bhaviṣyati ॥
[22]mṛtavatsā yathā gaur vai tṛṣṇālubdhā tu duhyate ।

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8. b) C[1]: *bro*; Ai, U[1], U[2]: cāturvarṇe — d) Ai, Hem: devena
9. b) Ai, Hem: yac cāśnāsi — d) C[1]: vakṣyasi; Hem: rakṣati
12. a) Ai, U[1] [*but cor* (*sh*)]: sāralabdhasya — d) J, U[1] [*but cor* (*fh*)]: anye; U[2]: anyo
13. b) Ai, U[1], U[2]: bhaṅguraśriyaḥ
15. b) Ai, C[1], U[1] [*cor to* (*sh*)], U[2]: mitrāṇi
16. L: *starts here* — c) L: ye
17. a-b) Hem: *om*, but listed as a variant reading of 0.17c-d.
19. b) C[1]: *bro*; Ai, U[1], U[2]: svadhanaṃ tyajya
20. d) C[1]: *bro*; Ai, U[1], U[2]: antaraṃ
22. b) C[1]: *bro*; Ai: tṛṇāludhvā na; U[1]: tṛṣṇālubdhān na; U[2]: tṛṇāl lubdhān na *mc* → tṛṇā dubdhān na — c) C[1]: *bro*; Ai, U[1] [*cor to*], U[2]: parasparasya dānāni — d) U[1]: *but cor* dharmavid

aparasparadānāni lokayātrā na dharmavat ||
[23]adṛṣṭam aśnute dānaṃ bhuktvā caiva na dṛśyate |
punarāgamanaṃ nāsti tasya dānam anantakam ||

[i]matsyapurāṇe

[24]nyāyenārjanam arthānāṃ vardhanaṃ cābhirakṣaṇam |
satpātrapratipattiś ca sarvaśāstreṣu paṭhyate || [MP 274.1]

23. b) U[1] [*cor to*], U[2]: dṛṣṭvā — d) C[1]: anarthakam — i) U[1], U[2]: *om*, *but cor*

[*]1. atha dānasvarūpam

[i]tatra devalaḥ

[ii]athāto dānavidhiṃ vyākhyāsyāmaḥ |
[1]arthānām udite pātre śraddhayā pratipādanam |
dānam ity abhinirdiṣṭaṃ vyākhyānaṃ tasya vakṣyate || [Hem 13]

[i]udite śāstrapratipādite |

[2]dvihetu ṣaḍadhiṣṭhānaṃ ṣaḍaṅgaṃ ṣaḍvipākayuk |
catuḥprakāraṃ trividhaṃ trināśaṃ dānam ucyate || [Hem 13]
[3]nālpatvaṃ vā bahutvaṃ vā dānasyābhyudayāvaham |
śraddhā śaktiś ca dānānāṃ vṛddhikṣayakare hi te || [Hem 13]
[4]dharmam arthaṃ ca kāmaṃ ca vrīḍāharṣabhayāni ca |
adhiṣṭhānāni dānānāṃ ṣaḍ etāni pracakṣate || [Hem 13]
[5]pātrebhyo dīyate nityam anapekṣya prayojanam |
kevalaṃ tyāgabuddhyā yad dharmadānaṃ tad ucyate || [Hem 14]
[6]prayojanam apekṣyaiva prasaṅgād yat pradīyate |
tad arthadānam ity āhur aihikaṃ phalahetukam || [Hem 14]
[7]strīpānamṛgayākṣāṇāṃ prasaṅgād yat pradīyate |
anarheṣu ca rāgeṇa kāmadānaṃ tad ucyate || [Hem 14]
[8]saṃsadi vrīḍayāśrutya cārtho 'rthibhyaḥ prayācitaḥ |
pradīyate cet tad dānaṃ vrīḍādānam iti smṛtam || [Hem 14]
[9]dṛṣṭvā priyāṇi śrutvā vā harṣavad yat pradīyate |
harṣadānam iti prāhur dānaṃ tad dharmacintakāḥ || [Hem 14]
[10]ākrośānarthahiṃsrāṇāṃ pratīkārāya yad bhayāt |

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* i) J: atra; L: *bro*
1. b) Ai: pratipāditam — d) Hem, J: kathyate; L: vidyate
2. a) Ai, J, L, U[1], U[2]: dvihetuḥ; U[2]: ṣaḍavidhānaṃ — b) J: ca dvipākayuk; U[1]: *om, but cor*
3. a) C[1]: *bro*; Hem, U[1], U[2]: na bahutvaṃ — c) Ai, Hem, L [*cor to* (*sh*)]: bhaktiś — d) Hem: kare smṛte
4. a) C[1]: *bro*; J, L: arthaś ca kāmaś;
5. b) Ai, U[1], U[2]: anavekṣya; J, L: anapekṣa — c) C[1]: *bro*; Ai, U[2]: dharmabuddhyā; U[1]: tyārmabuddhyā *mc*→ dharmabuddhyā
6. a-d) U[1]: *om, but cor* — b) Ai, U[2]: avekṣyaiva — d) Ai, U[1], U[2]: ihaikaphala
7. a-d) U[1]: *om, but cor* — a) Hem: strīpāna
8. a-c) C[1]: *bro* — a) U[2]: sadi vrīḍayā śrur nno 'rthi prayātam; Ai, L [*but cor*], U[1] [*cor to*]: śrutyā; Hem: stutyā — b) Ai: yoṣidbhyo yat pradīyate; Hem: cāryo 'rthibhyaḥ; U[1]: cārnno 'rthibhyaḥ prayācitam *mc* → arthibhyo yat pradīyate; U[2]: arthibhyo yat pradīyate — c) Ai: ayācitaś; U[1], U[2]: prayācitaś; Hem: ca tad; J: ca yad;
9. b) J: harṣād yad — d) J: dānakṛd

dīyate apakartṛbhyo bhayadānaṃ tad ucyate ‖ [Hem 14]
[11]dātā pratigrahītā ca śraddhā deyaṃ ca dharmayuk ǀ
deśakālau ca dānānām aṅgāny etāni ṣaḍ viduḥ ‖ [Hem 14]
[12]apāparogī dharmātmā ditsur avyasanaḥ śuciḥ ǀ
anindyājīvakarmā ca ṣaḍbhir dātā praśasyate ‖ [Hem 14]
[13]triśuklaḥ kṛśavṛttiś ca ghṛṇāluḥ sakalendriyaḥ ǀ
vimukto yonidoṣebhyo brāhmaṇaḥ pātram ucyate ‖ [Hem 14]
[14]saumukhyādyabhisaṃprītir arthināṃ darśane sadā ǀ
satkṛtiś cānasūyā ca tadā śraddheti kīrtyate ‖ [Hem 15]
[15]aparābādham akleśaṃ svayatnenārjitaṃ dhanam ǀ
svalpaṃ vā vipulaṃ vāpi deyam ity abhidhīyate ‖ [Hem 15]
[16]yatra yad durlabhaṃ dravyaṃ yasmin kāle 'pi vā punaḥ ǀ
dānārhau deśakālau tau syātāṃ śreṣṭhau na cānyathā ‖ [Hem 15]
[17]avasthādeśakālānāṃ pātradātroś ca sampadām ǀ
hīnaṃ cāpi bhavec chreṣṭhaṃ śreṣṭhaṃ vāpy anyathā bhavet ‖ [Hem 15]
[18]duṣphalaṃ niṣphalaṃ hīnaṃ tulyaṃ vipulam akṣayam ǀ
ṣaḍvipākayug uddiṣṭaṃ ṣaḍ etāni vipākataḥ ‖ [Hem 15]
[19]nāstikastenahiṃsrebhyo jārāya patitāya ca ǀ
piśunabhrūṇahantṛbhyāṃ pradattaṃ duṣphalaṃ bhavet ‖ [Hem 15]
[20]mahad apy aphalaṃ dānaṃ śraddhayā parivarjitam ǀ
parabādhākaraṃ dānaṃ param apy ūnatāṃ vrajet ‖ [Hem 15]
[21]yathoktam api yad dattaṃ cittena kaluṣeṇa tu ǀ
tat tu saṃkalpadoṣeṇa dānaṃ tulyaphalaṃ bhavet ‖ [Hem 15]
[22]yuktāṅgaiḥ sakalaiḥ ṣaḍbhir dānaṃ syād vipulodayam ǀ
anukrośavaśād dattaṃ dānam akṣayatāṃ vrajet ‖ [Hem 15–16]
[23]dhruvam ājasrikaṃ kāmyaṃ naimittikam iti kramāt ǀ
vaidiko dānamārgo 'yaṃ caturdhā varṇyate dvijaiḥ ‖ [Hem 16]
[24]prapārāmataḍāgādi sarvakālaphalaṃ dhruvam ǀ
tad ājasrikam ity āhur dīyate yad dine dine ‖ [Hem 16]

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10. a-c) C^{1}: *bro* — a) J: ākrośanārthahantrīṇāṃ; L: ākrośānarthaṃ hi[ṃ]srāṇāṃ; Hem: hiṃsānāṃ — b) J, L [*but cor*]: pratikārāya; Hem: bhavet — c) Ai, U^{1}, U^{2}: hy apakartṛbhyo; Hem: tāpakartṛbhyo
11. a) L: pratigṛhītā — d) L: aṅgyāny;
12. b-c) C^{1}: *bro* — b) U^{1} [*but cor*], U^{2}: adhyasanaḥ — c) Ai, U^{1} [*but cor*]: anindyajīva
13. a) Hem: triśuktaḥ
14. a) Ai, Hem: atisaṃprītir — c) C^{1}: *bro*; J: cānurūpā
15. b) C^{1}: *bro*; Hem: prayatnenārjitaṃ; J, L: svayaṃ tenārjitaṃ
16. a) Hem: yad yatra durlabhaṃ bhadraṃ — c) J: daśakālāṃ; L: *om* kālau tau
17. b) Hem, J, L: saṃpadā — c) Hem: vāpi
19. b) J: patitāni — c) Ai, U^{1}, U^{2}: hantṛbhyaḥ
20. d) Ai: alpatāṃ
21. a) Ai: yad dānaṃ — c) C^{1}: *bro*; Ai, U^{1}, U^{2}: tena saṃkalpa; J: *om* tu — d) Hem: dānatulya
23. c) U^{1}: vaidikair
24. a) J, L [*but cor* (*sh*)]: kūpārāma — b) Hem, J, L: sarvakāmaphalaṃ

[25]apatyavijayaiśvaryastrībālārthaṃ yad ijyate |
ijyāsaṃjñaṃ tu tad dānaṃ kāmyam ity abhidhīyate || [Hem 16]
[26]kālāpekṣaṃ kriyāpekṣam arthāpekṣam iti smṛtau |
tridhā naimittikaṃ proktaṃ sahomaṃ homavarjitam || [Hem 16]
[27]navottamāni catvāri madhyamāni vidhānataḥ |
adhamāni tu śeṣāṇi trividhatvam idaṃ viduḥ || [Hem 16]
[28]annaṃ dadhi madhu trāṇaṃ gobhūrukmāśvahastinaḥ |
dānāny uttamadānāni uttamadravyadānataḥ || [Hem 16]
[29]vidyād āchādanāvāsaparibhogauṣadhāni ca |
dānāni madhyamānīti madhyamadravyadānataḥ || [Hem 16]
[30]upānatpreṅkhayānāni chattrapātrāsanāni ca |
dīpakāṣṭhaphalādīni caramaṃ bahuvārṣikam || [Hem 16]
[31]bahutvād arthajātīnāṃ saṃkhyā śeṣeṣu neṣyate |
adhamāny avaśiṣṭāni sarvadānāny ato viduḥ || [Hem 16]
[32]iṣṭaṃ dattam adhītaṃ vā vinaśyaty anukīrtanāt |
ślāghānuśocanābhyāṃ ca bhagnatejo vipadyate || [Hem 17]
[33]tasmād ātmakṛtaṃ puṇyaṃ na vṛthā parikīrtayet |
bhuktavān iti taṃ prāhus tam eva kṛtavādinaḥ || [Hem 17]
[34]evaṃ sarvaguṇopetam uktadoṣair vivarjitam |
kāmadhugdhenuvad dānaṃ phalaty ātmepsitaṃ phalam ||
[35]iha kīrtiṃ vadānyākhyāṃ sphītān bhogān tripiṣṭape |
dānaṃ śraddhāṃ tṛtīye 'pi janmani prasavottame || [Hem 8]
[36]sarveṣām api dānānāṃ annadānam anuttamam |
ko 'nyo 'sti prāṇadād asmād viśiṣṭo hy annadāt paraḥ ||
[37]anyāyādhigatāṃ dattvā sakalāṃ pṛthivīm api |
śraddhāvarjam apātrāya na kāṃcid bhūtim āpnuyāt || [Hem 49]
[38]pradāya śākamuṣṭiṃ vā śraddhāśaktisamudyatām |

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25. b) Hem: iṣyate; J: arpate; L: *om* ijyate, *mc* (*sh*) → arpyate — c) Ai, Hem: icchāsaṃsthaṃ; J: kālāpekṣaṃ tu; L: *om* icchāsaṃsthaṃ, *mc* (*sh*) → icchāsaṃsthaṃ — d) Ai: kāmam
26. b) Ai, U[1], U[2]: anvāpekṣam; Hem: smṛtam; L: *om* smṛtau, *mc* (*sh*) → smṛtam
27. c) Ai, C[1], Hem, U[1], U[2]: adhamānīti
28. a) Hem: amlaṃ dadhi — b) C[1]: *bro*; Ai, U[1], U[2]: dantinaḥ — c) U[1], U[2]: dānādy uttama
29. a) Hem: vidyādānānadāvāsa; J: āchādanaṃ vāsaḥ — c) Hem: madhyamānīha
30. a) Ai, C[1], U[1], U[2]: preṅkhadānāni — b) Hem: pānāsanāni — d) Hem: bahū
31. a) Ai, U[1], U[2]: anujātānāṃ; C[1], Hem: arthajātānāṃ — b) C[1]: deśeṣu nekṣate;
32. b-c) C[1]: *bro* — a) Ai: ca — b) U[1], U[2]: śrī–ttaśocanābhyāṃ ca — d) Ai, C[1], U[1], U[2]: bhagnatejā
33. c) J: yuktavān; Hem: tat; L: ta, *mc* (*sh*) → tat — d) Ai: evaṃ; Hem: kṛtavādinam; U[1], U[2]: kṛtvā dinaḥ
34. a-d) U[1], U[2]: *om* — c-d) Ai: *om*
35. a-d) U[1], U[2]: *om* — a) L: *but cor* kīrtīr — b) Ai: triviṣṭape — c) J, L: dānaśraddhā — d) Hem: prabhavo
36. a-d) U[1], U[2]: *om* — d) C[1], Ai: nānnadāt
37. a-d) U[1], U[2]: *om* — b) Ai, C[1]: vasudhām — d) Ai, C[1]: kiṃcid gatim
38. a-xvi) U[1], U[2]: *om* — a-b) Ai: pradāya sānumūrttiṃ ca śraddhābhaktisamanvitam — b) Hem: bhaktisamudyatam — d) J, L: āpnuyād iti — i) Ai: dvihetuḥ vakṣyamāṇaśraddhābhakti — ii) Ai: āśrayāṇi deyaṃ tattvena; C[1]: āś[r]ayāṇi tattvena — iv) Ai: ity anyaḥ — v) Ai: pāparogo — x) Ai, C[1]: *om*

mahate pātrabhūtāya sarvābhyudayam āpnuyāt || [Hem 85]

[i]dvihetu vakṣyamāṇaśraddhāśaktirūpahetubhedena | [ii]adhiṣṭhānāni āśrayā nimitta-tvena | [iii]deyaṃ dravyam | [iv]dharmayug dharmayuktaṃ nyāyārjitam ity arthaḥ | [v]pāparogāḥ rājayakṣmādayaḥ | [vi]sakalendriyaḥ avikalendriyaḥ | [vii]duṣphalaṃ viparīta-phalam | [viii]paraṃ śreṣṭham | [ix]anukrośo dayā | [x]paribhogaḥ paribhogasādhanaṃ khaṭvāsanādi | [xi]bahuvārṣikaṃ bahūni vārṣāṇi prāptaṃ purātanam iti yāvat | [xii]etenottamam api hasty-aśvādi jīrṇatāṃ prāptam adhamaṃ bhavati | [xiii]ślāghā praśaṃsā | [xiv]vṛthā rakṣādi-prayojanavyatirekeṇa | [xv]prasavottame prasūyate 'sminn iti prasavaḥ kulaṃ tasminn uttame |

[xvi]manuḥ

[39]śraddhayeṣṭaṃ ca pūrtaṃ ca nityaṃ kuryāt prayatnataḥ |
śraddhākṛte hy akṣaye te bhavataḥ svāgatair dhanaiḥ || [MDh 4.226, Hem 86]
[40]dānadharmaṃ niṣeveta nityam aiṣṭikapaurtikam |
parituṣṭena bhāvena pātram āsādya śaktitaḥ || [MDh 4.227, Hem 7]
[41]yat kiṃcid api dātavyaṃ yācitenānasūyayā |
utpatsyate hi tat pātraṃ yat tārayati sarvataḥ || [MDh 4.228, Hem 7]

[i]svāgataiḥ nyāyārjitaiḥ | [ii]aiṣṭikaṃ iṣṭau yajñe yad dīyate dakṣiṇādi tad aiṣṭikam | [iii]bahirvedi yad dānaṃ tat paurtikam iti medhātithiḥ |

[iv]yājñavalkyaḥ

[42]gobhūtilahiraṇyādi pātre dātavyam arcitam |
nāpātre viduṣā kiṃcid ātmanaḥ śreya icchatā || [YDh 1.201]
[43]dātavyaṃ pratyahaṃ pātre nimitteṣu viśeṣataḥ |
yācitenāpi dātavyaṃ śraddhāpūtaṃ tu śaktitaḥ || [YDh 1.203, Hem 8]

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paribhogaḥ; Hem: paribhoga[ḥ] — xi) Ai: prāptaṃ dharātalam iti — xii) Ai, C[1]: *om* hastyaśvādi — xiv) Ai: vṛthāvaktā prayojanavyatirekeṇa — xv) Ai, C[1]: prasūyate 'neneti; J: kule

39. a-d) U[1], U[2]: *om* — b) MDh: kuryād atandritaḥ — c) C[1]: hy abhyudaye
40. a-d) U[1], U[2]: *om* — b) C[1], J: pūrtikaṃ
41. a-iv) U[1], U[2]: *om* — b) Ai, C[1]: yācate cānusūyayā — ii) Ai: *om* tad aiṣṭikam — iii) Ai: bahirvedi ca yad
42. a-d) U[1], U[2]: *om*
43. a-c) U[1], U[2]: *om* — b) Ai: nimitte saviśeṣataḥ — d) Ai, C[1], U[1], U[2]: pūtena; YDh: svaśaktitaḥ — i) Ai, C[1], U[1], U[2]: *om*

[i]manuḥ

[44]yena yena hi bhāvena yad yad dānaṃ prayacchati |
tena tena hi bhāvena prāpnoti pratipūjitaḥ || [MDh 4.234, Hem 17]

[i]yena yena hi bhāvena rājasatāmasādinā |

[ii]mahābhārate

[45]dātavyam iti yad dānaṃ dīyate 'nupakāriṇe |
deśe kāle ca pātre ca tad dānaṃ sāttvikaṃ smṛtam || [MBh 6.39.20, Hem 17]
[46]yat tu pratyupakārārthaṃ phalam uddiśya vā punaḥ |
dīyate ca parikliṣṭaṃ tad dānaṃ rājasaṃ smṛtam || [MBh 6.39.21, Hem 17]
[47]adeśakāle yad dānam apātrebhyaś ca dīyate |
asatkṛtam avajñātaṃ tat tāmasam udāhṛtam || [MBh 6.39.22, Hem 18]

[i]yājñavalkyaḥ

[48]deyaṃ pratiśrutaṃ caiva dattvā nāpaharet punaḥ | [YDh 2.176, Hem 46]

[i]yamaḥ

[49]yac ca vācā pratiśrutya karmaṇā nopapāditam |
tad dhanam ṛṇasaṃyuktam iha loke paratra ca || [Hem 46]
[50]sapta jātān naro hanyād vartamānāṃs tu sapta ca |
atikrāntān sapta hanyād aprayacchan pratiśrutam || [Hem 46]
[51]pratiśrutāpradānena dattasya haraṇena ca |
janmaprabhṛti yat puṇyaṃ tat puṇyaṃ vipraṇaśyati || [Hem 46]

[i]tathā

[52]āśāṃ kṛtvā hy adātāraṃ dānakāle niṣedhakam |
dattvā saṃtāpako yas tu tam āhur brahmaghātakam || [Hem 90]

[i]mahābharate

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44. a) MDh: tu — c) MDh: tat tat tenaiva bhāvena — d) Hem: tat prāpnoti hi pūjitaḥ
45. d) Ai, C[1], U[1], U[2]: viduḥ
46. d) C[1]: *bro*; Ai, U[1], U[2]: viduḥ;
47. b) Ai, C[1], U[1], U[2]: apātrebhyaḥ pradīyate — c) J, L: asaṃskṛtam
49. a) C[1]: *bro*; Ai, Hem, U[1], U[2]: pratijñātaṃ
50. a) Hem: saptājātān — b) Ai, C[1], U[1], U[2]: vartamānāṃś ca
51. b) Ai, C[1], U[1], U[2]: dattasyācchedanena ca — d) Ai, C[1], U[1], U[2]: tat sarvaṃ tasya naśyati; Hem: tat sarvaṃ saṃpraṇaśyati; J: vipranaśyati; L: *om* tat puṇyaṃ, *mc* — i) Ai, C[1], U[1], U[2]: *om*
52. a) U[2]: svadātāraṃ — c) Ai, C[1], Hem, U[1], U[2]: saṃtapyate — d) Ai, U[1], U[2]: ghātinam [C[1]: *bro*]

[53]brāhmaṇaṃ svayam āhūya bhikṣārthe kṛśavṛttinam ।
brūyān nāstīti yaḥ paścāt taṃ vidyād brahmaghātakam ॥ [MBh 13.25.5, Hem 46]

[i]tathā

[54]saṃśrutya yo na ditseta yācitvā yaś ca necchati ।
ubhāv anṛtikāv etau mṛṣā pāpam avāpnutaḥ ॥ [MBh 12.192.72, Hem 46]

[i]gautamaḥ

[55]pratiśrutyāpy adharmasaṃyuktāya na dadyāt । [GDh 5.23, Hem 47]

[i]nāradaḥ

[56]brāhmaṇasya ca yad deyaṃ sānvayasya ca nāsti saḥ ।
sakulye tasya ninayet tadabhāve 'sya bandhuṣu ॥ [NSm 1.99, Hem 46]
[57]yadā tu na sakulyaḥ syān na ca saṃbandhibāndhavāḥ ।
dadyāt sajātiśiṣyebhyas tadabhāve 'psu nikṣipet ॥ [NSm 1.100, Hem 47]

[i]yamaḥ

[58]yo 'rcitaṃ pratigṛhṇāti yo 'rcayitvā prayacchati ।
tāv ubhau vasataḥ svarge viparīte viparyayaḥ ॥ [Hem 101]
[59]dānaṃ hi bahumānād yo guṇavadbhyaḥ prayacchati ।
sa tu pretya dhanaṃ labdhvā putrapautraiḥ sahāśnute ॥ [Hem 88]
[60]paraṃ cānupahatyeha dānaṃ dattvā vicakṣaṇaḥ ।
sukhodayaṃ sukhodarkaṃ pretya vai labhate dhanam ॥ [Hem 88–89]
[61]yo 'sadbhyaḥ pratigṛhyāpi punaḥ sadbhyaḥ prayacchati ।
ātmānaṃ saṃkramaṃ kṛtvā parāṃs tārayate hi saḥ ॥
[62]tasmāt tulyaviśiṣṭebhyo dānaṃ dadyāt prayatnataḥ ।
vidyātapaḥsamṛddhā hi tārayanti dvijottamāḥ ॥

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53. b) Ai, C[1], U[1], U[2]: vṛttikam; Hem: varttinam — c) Hem: paścān nāstīti yo brūyāt — d) J: tam āhur; MBh: ghātinam — i) J: *om*
54. a) U[2]: dikṣeta — b) Hem: yasya neṣyati — c) C[1]: *bro*; IO, U[1], U[2]: anṛtināv; MBh: ānṛtikāv — d) MBh: na mṛṣā kartum arhasi
55. GDh: adharmasaṃyukte
56. a) NSm: tu yad — b) U[2]: sā—sya nāsti kaḥ; NSm: na cāsti; Hem: kaḥ — c) NSm: svakulyasyāsya nivapet — d) C[1]: tadābhāve
57. a) NSm: svakulyāḥ syur — c-d) NSm: tadā dadyāt svajātibhyas teṣv asatsv apsu nikṣipet — d) C[1]: niḥkṣipet
58. a) Ai, C[1], U[1], U[2]: 'rcitaḥ — c) Hem: gacchataḥ
59. b) J, L [*cor to* (*sh*)]: guṇavad yaḥ
61. IO: *starts here*;
62. a) IO: tasmā[t] tatra — b) IO: vicakṣaṇaḥ — c) Ai, C[1], U[1], U[2]: samṛddhyā — i-iii) IO: *om* — iii) J: *om* tulyo; L: tulyaḥ –ninditaḥ

[i]anupahatya pīḍām anutpādya | [ii]asadbhyo ninditebhyaḥ | [iii]tulyo 'ninditaḥ |

[v]bṛhaspatiḥ

> [63]kṛte pradīyate gatvā tretāyāṃ dīyate gṛhe |
> dvāpare prārthayati ca kalau cānugamānvite || [Hem 89]
> [64]sarvatra guṇavad dānaṃ śvapākādiṣv api smṛtam |
> deśe kāle vidhānena pātre dattaṃ viśeṣataḥ || [Hem 88]
> [65]mantrādidoṣād dhome tu tapasīndriyadoṣataḥ |
> nyūnatā syān na dāne tu śraddhāyukte bhavet kvacit || [Hem 86]

[i]guṇavat uttamaphalam |

[ii]āpastambaḥ

> [66]deśataḥ kālataḥ śaucataḥ saṃyak pratigrahītṛta iti dānāni pratipādayati |
> [ĀpDh 2.15.12]

[i]deśataḥ vārāṇasyādau | [ii]kālataḥ grahaṇādau | [iii]śaucataḥ snānādinā |

[iv]dakṣaḥ

> [67]dānaṃ ca vidhivad deyaṃ kāle pātre guṇānvite | [Hem 88]

[i]udakastutim abhidhāya hārītaḥ

> [68]tasmād adbhir avokṣya dadyād ālabhya vā | [Hem 92]

[i]avokṣya prokṣaṇaṃ kṛtvā | [ii]ālabhya sodakena pāṇinā spṛṣṭvā |

[iii]āpastambaḥ

> [69]sarvāṇy udakapūrvāṇi dānāni | [70]yathāśruti vihāre | [ĀpDh 2.9.8–9, Hem 92]

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63. a) Ai, U[1], U[2]: prayacchate — c) C[1]: *bro*; J, L: ca prārthayati
64. a) IO: sarvatra guṇavad yad dhānaṃ — b) L: *but cor* svapākādiṣv
65. a) Hem: mantrājya; IO: dhomeṣu — c) Ai: nyūtatā — d) C[1]: *bro*; IO: prabhvāyukte — i) Ai, C[1], U[1], U[2]: sentence occurs after 1.62iii; J: sentence occurs after 1.62d; L: sentence occurs after 1.62d, but is corrected (*sh*) to occcur after 1.62iii; Ai: guṇavata uttamaṃ phalam; IO: guṇavat uttamam; L: *but cor* (*sh*) guṇavanta
66. Ai, U[1], U[2]: pratigṛhṇīyāt; C[1], J: pratigṛhīta; IO: pratigrahītabhūta — i) Ai, C[1], U[1], U[2]: prayāgādau
68. Hem: tasmān mantravad adbhir; J, L: tasmād apy adbhir; U[1], U[2]: avekṣya — i) U[1], U[2]: avekṣya
70. Hem: yadhāśruti vīhāre — i) L: *but cor* yathāśruti vihāre; IO: *but cor* vihāre 'bhyāhārya — ii) J: pūrvakatvā

[i]vihāre yajñe 'nvāhāryadānādau | [ii]yathāśruti yāvad eva śrutaṃ tāvad eva kuryān nodakapūrvakatādiniyama ity arthaḥ |

[iii]gautamaḥ

[71]svastivācya bhikṣādānam appūrvaṃ dadyāt | [72]triṣu caivaṃdharmeṣu | [GDh 5.18–19]

[i]śātātapaḥ

[73]abhigamya tu yad dānaṃ yac ca dānam ayācitam |
vidyate sāgarasyāntas tasyānto naiva vidyate || [Hem 89]
[74]prachannāni ca dānāni jñānaṃ ca nirahaṃkṛtam |
tapāṃsi ca suguptāni teṣāṃ phalam anantakam || [Hem 89]

[i]yamaḥ

[75]yatīnāṃ paramo dharmas tv anāhāro vanaukasām |
dānam eva gṛhasthānāṃ śuśrūṣā brahmacāriṇām |
yatīnāṃ paramo dharmo yadyogenātmadarśanam || [Hem 6]

71–72. J: apapūrvaṃ; L: apyarvan; U[1], U[2]: apy ūrdhvaṃ; GDh, IO, [*cor to* (*sh*)]: dadātiṣu caivaṃ; Ai, U[1], U[2]: dharmasu; GDh: dharmyeṣu

73. d) IO: *but cor* vindati
74. b) J: dānaṃ — c) J, L: sutaptāni — i) U[1], U[2]: *om*
75. U[1], U[2]: The first line of the verse occurs after the second line — a) Hem: yatīnāṃ tu śamo — e-f) Hem: *om*; J, L: sa eva paramo dharmo yogināṃ ātmadarśanam

[*]2. atha deyādeyāni

[i]tatra bṛhaspatiḥ

> [1]kuṭumbabhaktavasanād deyaṃ yad atiricyate |
> madhvāsvādo viṣaṃ paścād dātur dharmo 'nyathā bhavet || [BSm 14.3, Hem 44]

[i]manuḥ

> [2]śaktaḥ parajane dātā svajane duḥkhajīvini |
> madhvāpāto viṣāsvādaḥ sa dharmapratirūpakaḥ || [MDh 11.9, Hem 44]
> [3]bhṛtyānām uparodhena yaḥ karoty aurdhvadehikam |
> tad bhavaty asukhodarkaṃ jīvato 'sya mṛtasya ca || [MDh 11.10]

[i]kātyāyanaḥ

> [4]sarvasya gṛhavarjaṃ tu kuṭumbabharaṇādhikam |
> yad dravyaṃ tat svakaṃ deyam adeyaṃ syād ato 'nyathā || [KSm 640, Hem 44]

[i]yājñavalkyaḥ

> [5]svakuṭumbāvirodhena deyaṃ dārasutād ṛte |
> nānvaye sati sarvasvaṃ yac cānyasmai pratiśrutam || [YDh 2.175, Hem 44]

[i]anvaye saṃtāne |

[ii]dakṣaḥ

> [6]sāmānyaṃ yācitaṃ nyāsa ādhir dārāś ca taddhanam |
> anvāhitaṃ ca nikṣepaḥ sarvasvaṃ cānvaye sati || [Hem 50]
> [7]āpatsv api na deyāni nava vastūni paṇḍitaiḥ |

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* J: atha deyāni — i) Ai, U[1], U[2]: *om* tatra
1. c) Ai, L [*but cor*]: madhvāsvāde; J: madhvāsvādau
2. c) Hem: madhvāpāno
3. b) J: yat; Ai, J, L: daihikam — c) C[1]: bhavety; IO: bhaved; Ai, C[1], U[1], U[2]: aśubhodarkaṃ — d) Ai, U[1], U[2]: jīvato 'pi; IO: jīvataś ca
4. a) Ai, IO, KSm: sarvasva; Hem, J: sarvasvaṃ; Ai: varjyaṃ — b) Ai, C[1], IO: ādikam — c) Hem: yac ca dravyaṃ svakaṃ — d) Ai, U[1], U[2]: na devyaṃ syāt tato 'nyathā; C[1]: adeyaṃ syāt tato 'nyathā
5. a) Ai, U[1], U[2]: kuṭumbasyāvirodhena; Hem, YDh: svaṃ — c) J: sarvaṃ yaṃ
6. a) Ai, U[1], U[2]: nyāsam — c) C[1]: *bro*; U[1], U[2]: niḥkṣepaḥ
7. d) Ai, U[1], U[2]: hi saḥ — i) C[1]: *bro*; IO: anekasvam — iii) Ai: svāmino darśayitvā; IO: tatparokṣato gṛha; J: tatra parokṣaṃ; C[1], U[1], U[2]: gṛhajanahastena — iv) IO: *om* dāradhanam — v) Ai: anyahaste; IO: *om*

yo dadāti sa mūḍhātmā prāyaścittīyate naraḥ || [Hem 50]

[i]sāmānyam anekasvāmikam | [ii]yācitaṃ saṃvyavahārārthaṃ yācitvā ānītaṃ vastrālaṃkārādi | [iii]nyāso gṛhasvāmino 'darśayitvā tatparokṣam eva gṛhajanahaste gṛhasvāmine samarpaṇīyam iti dravyasthāpanam | [iv]taddhanaṃ dāradhanam | [v]anvāhitaṃ yad ekasya haste nihitaṃ dravyaṃ tenāpy anu paścād anyasya haste svāmine dehīti nihitam | [vi]nikṣepo gṛhasvāmisamakṣaṃ dravyasthāpanam |

[vii]kātyāyanaḥ

[8]vikrayaṃ caiva dānaṃ ca na neyāḥ syur anicchavaḥ |
dārāḥ putrāś ca sarvasvam ātmanaiva tu yojayet || [KSm 638, Hem 51]
[9]āpatkāle tu kartavyaṃ dānaṃ vikraya eva ca |
anyathā na pravarteta iti śāstrasya niścayaḥ || [KSm 639, Hem 51]

[i]āpatkāle tu kartavyaṃ dānaṃ vikraya eva ceti svakīyadānavikrayecchudārādiviṣayam | [ii]yat tu dārāṇām āpatsv api na deyānīti dakṣeṇādeyatvam uktaṃ tat svadānavikrayānicchudāraviṣayam |

[iii]vasiṣṭhaḥ

[10]śukraśoṇitasaṃbhavaḥ puruṣo mātāpitṛnimittakaḥ | [11]tasya pradānavikrayaparityāgeṣu mātāpitarau prabhavataḥ | [12]na tv ekaṃ putraṃ dadyāt pratigṛhṇīyād vā | [13]sa hi saṃtānāya pūrveṣām | [14]na tu strī putraṃ dadyāt pratigṛhṇīyād vānyatrānujñānād bhartuḥ | [VaDh 15.1–5, Hem 52]

[i]yamaḥ

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dehīti nihitam — vi) Ai, U[1]: niḥkṣepo; C[1]: niḥkṣepe; Ai, C[1], U[1], U[2]: svāminaḥ samakṣaṃ; IO: svāmine samakṣaṃ

8. b) C[1]: *bro*; J: na neyā syur anicchataḥ — d) IO: ātmany eva;

9. J: This verse occurs after the words "nimittakas tasya" in 2.10. and its first line occurs after its second line — a-d) L: *om* — b) C[1], Hem, KSm: vā; J: *om* ca — c) J: anyathā na ca kartavyam; Hem: pravartanta — d) Ai, U[1], U[2]: śāstreṣu; KSm: śāstraviniścayaḥ — i) Ai, C[1]: veti; IO: vā iti svadānavikraye; Ai, C[1], U[1], U[2]: *om* dāna — ii) Ai, C[1], U[1], U[2]: na deyatvam iti; IO: tad dāna; Ai: vikrayecchudārādiviṣayam; J, L: dārādi

10. VaDh: śoṇitaśurka; J: śroṇita[ḥ]; J: nimittakam; L: nimittikaḥ

11. VaDh: vikrayatyāgeṣu; J: bhavataḥ

13. IO: sarveṣāṃ

14. IO: *om* na tu; IO: ānuja *mc* (*sh*) → ārthaja

[15]paribhuktam avajñātam aparyāptam asaṃskṛtam |
yaḥ prayacchati viprebhyas tad bhasmany avatiṣṭhate || [Hem 50]

[i]paribhuktaṃ gṛhītopabhogaṃ vastrādi | [ii]aparyāptaṃ svakāryākṣamaṃ jaradgavādi |

[iii]rāmāyaṇe

[16]nāvajñayā pradātavyaṃ kiṃcid vā kenacit kvacit |
avajñayā hi yad dattaṃ dātus tad doṣam āvahet || [Rām 1.12.28–376*, Hem 89]

[i]śātātapaḥ

[17]vedavikrayanirdiṣṭaṃ strīṣu yac cārjitaṃ dhanam |
adeyaṃ pitṛdevebhyo yac ca klībād upāgatam || [Hem 50]

[i]vedavikrayanirdiṣṭaṃ vedavikrayalabdham etad iti yan nirdiśyate vyapadiśyate tat tathā | [ii]strīṣu yac cārjitaṃ dhanaṃ strīvyāpāropajīvanena labdham |

[iii]vṛddhaśātātapaḥ

[18]dravyeṇānyāyalabdhena yaḥ karoty aurdhvadehikam |
na sa tatphalam āpnoti tasyārthasya durāgamāt || [Hem 50][i]yamaḥ
[19]suvarṇaṃ rajataṃ tāmraṃ yatibhyo yaḥ prayacchati |
na tatphalam avāpnoti tatraiva parivartate || [Hem 53]

[i]tatraiva parivartate pāralaukikaṃ na bhavatīty arthaḥ |

[ii]devalaḥ

[20]pakvam annaṃ gṛhasthasya vānaprasthasya gorasaḥ |
vṛttiś ca bhaikṣavṛttibhyo na deyaṃ puṇyam iccchatā || [Hem 53]

[i]vṛttir bhikṣātiriktaṃ vartanam |

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15. a) J: avijñātam — d) J, L: avatiṣṭhati — i) IO: parityaktaṃ — ii) C[1]: akāryakṣamaṃ jaradgavādiḥ; IO: sva-kārṣpakṣamaṃ — iii) L: śrīrāmāyaṇe
16. a) Ai, U[1], U[2]: nāvajñāya; Rām: avajñayā na dātavyaṃ — b) IO: yat kiṃcit; Rām: kasyacil līlayāpi vā — c) Ai, C[1], U[1], U[2]: tu
17. IO: 2.16i–2.17ii occurs after 2.19i — d) J, L: klībyād; IO: upākṛtaṃ — i) Ai, U[1], U[2]: vedavikrayanirdiṣṭaṃ vedavikrayeṇa ca dhanena nirdiśyate yat [U[1], U[2]: *om*] tat tathā; C[1]: vedakriyeṇa labdham; C[1]: *om* vyapadiśyate; IO: upadiśyate; J: vyapadṛśyate — ii) Ai, C[1], U[1], U[2]: strīṣu yac cārjitaṃ strīvyāpāropajīvane [Ai = opajīvanena] yal labdham; IO: *om, mc* (*sh*)
18. a) J: dravyāṇāṃ nyāyalabdhena
19. IO: *om, but cor* (*sh*) 2.18i–2.19ii — a) Ai: suvarṇa — i) IO, J, L: *om* tatraiva parivartate; Ai, C[1], U[1], U[2]: bhajate ity;
20. b-c) C[1]: *bro* — b) IO: gorasāḥ — c) IO: vṛttiṃ ca bhaikṣavṛttīnāṃ; Ai, J, U[1], U[2]: bhaikṣya; Hem: bhikṣu

[ii]tathā

[21]na śūdrāya havir dadyāt svasti kṣīraṃ tilān madhu |
na śūdrāt pratigṛhṇīyāt teṣām anyan nivedayet || [Hem 53]
[22]gorasaṃ kāñcanaṃ kṣetraṃ gās tilān madhusarpiṣī |
tathā sarvān rasāṃś cāpi cāṇḍālebhyo na dāpayet || [Hem 53]

[i]teṣāṃ havirādīnām |

[ii]śaṅkhalikhitau

[23]kṛsarapāyasāpūpadadhimadhughṛtakṛṣṇājināni śūdrebhyo na dadyāt | [24]nopākṛtaṃ kiṃcit | [Hem 54]

[i]aṅgirāḥ

[25]bahubhyo na pradeyāni gaur gṛhaṃ śayanaṃ striyaḥ |
vibhaktadakṣiṇā hy etā dātāraṃ tārayanti hi || [Hem 52]
[26]ekā ekasya dātavyā na bahubhyaḥ kathaṃcana |
sā tu vikrayam āpannā dahaty āsaptamaṃ kulam || [Hem 52]
[27]devatānāṃ gurūṇāṃ ca mātāpitros tathaiva ca |
puṇyaṃ deyaṃ prayatnena nāpuṇyaṃ coditaṃ kvacit ||

[i]yamaḥ

[28]kalmaṣaṃ brāhmaṇe dattvā dātā yāty aśubhāṃ gatim |
jīrṇanirmokanirmuktaḥ pannagendraḥ kṣitau yathā ||

[i]nandipurāṇe

[29]pāpadaḥ pāpam āpnoti naro lakṣaguṇaṃ sadā |
puṇyadaḥ puṇyam āpnoti śataśo 'tha sahasraśaḥ || [Hem 49]
[30]tathā pātraviśeṣeṇa dānaṃ syād uttarottaram |
gurumātṛpitṛbrahmavādināṃ dīyate tu yat |
tallakṣaguṇitaṃ vidyāt puṇyaṃ vā pāpam eva vā || [Hem 49]

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21. a) Ai, C[1], U[1], U[2]: ghṛtaṃ — b) Ai, C[1], U[1], U[2]: tilān dadhi; IO: ghṛtaṃ madhu — d) C[1]: *bro*; J, L: annaṃ
22. b) Hem: tilā — c) J, L: teṣāṃ sarvān; Ai, U[1], U[2]: imāṃś cāpi — d) C[1]: cāṇḍālebhyo 'pi na dāpayet; Hem, IO, J: caṇḍālebhyo; Hem: dīyate — i) J: eṣāṃ
23. Hem: kṛśaraṃ pāyasaṃ yāvaṃ dadhimadhukṛṣṇājināni; J, L, U[1], U[2]: kṛśara; J: ghṛtamadhu [C[1]: *bro*]
25. b) Ai, U[1], U[2]: gehaṃ — c) Ai: viviktadakṣiṇā tv eṣāṃ; U[1], U[2]: viviktadakṣiṇā hy eṣāṃ
26. a) IO: ekaikasya hi — c) Hem: dātur
28. c) Ai, IO, U[1], U[2]: jīrṇo; L: *but cor* (*fh*) jīrṇā; J, L: niryuktaḥ — c) J: pannagendraṃ kṣito yathā
30. c) Hem: pitṛmātṛguru — d) U[1]: *but cor* yatināṃ tu yat — f) Hem: puṇyasvā; J: eva ca

[i]yamaḥ

[31]devamālyāpanayanaṃ devāgārasamūhanam |
cākruśya dadāti dattvā cākrośati asatkṛtaṃ paiśācam | [43]yac cāvajñātaṃ dadāti
dattvāsnāpanaṃ sarvadevānāṃ gopradānasamaṃ smṛtam || [Hem 153]
[32]arcanaṃ caiva viprāṇāṃ dvijocchiṣṭāpakarṣaṇam |
pādaśaucapradānaṃ ca akalyaparicāraṇam || [Hem 153]
[33]pādābhyaṅgapradānaṃ ca gātrasaṃvāhanaṃ tathā |
gavāṃ kaṇḍūyanaṃ caiva grāsadānābhinandane || [Hem 153]
[34]bhikṣādīpapradānaṃ ca tathaivātithipūjanam |
ekaikasya phalaṃ prāha gopradānasamaṃ yamaḥ || [Hem 153]

[i]akalyaparicāraṇaṃ rogicikitsā | [ii]gātrasaṃvāhanam aṅgamardanam |

[iii]hārītaḥ

[35]asaddravyapradānam asvargyam | [36]yac ca dattvā paritapyate tarhy adānam aphalam | [37]yac copakāriṇe dadāti tanmātraṃ pariśiṣṭam | [38]yac ca sopadhaṃ dadāti abhyāśrāvitam alpaphalam | [39]yac cāpātrāya dadāti aniṣṭadānaṃ sravati | [40]yac ca dattvā parikīrtyate smayadānam āsuraṃ | [41]yac cāśraddhayā dadāti krodhād rākṣasaṃ | [42]yac cāvajānīte mumūrṣus tāmasam | [44]yac cāprakṛto dadāti | [45]ete dānopasargāḥ yair upasṛṣṭaṃ dānam asiddham asaṃbaddham asvargyam ayaśasyaṃ adhruvam aphalaṃ bhavaty alpaphalaṃ vā | [Hem 18–19]

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31. a-b) U[1], U[2]: *om* — a) Hem: āpanayana — c-d) Hem: *om* — c) Ai, U[1], U[2]: mālyapradānaṃ devānāṃ; C[1], IO: snapanaṃ — d) IO: *but cor* pradhāna; U[1], U[2]: pradānaṃ
43. J, L: cāvajñānaṃ; Ai, U[1]: cāvajñāyate; U[2]: cāvajñāte; Hem: mumūrṣos; Ai, U[1], U[2]: tat tāmasam
32. a) U[1]: *but cor* arcyāṇi; U[2]: *bro* — b) C[1]: otsṛṣṭā; J, L: āpasāraṇam — c) C[1]: tu — d) Hem: prakalpya
33. a) IO: padābhyaṅga — b) Hem: śrānta — d) Ai, IO, Hem, U[1], U[2]: ābhivandane
35. Hem: dānam asvargam
36. IO: *but cor* (*sh*) paripaśyate; Ai: tadādānam; J: tarhy adānaphalam; U[1], U[2]: taddānam
37. Ai: tanmātra; Hem, IO, L [*cor to* (*sh*)]: parikliṣṭam
38. J, L: paridadāti; Hem: abhyācitam; U[1], U[2]: abhyāsrāvitam; IO: aphalaṃ
39. Ai: bhavati; Hem: śravati
40. Ai, Hem: *adds* [after 'parikīrtyate'] yac ca; U[1], U[2]: pārikīrtate; U[2]: *adds* dattvā cākrośati
42. U[2]: yaś cākruśya; U[1] [*but cor*], U[2]: *om* dattvā cākrośati; Hem, J: ca krośati
44. Ai, Hem: cāprākṛto; J: cāprakṛtye; U[1]: cāprākṛtau; U[2]: ca prakṛte
45. J: utsṛṣṭaṃ; C[1], IO, U[1], U[2]: asaṃbandham; J: samabaddham; Hem: asvargam; C[1]: adhruvaphalaṃ; Ai, Hem, IO, U[1], U[2]: *om* bhavaty alpaphalaṃ; IO: *adds* tad dānam — i) Ai, IO [*cor to*]: tadādānaṃ; U[1], U[2]: taddānaṃ; U[1]: saṃkalpya; J, L: dīyamānaṃ — v) J: abhyāsrāvitaṃ; U[2]: *bro* abhyāśrāvitaṃ; C[1]: paṅkty; IO: prasiddhy; C[1]: khyāpitaṃ; U[1]: *but cor* prakhyātaṃ — vii) U[2]: svayo na mādṛśebhyo dātā vṛtīty; IO: *bro* na mādṛśo 'nyo dātāstīty, *mc* (*sh*)→ na me samo dātā ity; J: tādṛśo; IO, U[1] [*but cor* (*fh*)]: bhāvaviśeṣataḥ; U[2]: viśeṣam — ix) Ai: aprākṛto; Ai: mantrādiḥ

[i]tarhy adānaṃ tasminn eva saṃkalpakāle dīyamānadravyāsamarpaṇam | [ii]upakāriṇe pratyupakārasamīhayety arthaḥ | [iii]tanmātraṃ yāvad dattaṃ tāvanmātram | [iv]sopadhaṃ snehādyupādhisahitam | [v]abhyāśrāvitaṃ lokapratītyarthaṃ prakhyāpitam | [vi]aniṣṭa-dānaṃ śatrave dānam | [vii]smayadānaṃ smayo na mādṛśo 'nyo dātāstīty evaṃvidho bhāvaviśeṣaḥ | [viii]tena bhāvaviśeṣeṇa yad dānam | [ix]aprakṛto mattādiḥ |\

[x]śātātapaḥ

[46]praśnapūrvaṃ tu yo dadyād brāhmaṇāya pratigraham |
sa pūrvaṃ narakaṃ yāti brāhmaṇas tadanantaram || [Hem 101]

[i]praśnapūrvam amuṃ khaṇḍaṃ bahu vā askhalitaṃ yadi paṭhasi tadā tava etāvad dadāmīti praśnapūrvam |

[ii]yamaḥ

[47]avamānena yo dadyād gṛhṇīyād yaḥ pratigraham |
tāv ubhau narake magnau vasetāṃ śaradāṃ śatam || [Hem 101]

[i]manuḥ

[48]yajño 'nṛtena kṣarati tapaḥ kṣarati vismayāt |
āyur viprāpavādena dānaṃ ca parikīrtanāt || [MDh 4.237, Hem 90]

[i]śātātapaḥ

[49]mā dadasveti yo brūyād gavy agnau brāhmaṇeṣu ca |
tiryagyoniśataṃ gatvā cāṇḍāleṣv abhijāyate || [Hem 10]

[i]yamaḥ

[50]kanyāpradāne yajñe vā anyasmin dharmasaṃkaṭe |
vighnam ācarate yas tu tam āhur brahmaghātakam || [Hem 10]
[51]snātānām anuliptānāṃ lālasānāṃ manīṣiṇām |

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46. c) Ai, IO, U[1], U[2]: nirayaṃ — i) C[1]: praśnapūrvaṃ yady askhalitam amuṃ vedabhāgaṃ paṭhasi tadā tava idaṃ dadāmīti vyavasthāpūrvam; J: varṇaṃ cāskhalitaṃ; L: *cor to* (*sh*) bar[ṇ]aṃ; Ai: svarvalitaṃ; IO: svanalitaṃ; U[1], U[2]: svavalitaṃ; Ai, IO, U[1], U[2]: tāvad — ii) C[1]: *om*
47. d) IO, U[1] [but cor], U[2]: śate
48. c) IO: āvavādena — d) Hem, MDh: tu
49. a) Ai: yaḥ kuryād — b) Ai: gravy agnau — d) J, L: api jāyate
50. b) Ai, U[1]: hy anyasmin; Hem: yasmin vā; U[2]: *bro* anyasmin — c) U[2]: vittam

naras tu mūḍhabhāvena vighnakṛd brahmaghātakaḥ ||
[52]brāhmaṇānāṃ sametānāṃ sarveṣāṃ paṭhatām api |
vigham ācarate yas tu tam āhur brahmaghātakam ||

[i]mahābhārate

[53]madhyasthasyeha viprasya yo 'nūcānasya bhārata |
vittaṃ harati durbuddhis taṃ vidyād brahmaghātakam || [MBh 13.25.6]
[54]cakṣuṣā viprahīnasya paṅgulasya jaḍasya ca |
hareta yo vai sarvasvaṃ taṃ vidyād brahmaghātakam || [MBh 13.25.11]
[55]āśrame vā pure vāpi grāme vā yadi vā vane |
agniṃ samutsṛjet kopāt taṃ vidyād brahmaghātakam || [MBh 13.25.12]

[i]tathā

[56]adhīyānaḥ paṇḍitaṃ manyamāno yo vidyayā hanti yaśaḥ pareṣām |
brahmamatenācarate brahmahatyāṃ lokās tasya hy antavanto bhavanti ||
[MBh 13.23.13]

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51. d) IO, U[1] [*but cor*]: vighnan syād; U[2]: ghātakena *mc* → ghātakaṃ
52. a) IO, U[1]: brahmaṇārthaṃ [IO: *mc* → brāhmaṇārthaṃ]; U[2]: brahmaṇā–
53. b) IO: *but cor* bhārate — d) MBh: ghātinam
54. b) MBh: vā — c) L: *but cor* (*sh*) hared — d) IO: ghātanam; MBh: ghātinam
55. a-d) J: *om* — a) MBh: vane vā yo; C[1]: vātha; L: cāpi — b) MBh: vā pure — c) MBh: mohāt — d) MBh: ghātinam
56. b) IO: *but cor* (*sh*) vittayā — c) Ai, U[1], U[2]: brahma gate nācarate; C[1]: brāhmaṇas tenācarate; IO: brahmaṇas tenācarate *mc* → brāhmaṇas tenācarate; MBh: brahman sa tenācarate — d) J: lokas; U[1]: *but cor* (*fh*) tv; Ai: antaranto

[*]3. atha pātrāpātralakṣaṇam

[i]tatra yamaḥ

[1]śīlaṃ saṃvasatā jñeyaṃ śaucaṃ saṃvyavahārataḥ |
prajñā saṃkathanāt jñeyā tribhiḥ pātraṃ parīkṣyate || [Hem 24]

[i]saṃkathanaṃ suhṛdbhāvena vidyākathā |

[ii]yājñavalkyaḥ

[2]tapas taptvāsṛjad brahmā brāhmaṇān vedaguptaye |
tṛptyarthaṃ pitṛdevānāṃ dharmasaṃrakṣaṇāya ca || [YDh 1.198, Hem 22]
[3]sarvasya prabhavo viprāḥ śrutādhyayanaśālinaḥ |
tebhyaḥ kriyāparāḥ śreṣṭhās tebhyo 'py adhyātmavittamāḥ || [YDh 1.199, Hem 24]
[4]na vidyayā kevalayā tapasā vāpi pātratā |
yatra vṛttam ime cobhe tad dhi pātraṃ prakīrtitam || [YDh 1.200, Hem 26]

[i]vasiṣṭhaḥ

[5]svādhyāyāḍhyaṃ yonimantaṃ praśāntam vaitānasthaṃ pāpabhīruṃ bahujñam |
strīṣu kṣāntaṃ dhārmikaṃ gośaraṇyaṃ vrataiḥ klāntaṃ tādṛśaṃ pātram āhuḥ ||
[VaDh 6.30, Hem 25]

[i]yonimān praśastakulodbhavaḥ | [ii]vaitānastho 'gnihotrādikarmaparaḥ | [iii]strīṣu kṣāntaṃ strīviṣaye saṃyatam | [iv]gośaraṇyaḥ gośuśrūṣārataḥ |

[v]tathā

[6]ye kṣāntadāntāḥ śrutapūrṇakarṇā jitendriyāḥ prāṇivadhe nivṛttāḥ |
pratigrahe saṃkucitā gṛhasthās te brāhmaṇās tārayituṃ samarthāḥ ||
[VaDh 6.25, Hem 23]

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* C[2]: *starts here*; Ai: atha pātrāṇāṃ lakṣaṇam; C[2]: śrīkṛṣṇāya namaḥ kalpatarau dānakāṇḍe atha pātrāpātra-lakṣaṇam; IO: *but cor* (*sh*) atra;
1. a) U[2]: saṃvasatāṃ — d) C[2]: *but cor* (*sh*) pracakṣate; J, L: parikṣate [L: *mc* → parīkṣate] — i) IO, U[1] [*but cor*]: bhāve
3. a) Hem: viprā — b) YDh: śīlinaḥ — c) Ai: kriyāḥ parāḥ
5. a) C[2]: *but cor* ārthaṃ [U[2]: *bro*] — b) J: bhītaṃ — ii) Ai: vaitānāsthaḥ — iii) Ai, C[1], J: kṣāntaḥ; C[2]: viṣayeṣu; C[1]: śāntaḥ; Ai, J: saṃyataḥ — iv) Ai: goṣu śuśrūṣā
6. a) VaDh: ye śāntadāntāḥ śruti — b) VaDh: prāṇivadhān — c) Ai, Hem, IO, U[1], U[2], VaDh: saṃkucitā-grahastās

[i]yamaḥ

[7]vidyāyukto dharmaśīlaḥ praśāntaḥ kṣānto dāntaḥ satyavādī kṛtajñaḥ ǀ
vṛttiglāno gohito gośaraṇyo dātā yajvā brāhmaṇaḥ pātram āhuḥ ǁ [Hem 25]
[8]svādhyāyavān niyamavāṃs tapasvī dhyānavic ca yaḥ ǀ
kṣānto dāntaḥ satyavādī vipraḥ pātram ihocyate ǁ [Hem 25]
[9]vidyāvantaś ca ye viprāḥ suvratāś ca tapasvinaḥ ǀ
satyasaṃyamasaṃyuktāḥ dhyānayuktā jitendriyāḥ ǁ [Hem 24]
[10]punanti darśanaṃ prāptāḥ kiṃ punaḥ saṃgatiṃ gatāḥ ǀ
teṣāṃ dattvā ca bhuktvā ca prāpnuyuḥ paramāṃ gatim ǁ [Hem 24]
[11]dattvā dvijāya śuddhāya dātā yāti śubhāṃ gatim ǀ
vidyātapaḥśīlavāṃś ca saṃtārayati netaraḥ ǁ [Hem 24]
[12]vedendhanasamṛddheṣu hutaṃ vipramukhāgniṣu ǀ
saṃtārayati dātāraṃ mahataḥ kilbiṣād api ǁ [Hem 31]

[i]mahābhārate

[13]sāṅgāṃs tu caturo vedān yo 'dhīte vai dvijarṣabhaḥ ǀ
ṣaḍbhyo 'nivṛttaḥ karmabhyas taṃ pātram ṛṣayo viduḥ ǁ [MBh 13.23.36, Hem 25]

[i]ṣaḍbhyo 'nivṛttaḥ adhyayanādiṣaṭkarmanirataḥ ǀ

[ii]vasiṣṭhaḥ

[14]kiṃcid vedamayaṃ pātraṃ kiṃcit pātraṃ tapomayam ǀ
pātrāṇām api tat pātraṃ śūdrānnaṃ yasya nodare ǁ [VaDh 6.26, Hem 25]

[i]saṃvarttaḥ

[15]śrotriyāya daridrāya arthine ca viśeṣataḥ ǀ
yad dānaṃ dīyate tasmai tad dānaṃ śubhakārakam ǁ [Hem 24]

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7. d) Ai: yac ca; C[2], U[2]: *bro* yajvā; IO: *but cor* yajyā; U[1]: yaccā
8. a) Ai: svādhyāyavin; U[1]: *but cor* svādyāyavin — b) C[2]: tapasvādhyāyavic ca yaḥ; Ai, C[1], U[1], U[2]: dhyānavittamaḥ
9. b) Ai, U[1]: suvṛttāś; U[2]: tu vṛttāś — d) Ai, IO, U[1], U[2]: śantimanto jitendriyāḥ
10. a) C[1]: punar nidarśanaṃ prāptāḥ; J: viprāḥ — c) Hem: bhuktyā
11. a-b) J: *om* — a) C[2]: dānād yāti — d) Hem: sa ca tārayate naraḥ; J: saṃtārayanti te narāḥ
12. a) Ai: vedeṣu ca samiddheṣu; U[1]: vedeṣu ca mc → vedendha; U[2]: vedaṃmamṛddhe –; C[2]: samiddheṣu; IO: samṛddhena — b) Ai, IO: ādiṣu; U[2]: āptiḥ — c) J: saṃtārayanti — d) U[2]: mahataṃ; Ai: kiṃ dviṣād; U[1], U[2]: ki[ṃ] dviṣād
13. a) Ai, IO, MBh, U[1], U[2]: ca — b) MBh: yo 'dhīyīta; C[1]: dvijottamaḥ — c) U[2]: 'nivṛtaḥ — d) U[1]: *but cor* sat [U[2]: *bro*]
14. c) J, L: adhi tat; Ai: satpātraṃ
15. d) Ai, U[1]: U[1]: śubhakarmaṇi — i) L: *om, but cor*

[i]vyāsaḥ

[16]kiṃcid vedamayaṃ pātraṃ kiṃcit pātraṃ tapomayam |
asaṃkīrṇaṃ ca yat pātraṃ tat pātraṃ tārayiṣyati || [Hem 25]

[i]asaṃkīrṇaṃ yonyādisaṃkararahitaṃ |

[ii]śātātapo dānavyāsaś ca prathame

[17]vedapūrṇamukhaṃ vipraṃ subhuktam api bhojayet |
na tu mūrkhaṃ nirāhāraṃ ṣaḍrātram upavāsinam || [Hem 31]
[18]darbhāḥ kṛṣṇājinaṃ mantrā brāhmaṇāś ca viśeṣataḥ |
ayātayāmāny etāni niyojyāni punaḥ punaḥ ||

[i]dānavyāsaḥ

[19]yat sikthaṃ vedavid bhuṅkte ṣaṭkarmaniratаḥ śuciḥ |
datuḥ phalam asaṃkhyeyaṃ janma janma tad akṣayam || [Hem 31]

[i]śātātapavyāsau

[20]vedavidyāvratasnāte śrotriye gṛham āgate |
krīḍanty oṣadhayaḥ sarvā yāsyāmaḥ paramāṃ gatim || [Hem 31]

[i]oṣadhayo 'trānnāni |

[ii]yamaḥ

[21]ahiṃsānirato nityaṃ juhvāno jātavedasam |
svadāranirato dātā sa vai brāhmaṇa ucyate || [Hem 23]
[22]śrutaṃ prajñānugaṃ yasya prajñā caiva śrutānugā |
asaṃbhinnāryamaryādaḥ sa vai brāhmaṇa ucyate || [Hem 23]
[23]oṃkārapūrvikās tisraḥ sāvitrīṃ yaś ca vindati |
caritabrahmacaryaś ca sa vai śrotriya ucyate || [Hem 24]

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16. i) Ai, IO, U[1], U[2]: asaṃkīrṇaṃ ca; J: yonyādeḥ; Ai, C[1], IO: saṃkaradoṣa; U[1]: saṃskāra *mc* → saṃkara-doṣa; U[2]: saṃdoṣa; Ai, IO, U[1], U[2]: *adds* tathā — ii) Ai: dānavarṣaprathame; U[1], U[2]: *om* ca
17. b) Ai, U[1], U[2]: prabhuktam — c) Ai, U[1], U[2]: anantarṣaṃ nirāhāraṃ
18. i) Ai: dāne vyāsaḥ
19. a) Ai: eko 'pi vedavid; C[2], J, L: yat kiṃcid; U[2]: *bro* yat sikthaṃ — b) U[2]: ṣaḍdharma — d) U[2]: dātuṃ
20. c) C[2], Hem, J, L: auṣadhayaḥ — d) IO: prayāmaḥ — i) C[2], J, L: auṣadhayo
21. a) U[1]: *but cor* (*sh*) nirato vahyaṃ — b) U[1]: *but cor* (*sh*) yajet jāta — c) Ai, U[1], U[1]: svādhyāyanirato
22. c) Ai, U[1], U[1]: ārthamaryādaḥ
23. a) C[2]: pūrvakās — b) Ai, C[1], Hem, IO, U[1], U[2]: sāvitrīr; Ai, U[1] [*but cor*]: vīkṣate; Hem: vindatiḥ; U[2]: vikṣate — c) C[1]: carati brahmacaryas tu

[24]āśiṣo 'rthārthaṃ pūjāṃ ca prasaṅgaṃ na karoti yaḥ ǀ
nivṛtto lobhamohābhyāṃ taṃ devā brāhmaṇaṃ viduḥ ǁ [Hem 23]
[25]satyaṃ dānaṃ kṣamā śīlam ānṛśaṃsyaṃ dayā ghṛṇā ǀ
dṛśyante yatra loke 'smiṃs taṃ devā brāhmaṇaṃ viduḥ ǁ [Hem 23]

[i]tisro mahāvyāhṛtīr iti śeṣaḥ ǀ [ii]āśiṣaḥ āśīrvādān ǀ [iii]arthārthaṃ dhanalābhāya ǀ [iv]pūjāṃ phalapuṣpādidānena ǀ [v]prasaṅgaḥ atyāsaktiḥ ǀ

[vi]devalaḥ

[26]mātraś ca brāhmaṇaś caiva śrotriyaś ca tataḥ param ǀ
anūcānas tathā bhrūṇa ṛṣikalpa ṛṣir muniḥ ǁ [Hem 26]
[27]ity ete 'ṣṭau samuddiṣṭā brāhmaṇāḥ prathamaṃ śrutau ǀ
teṣāṃ paraḥ paraḥ śreṣṭho vidyāvṛttaviśeṣataḥ ǁ [Hem 26]
[28]brāhmaṇānāṃ kule jāto jātimātro yadā bhavet ǀ
anupetaḥ kriyāhīno mātra ity abhidhīyate ǁ [Hem 26]
[29]ekadeśam atikramya vedasyācāravān ṛjuḥ ǀ
sa brāhmaṇa iti prokto nibhṛtaḥ satyavāg ghṛṇī ǁ [Hem 26]
[30]ekāṃ śākhāṃ sakalpāṃ vā ṣaḍbhir aṅgair adhītya yaḥ ǀ
ṣaṭkarmanirato vipraḥ śrotriyo nāma dharmavit ǁ [Hem 26]
[31]vedavedāṅgatattvajñaḥ śuddhātmā pāpavarjitaḥ ǀ
śeṣaṃ śrotriyavat prāptaḥ so 'nūcāna iti smṛtaḥ ǁ [Hem 26]
[32]anūcānaguṇopeto yajñasvādhyāyayantritaḥ ǀ
bhrūṇa ity ucyate śiṣṭaiḥ śeṣabhojī jitendriyaḥ ǁ [Hem 26]
[33]vaidikaṃ laukikaṃ caiva sarvaṃ jñānam avāpya yaḥ ǀ
āśramastho vaśī nityam ṛṣikalpa iti smṛtaḥ ǁ [Hem 26]
[34]ūrdhvaretās tapasy ugro niyatāśī na saṃśayī ǀ
śāpānugrahayoḥ śaktaḥ satyasaṃdho bhaved ṛṣiḥ ǁ [Hem 26–27]
[35]nivṛttaḥ sarvatattvajñaḥ kāmakrodhavivarjitaḥ ǀ

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24. a) Ai: āśiṣo 'py arthapūjāṃ ca; U[1]: āśiṣe 'rthārthapūjāś ca; U[2]: āśiṣeṣārthapūjāś ca; IO, J, L [*cor to*]: 'rthārtha; C[2]: 'rthārthe; IO: pūjāṃś — b) Hem, IO: prasaṅgān — c) Ai: nivṛttaṃ; J: nivṛttau
25. b) C[1]: dṛśyate — d) C[2]: brāhmaṇā — i) J: vyāhṛtir — ii) J: *om* āśiṣaḥ — iv) Ai, C[2], IO, U[1], U[2]: pūjā; C[1]: pūjādi — v) IO, J, L: atyāśaktiḥ [U[2]: *bro*] — vi) C[1]: atra ca devalaḥ
26. b) Ai, Hem: tataḥ paraḥ
27. b) Hem: stutau — d) J: vidyāvanto; L: tiṣāraṇā *mc* (*sh*) → vidyāvanto
28. a) IO: *but cor* jāti; U[2]: jāte — b) L: yāti; U[1]: *but cor* trimātro hi
29. d) Ai, U[1]: nirvṛtaḥ; C[1]: nivṛttaḥ; IO: nivṛtaḥ; U[2]: nirvṛttaḥ
30. b) C[1], U[2]: *bro*; Ai, U[1]: ṣaḍbhir yogair adhītya vā; Hem, IO: vā
31. a) C[2], J, L: vedārtha — b) IO: *but cor* śuddhārtho — c) Ai, C[1], IO, U[1], U[2]: proktaḥ
32. b) Hem: mantritaḥ
33. a) C[1]: laukikaṃ vedikaṃ caiva — b) Ai, C[1], C[2], IO, U[1], U[2]: sarva
34. a) Hem: ugre — b) C[1]: *but cor* (*fh*) niyatātmā — c) IO: pāpā — d) IO: satyadharmo; J: satyasaṃdhyo
35. a) Ai, U[1], U[2]: nibhṛtaḥ — c) IO: vikriyo [C[1]: bro]

dhyānastho niṣkriyo dāntas tulyamṛtkāñcano muniḥ ‖ [Hem 27]
[36]evam anvayavidyābhyāṃ vṛttena ca samucchritāḥ |
triśuklā nāma viprendrāḥ pūjyante savanādiṣu ‖ [Hem 27]
[37]pratigrahasamartho 'pi kṛtvā vipro yathāvidhi |
nistārayati dātāram ātmānaṃ ca svatejasā ‖ [Hem 27]
[38]na loke brāhmaṇebhyo 'nyat pavitraṃ puṇyam eva ca |
aśakyaṃ ca dvijendrāṇāṃ nāsti vṛttavatām iti ‖ [Hem 27]
[39]yoktavyo havyakavyeṣu triśuklo brāhmaṇo dvijaiḥ |
abhibhūtaś ca pūrvoktair doṣaiḥ spṛṣṭaś ca neṣyate ‖ [Hem 27]

[i]ekadeśātikramo vedasya kiṃcinnyūnasyādhyayanam | [ii]nibhṛtaḥ śāntaḥ | [iii]laukikam arthārjanādijñānam | [iv]nivṛttaḥ niṣiddhakāmyakarmabhyaḥ | [v]niṣkriyaḥ arthārjanādi-kriyārahitaḥ | [vi]savanādiṣu yajñādiṣu | [vii]abhibhūto 'pakṛṣṭaḥ | [viii]pūrvoktaiḥ kulavidyā-cāraiḥ | [ix]doṣair upapātakādibhiḥ |

[x]vasiṣṭhaḥ

[40]yaṃ na santaṃ na cāsantaṃ nāśrutaṃ na bahuśrutam |
na suvṛttaṃ na durvṛttaṃ veda kaścit sa brāhmaṇaḥ ‖ [VaDh 6.44, Hem 23]

[i]san viśiṣṭābhijanaḥ | [ii]asan tadviparītaḥ | [iii]atra cātmotkarṣaprakāśaṃ yo na karoti sa pātram iti tātparyam |

[iv]yamaśātātapau

[41]tapo dharmo dayā dānaṃ satyaṃ jñānaṃ śrutir ghṛṇā |

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36. a) J: sānvaya; U[2]: *but cor* vidyāyā — b) U[1]: *but cor* pravarttena; Ai: samanvitaḥ; C[1]: samanvitāḥ; IO: samanvitā[ḥ]; U[1]: samuditaḥ *mc* → samanvitaḥ; U[2]: samucchritaḥ — c) Ai, IO: triśukrā; C[2]: triṣṭuktvā; Hem, U[2]: triśuktā; L: *but cor* viśuklā
37. a) Ai, C[2]: pratigraham asadbhyo 'pi; U[1]: pratigraham asartho 'pi *mc* → pratigraham asadbhyo 'pi; U[2]: pratigraha – – rtho 'pi
38. b) Hem, J, L: vā — d) Ai: vṛttivatām; U[1], U[2]: api
39. a) Ai, U[1], U[2]: niyukto — b) Hem, U[2]: triśukto — c) C[1]: vyabhibhūtaś — d) J, L: doṣa; C[1]: spṛṣṭai[r] hi; IO, U[1] [*cor to*], U[2]: neṣyati — i) J: devasya; IO: kiṃ ca; J, L: ādhyayanena — ii) C[1]: nivṛttaḥ; IO: nivṛtaḥ *mc* → nivṛttaḥ; U[1]: *but cor* nirataḥ; U[2]: nidrataḥ — iii) Ai, U[2]: arjanādi; IO, U[1] [*but cor*]: arthādi; C[1]: dānaṃ — iv) Ai, U[1], U[2]: nivṛttaṃ — v) IO: nikrayaḥ; IO, U[1] [*but cor*]: kriyādirahitaḥ — vi) C[2]: *om* yajñādiṣu;
40. c) C[1]: savṛttaṃ — i) C[2]: santaṃ; J: sat; U[1], U[2]: asan viśiṣṭobhiyamaḥ — ii) C[2]: asantaṃ; J: asat; U[1], U[2]: āsanaṃ — iii) Ai, U[1], U[2]: brāhmaṇotkarṣaprakāśanaṃ; C[1]: tatrātmotkarṣaprakāśanaṃ; IO: etenātmo-tkarṣaprakāśanaṃ; C[2]: *om* yo; U[1], U[2]: *om* tātparyam
41. a-b) C[2]: tapo dānaṃ dayā dharmaṃ jñānaṃ satyaṃ śrutir ghṛṇā — b) Ai, U[1], U[2]: śaucaṃ svadhīr; Hem: śaucaṃ śrutaṃ; IO: śaucaṃ śrutir — c) Ai, Hem, IO, U[1], U[2]: vidyā vijñānam āstikyam

vidyā vinayam asteyam etad brāhmaṇalakṣaṇam ǁ [Hem 23]

[i]vasiṣṭhaḥ

[42]yogas tapo dayā dānaṃ satyaṃ śaucaṃ śrutaṃ ghṛṇā ǀ
vidyā vijñānam āstikyam etad brāhmaṇalakṣaṇam ǁ [VaDh 6.23]

[i]paiṭhīnasiḥ

[43]kṣamā damo dayā dānaṃ dharmaḥ satyaṃ śrutaṃ ghṛṇā ǀ
vidyā vijñānam āstikyam etad brāhmaṇalakṣaṇam ǁ

[i]kecit tu bruvate

[44]vidyā tapo yoniś caivam etad brāhmaṇalakṣaṇam ǀ
vidyātapobhyāṃ yo hīno jātibrāhmaṇa eva saḥ ǁ [Hem 23]

[45]kecit vidvān avidvāṃś ca brāhmaṇo medhya iti ǀ mānavāḥ paraṃ daivatam agnivat ǀ

[i]vasiṣṭho yamaś ca dvitīyaśloke

[46]aśrotriyā ananuvākyā anagnayaś ca śūdrasadharmāṇo bhavanti ǀ [47]mānavaṃ cātra ślokam udāharanti ǀ [VaDh 3.1–2]
[48]nānṛg brāhmaṇo bhavati na vaṇiṅ na kuśīlavaḥ ǀ
na śūdrapreṣaṇaṃ kurvan na steno na cikitsakaḥ ǁ [VaDh 3.3, Hem 35]
[49]avratā hy anadhīyānā yatra bhaikṣyacarā dvijāḥ ǀ
taṃ grāmaṃ daṇḍayed rājā caurabhaktaprado hi saḥ ǁ [VaDh 3.4, Hem 35]

[i]śātātapaḥ

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42. a-b) Ai, IO, U^1, U^2: yogaḥ [U^2 = yāgaḥ] kṣamā dayā dānaṃ dharmaḥ satyaṃ śrutaṃ ghṛṇā — a) J: yāgas; VaDh: damo dānaṃ — b) C^2: śrutir — c) C^2: vinayam; IO: *but cor* ādhikyaṃ — i) IO, U^1, U^2: *om*
43. a-d) IO, U^1, U^2: *om* — b) L: sattvaṃ [C^1: *bro*]; C^1: śrutir — c) C^1: *bro*; C^2: vinayam — d) Ai: śrutir — i) Ai, C^1, IO: *om*; U^1, U^2: *om* tu bruvate
44. a) Ai, U^1, U^2: dātā sadvidyayā yuktaś; C^1, IO: kaścid brūte tapo yonir [IO = yoniś]; Hem: vidyā tapaś ca yoniś ca; C^2, L: *om* caivam — b) Ai, C^2, IO, L, U^1, U^2: caitad; Ai: *adds* kaścit brūte tapo yoniḥ etad brāhmaṇalakṣaṇam — c) J: tapobhyo — d) C^2: nātibrāhmaṇa
45. a) C^1, IO: kvacid; C^2: vidvān vidvāṃś; Ai: medhya eva saḥ; U^1, U^2: medhya eva yaḥ; IO: *om* iti — b) Ai, U^1, U^2: *om* mānavāḥ; C^1, IO: mānavaḥ; J, L: mānavā; Ai, U^1, U^2: api ca tat; C^2: agnimate — i) Ai, U^1, U^2: dvitīyaś caike
46. U^1: U^2: aśrotriyo 'nanucānat; Ai: ananūcānā; J, L [*cor to* (*sh*)]: anṛtavākyā; Ai, IO, U^1, U^2: *om* ca; VaDh: vā; IO, U^1, U^2: śūdradharmāṇo [C^1: *bro*]
48. a) IO: nānyā; Ai: na mṛṣā brāhmaṇaḥ kriyā; U^1: na mṛṣā brāhmaṇe krayā; U^2: na mṛṣā brāhmaṇo krayā — b) Ai, U^1, U^2: kṛtvaḥ śīlo na dāmbhikaḥ; C^2 : kuśīlavān — c) J: prekṣaṇaṃ; Ai, U^1, U^2: kuryāt
49. a) C^2: avratāś cānadhīyānā; Ai, U^1, U^2: abrāhmaṇo 'nadhīyāno; J, L: *om* hy — b) Ai: bhaikṣamātraṃ cared dvijaḥ; IO, VaDh: bhaikṣa; U^1, U^2: bhaikṣamātrāt vase[d] dvijaḥ — d) VaDh: cora; Ai: vṛttiprado; U^1: *but cor* bhakti; U^1, U^2: yaḥ — i) C^2: *om, but cor* (*sh*)

[50]abrāhmaṇās tu ṣaṭ proktā ṛṣiḥ śātātapo 'bravīt ǀ
ādyo rājabhṛtas teṣāṃ dvitīyaḥ krayavikrayī ǁ [Hem 28]
[51]tṛtīyo bahuyājyaḥ syāc caturtho grāmayājakaḥ ǀ
pañcamas tu bhṛtas teṣāṃ grāmasya nagarasya vā ǁ [Hem 28]
[52]anāgatāṃ tu yaḥ pūrvāṃ sādityāṃ caiva paścimām ǀ
nopāsīta dvijaḥ saṃdhyāṃ sa ṣaṣṭho 'brāhmaṇaḥ smṛtaḥ ǁ [Hem 28]

[i]bahuyājyo bahavo yājyā yasya ǀ [ii]bhṛto grāmasya nagarasya vety anvayaḥ ǀ

[iii]vasiṣṭhaḥ

[53]udakyānvāsate yeṣāṃ ye ca kecid anagnayaḥ ǀ
kulaṃ vāśrotriyaṃ yeṣāṃ sarve te śūdradharmiṇaḥ ǁ [VaDh 5.10, Hem 35]

[i]anvāsate karmakāle samīpa eva tiṣṭhati ǀ

[ii]manuḥ

[54]gorakṣakān vāṇijakāṃs tathā kārukuśīlavān ǀ
preṣyān vārdhuṣikāṃś caiva viprān śūdravad ācaret ǁ [MDh 8.102, Hem 35]
[55]ye vyapetāḥ svakarmabhyaḥ parapiṇḍopajīvinaḥ ǀ
dvijatvam abhikāṅkṣanti tāṃś ca śūdravad ācaret ǁ [MDh 8.102*, Hem 35]

[i]atha manuḥ

[56]pātrasya hi viśeṣeṇa śraddadhānatayaiva ca ǀ
alpaṃ vā bahu vā pretya dānasya prāpyate phalam ǁ [MDh 7.86, Hem 27]

[i]dakṣaḥ

[57]samaṃ dviguṇasāhasram anantaṃ ca yathākramam ǀ

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50. b) C[1]: ṛṣibhiḥ — c) Ai, U[1], U[2]: vratas; IO, J, L: vṛtas
51. a) C[1]: *bro*; Ai, IO, U[1], U[2]: yājyaś ca — c) Ai, U[1], U[2]: tv adhibhūs — d) Ai, IO, U[1], U[2]: ca
52. a) Ai, U[1], U[2]: anāgatas tathā [U[2] = tayā]; U[1], U[2]: pūrvā — b) C[2]: ādityāṃ; C[1]: mataḥ — i) C[2]: bahuyājyo bahuyājyā yasya — ii) U[1], U[2]: bhūto; IO: grāma; Ai, C[1], IO, U[1]: nagarasyety [U[2]: *bro*]; C[1]: arthaḥ — iii) U[1], U[2]: *om*
53. a) U[1]: āvabhate; U[2]: āvamate — b) Ai: kecana mānavaḥ; U[1], U[2]: kecina – caḥ [U[2] = vaḥ] — c) U[1]: kalaṃ va śrotriyaṃ yeṣāṃ; U[2]: kalaṃ ca śrotriyo yeṣāṃ; C[2], IO, VaDh: cāśrotriyaṃ [C[1]: *bro*] — d) J: pūrve — i) U[1], U[2]: adhyāsate; J, L: svapnīya iva; Ai: tiṣṭhante; U[1], U[2]: tiṣṭhate — ii) U[1], U[2]: *om*; C[2], J, L: yamaḥ
54. a) C[1]: vāṇijāṃś ca — c) Ai, Hem, IO, U[1], U[2]: praiṣyān — c-d) J: vārdhuṣikāṃś caiva viprān preṣyān śūdravad ācaret
55. a) U[1], U[2]: yā yajet svakarmabhyaḥ — c) IO, C[1]: anukurvanti — d) Ai, IO, U[1], U[2]: tān vai — i) J: *om* atha
56. b) Ai, U[1], U[2]: śraddadhānās ta eva ca; Hem: śraddadhānas tathaiva ca — c) U[1], U[2]: anyaṃ vā bahu vā preṣya — d) MDh, C[2]: dānasyāvāpyate

dāne phalaviśeṣaḥ syād dhiṃsāyām evam eva hi || [Hem 27]

[i]manudakṣavyāsāḥ

[58]samam abrāhmaṇe dānaṃ dviguṇaṃ brāhmaṇabruve |
sahasraguṇam ācārye anantaṃ vedapārage || [MDh 7.85, Hem 27]

[i]abrāhmaṇo 'tra rājabhṛtādiḥ ṣaḍvidhaḥ śātātapoktaḥ |

[ii]yamaḥ

[59]samam abrāhmaṇe dānaṃ dviguṇaṃ brāhmaṇabruve |
prādhīte śatasāhasram anantaṃ vedapārage || [Hem 29]

[i]prādhītaḥ prārabdhādhyayanaḥ |

[ii]bṛhaspatiḥ

[60]śūdre samaguṇaṃ dānaṃ vaiśye tad dviguṇaṃ smṛtam |
kṣatriye triguṇaṃ prāhuḥ ṣaḍguṇaṃ brāhmaṇe smṛtam || [BSm 14.10, Hem 29]
[61]śrotriye caiva sāhasram ācārye dviguṇaṃ tataḥ |
ātmajñe śatasāhasram anantaṃ tv agnihotriṇi || [BSm 14.11–12, Hem 29]

[i]yamaḥ

[62]śūdre samaguṇaṃ dānaṃ vaiśye triguṇam ucyate |
ṣaḍguṇaṃ kṣatriye prāhur vipre daśaguṇaṃ smṛtam ||

[i]dakṣaḥ

[63]vyasanāpādṛṇārthaṃ ca kuṭumbārthaṃ ca yācate |
evam anviṣya dātavyaṃ sarvadāneṣv ayaṃ vidhiḥ || [Hem 30]

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57. a) Ai, U[1], U[2]: śataṃ — b) C[2]: yathākramī — d) Ai, U[1], U[2]: ity eṣām; C[1], IO: vidyāyām; J: daśāyām; L: diśāyām

58. a-ii) C[1]: *om* — a) Hem: śatam — b) IO, U[1], U[2]: saguṇaṃ; IO, J, U[1]: brāhmaṇe bruve; L: brāhmaṇakrave; U[2]: brāhmaṇe krave — c-ii) L: *om, but cor* (*sh*) — c) MDh: prādhīte — i) Ai, IO, U[1], U[2]: abrāhmaṇo rājabhṛtyādiḥ

59. a-b) L: *om, but cor* (*sh*) — a) U[1], U[2]: samatābrāhmaṇe dānaṃ — b) IO: brāhmaṇadhruve; U[1], U[2]: brāhmaṇe bruve — c) Ai: sahasram — i) IO, U[1], U[2]: *om* prādhītaḥ; J: ādhyayanam

60. b) Hem: tu — c) BSm: triguṇaṃ dānaṃ — d) Ai, IO, U[1], U[2]: anantaṃ brāhmaṇe; BSm: brāhmaṇe ṣaḍguṇaṃ

61. a) U[2]: sahasraṃ — b) BSm: upādhyāye tu taddvayam ācārye triguṇaṃ jñeyam āhitāgniṣu taddvayam — c) ātmike jñātasāhasram — d) C[1]: *bro*; U[1], U[2]: agnihotriṇe; BSm: *adds* somape śatasāhasram anantaṃ brahmavādini

62. b) IO, U[1], U[2]: tri [C[1]: *bro*] — c) U[1], U[2]: prāha — d) IO, U[1], U[2]: smṛtam — i) C[2], J, L: *om*; U[1], U[2]: punaḥ;

63. a-b) Ai, U[1], U[2]: vyasanārtasya rakṣārthaṃ brāhmaṇārthaṃ yācate [Ai = ca yācataḥ] — b-d) C[2]: *om*

[64]mātāpitṛvihīnaṃ tu saṃskārodvahanādibhiḥ |
yaḥ sthāpayati tasyeha puṇyasaṃkhyā na vidyate ||
[65]na tac chreyo 'gnihotreṇa nāgniṣṭomena labhyate |
yac chreyaḥ prāpyate puṃsā vipreṇa sthāpitena vai ||

[i]vyasanaṃ rājacaurādyupadravaḥ | [ii]āpad durbhikṣādyupadravaḥ | [iii]ādyo 'rthaśabdo 'tra nivṛttivacanaḥ |

[iv]manuḥ

[66]sāṃtānikaṃ yakṣyamāṇam adhvagaṃ sārvavedasam |
gurvarthaṃ pitṛmātrarthaṃ svādhyāyārthyupatāpinaḥ || [MDh 11.1, Hem 30]
[67]navaitān snātakān vidyād brāhmaṇān dharmabhikṣukān |
niḥsvebhyo deyam etebhyo dānaṃ vidyāviśeṣataḥ || [MDh 11.2, Hem 30]
[68]etebhyo hi dvijāgryebhyo deyam annaṃ sadakṣiṇam |
itarebhyo bahirvedi kṛtānnaṃ tu vidhīyate || [MDh 11.3, Hem 30]

[i]sāṃtānikaṃ saṃtānaprayojanaṃ vivāhārtham | [ii]adhvago 'tra kṣīṇapātheyaḥ | [iii]sārvavedasaḥ sarvasvadakṣiṇayajñakṛt | [iv]upatāpī vyādhipīḍitaḥ | [v]vidyāviśeṣata iti alpavidyāyālpaṃ bahuvidyāya bahv ity arthaḥ |

[vi]gautamaḥ

[69]gurvarthaniveśauṣadhārthavṛttikṣīṇayakṣyamāṇādhyayanādhvasaṃyogavaiśvajiteṣu dravyasaṃvibhāgo bahirvedi | [70]bhikṣamāṇebhyaḥ kṛtānnam itarebhyaḥ |
[GDh 5.21–22]

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64. a-d) C[2]: *om* — b) C[1]: *bro*; Ai: saṃskāraiḥ brāhmaṇādibhiḥ; U[1], U[2]: saṃskāro brāhmaṇādibhiḥ; J: odvāhanā
65. a-iv) C[2]: *om* — a) Ai, U[1], U[2]: na tapo hy agnihotreṇa — b) J, L: nāgnihotreṇa — c) U[1], U[2]: yadyecchaḥ; [U[2] = yathecchaḥ] prāpyate naraiḥ; J: puṃsāṃ — d) U[1], U[2]: *om* — iii) C[1]: arthaśabdo nivṛttivacanaḥ; Ai, IO, U[1], U[2]: nivṛttihetuvacanaḥ
66. a-d) C[2]: *om* — a-b) IO: *bro, but cor*; U[1], U[2]: śāṃtāni yakṣamāsa [U[2] = – kṣamāsa] yugagandharvavedasam [U[2] = vedasām] — b) C[1]: sarvavedasam — c) C[1]: *bro*; U[1], U[2]: tarvarthaṃ — d) U[1], U[2]: svādhyāyāpyārtham eva ca
67. a-d) C[2]: *om* — a-b) C[1]: *bro* — a) U[1], U[2]: snātakānāṃ vidyād brāhmaṇajaṃ dharmaṃ bhikṣukānāṃ — c) L: *but cor* devam — d) U[1], U[2]: vidyād
68. a-vi) C[2]: *om* — a) C[1]: 'pi; C[1], Hem, MDh: dvijāgrebhyo; J: dvijebhyo; U[1], U[2]: dvisatibhyo — b) U[2]: devam; U[1], U[2]: atra — c) U[1], U[2]: bahiś caiva — d) MDh: kṛtānnaṃ deyam ucyate; U[1], U[2]: dānānāṃ — i) Ai, C[1]: sāṃtānikaḥ saṃtānaprayojanavivāhārthī; IO: sāṃtānikaḥ saṃtānaprayojano vivāhārthī; U[1], U[2]: *om* sāṃtānikaṃ — ii) U[1], U[2]: arthago 'tra kṣaṇāyārdvidyoyaḥ — iii) U[1], U[2]: sarvadaivasaḥ; IO, U[1], U[2]: dakṣiṇe; J: dakṣiṇā — iv) U[1], U[2]: upatāpaḥ; C[1]: vyādhibhiḥ — v) C[1]: alpavidyayālpaṃ bahuvidyayā bahv; J: bahuvidyāyā

[i]niveśo vivāhaḥ | [ii]vaiśvajitaḥ sarvasvadakṣiṇayā kṛtaviśvajidyāgaḥ | [iii]bahirvedigrahaṇād etebhyo bahirvedy api dhanam avaśyaṃ deyam | [iv]anyebhyas tv antarvedy eva dhanadānaniyamaḥ | [v]bahirvedi tu kṛtānnasyaiva |

[vi]baudhāyanaḥ

> [71]subrāhmaṇaśrotriyavedapāragebhyogurvarthaniveśauṣadhārthavṛttikṣīṇayakṣyamāṇādhyayanādhvasaṃyogavaiśvajiteṣu dravyasaṃvibhāgo yathāśakti kāryo bahirvedi | [72]bhikṣamāṇeṣu kṛtānnam itareṣu | [BDh 2.5.19–20, Hem 30]

[i]āpastambaḥ

> [73]bhikṣaṇe nimittam ācāryo vivāho yajño mātāpitror bubhūrṣārhataś ca niyamavilopaḥ | [74]tatra guṇān samīkṣya yathāśakti deyam | [75]indriyaprītyarthasya tu bhikṣaṇam animittaṃ na tad ādriyeta | [ĀpDh 2.10.1–3, Hem 31]

[i]bubhūrṣā bharaṇecchā | [ii]arhataś ca niyamavilopaḥ adhikāriṇa āvaśyakakarmavilopaprasaṅgaḥ |

[iii]viṣṇuḥ

> [76]purohitas tv ātmana eva pātram | [77]svasṛduhitṛpitṛjāmātaraś ca | [ViDh 93.5–6, Hem 33]

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69. C[2]: *om*; U[1], U[2]: gurvarthaviśeṣe 'rthakṣīṇānāṃ vakṣyamāṇādhyayanasaṃgaveṣṭhajiteṣu saṃvibhāgair bahir [U[2] = bahi] veditir; IO: *om, but cor* (*sh*) yakṣyamāṇa [C[1]: *bro*]; J: *but cor* vakṣyamāṇā; L: *but cor* (*sh*) pakvamāṇa; IO: ādhvasaṅgi; J: ādhvayoga
70. sent.-vi) C[2]: *om*; Ai, GDh: bhikṣamāṇeṣu kṛtānnam itareṣu; U[1], U[2]: vakṣyamāṇebhyaḥ kṛtārtham itarebhyaḥ; J, L (*sh*): bhikṣyamāṇebhyaḥ; L: kṛto 'nnaṃ [IO: *bro*] — i) IO: *bro*; U[1], U[2]: viśeṣo — ii) C[1]: sārvasva; Ai, U[1], U[2]: dakṣiṇāyai; U[1], U[2]: viśvajicchāgaḥ — iii) U[1], U[2]: yathā bahirveda grahāya etebhyo — iv) Ai, U[1], U[2]: dhanadhānyaniyamaḥ — v) U[1], U[2]: bahirvedi ta kṛtāntasyaiva — vi) J: baudhāyanas tu
71. C[2]: *om*; Ai, U[1], U[2]: svabrāhmaṇa; J: brāhmaṇa; U[1], U[2]: niveśe dhārmikavṛttikṣīṇāvakṣyamāṇā; J, L: ādhvayoga; Hem: dravyavibhāgo; U[2]: saṃvibhāge; C[1]: *bro* bahirvedi; U[1], U[2]: bahirvedibhiḥ
72. sent.-i) C[2]: *om*; C[1]: *bro* bhikṣamāṇeṣu; J: bhikṣyamāṇeṣu; U[1], U[2]: pramāṇeṣu vṛtāntam [U[2] = vṛttāntam] itareṣu
73. C[2]: *om*; C[1]: bhikṣamāṇanimittam; Hem: bhikṣamāṇo nimittam; J: bhikṣamāṇe nimittam; IO: ācāryā; U[2]: yajñe; IO: bubhūṣā arhataś ca; J: bubhūṣārha; L: bubhūṣārhatsu; U[1], U[2]: bubhūṣātāś ca; C[1]: niyamāvilopaḥ; Hem: niyamādivilopaḥ; U[1], U[2]: niyamāvilo na ca
74. C[1]: *bro*; C[2]: *om*; U[1], U[2]: *om* tatra; Hem: *om* śakti
75. sent.-iii) C[2]: *om*; Ai: prītyarthaṃ tu; C[1]: *bro* bhikṣaṇam animittaṃ; Hem: bhikṣamāṇam animittaṃ na tathādriyeta; J, L: bhikṣaṇamātraṃ nimittaṃ; U[1]: bhikṣaṇam eti na tathā triyeta; IO, U[1], U[2]: *adds* puruṣabhikṣeyaṃ — i) IO, U[1], U[2]: *om*; J: bubhūṣā — ii) U[1], U[2]: anarhataś ca niyamāvilopaḥ; J, L: arhatsu; C[1]: niyamāvilopaḥ; Ai, IO, U[1], U[2]: adhikāriṇām; U[1], U[2]: prasaṅge
76. C[2], IO, U[1], U[2]: *om*
77. Ai, C[2], IO, U[1], U[2]: *om*; C[1]: *bro*; ViDh: svasā duhitṛjāmātaraś; Hem: duhitṛputra — i-ii) C[2]: *om* — i) Ai: *om* purohitas tv ātmana eva pātraṃ; Ai: yasyaite; U[1], U[2]: vahitā api; J: *om* api — ii) Ai: dāne vyāsaḥ

[i]purohitas tv ātmana eva pātraṃ yasya te purohitādayaḥ tasyaiva te 'nyaguṇarahitā api purohitāditvenaiva pātrāṇi |

[ii]dānavyāsaḥ

[78]mātāpitṛṣu yad dattaṃ bhrātṛṣu svasutāsu ca |
jāyātmajeṣu yad dattaṃ so 'nindyaḥ svargasaṃkramaḥ || [Hem 33]
[79]pituḥ śataguṇaṃ dānaṃ sahasraṃ mātur ucyate |
anantaṃ duhitur dānaṃ sodarye dattam akṣayam || [Hem 33]

[i]mātāpitṛṣu yad dattam ity āder ayam arthaḥ yat prātisvikaṃ vidyādhanādi tad dattaṃ viśiṣṭaphalam iti |

[ii]dakṣaḥ

[80]mātāpitror gurau mitre vinīte copakāriṇi |
dīnānāthaviśiṣṭebhyo dattaṃ tu saphalaṃ bhavet || [Hem 34]
[81]dīnānāthaviśiṣṭebhyo dātavyaṃ bhūtim icchatā |
adattadānā jāyante parabhāgyopajīvinaḥ || [Hem 34]

[i]upakāriṇi paropakārapare | [ii]vinītaḥ suśikṣitaḥ | [iii]viśiṣṭā guṇātiśayaśālinaḥ |

[iv]saṃvarttaḥ

[82]dānāny etāni deyāni tathānyāni ca sarvaśaḥ |
dīnāndhakṛpaṇārthibhyaḥ śreyaḥkāmena dhīmatā || [Hem 35]

[i]viṣṇuḥ

[83]na dānaṃ yaśase dadyān na bhayān nopakāriṇe |

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78. a-d) C[2]: *om* — b) U[1], U[2]: ca sutādiṣu — c) Hem: jāyāpatyos tu — d) Ai: so 'ninda; IO: so 'nindya; U[1], U[2]: so 'nindaḥ; Hem: svastisaṃkramaḥ
79. a-ii) C[2]: *om* — d) U[1]: datum; U[2]: natum — i) Ai, IO, U[1], U[2]: ity ādīnām; J: prātisvakaṃ; U[1], U[2]: pratisvikaṃ ca; L: vanādi; U[1]: balādi; J: *om* tad; U[1], U[2]: viśiṣṭaguṇam; Ai, C[1], IO: ity arthaḥ
80. a-d) C[2]: *om* — a) J, L: guror — b) Ai: copakāriṇe — c-d) Ai, Hem, J, L, U[1], U[2]: *om*
81. a-iv) C[2]: *om* — b) L: bhūmim — c) Hem: dānāj — d) C[1]: bhāgo — i) J: paropakāriṇi pare; C[1]: opakārasamarthe — ii) IO, U[1], U[2]: śikṣitaḥ — iii) Ai, C[1]: viśiṣṭaḥ; J: śiṣṭāḥ; U[1], U[2]: *om* viśiṣṭā; Ai, U[1], U[2]: guṇātiśayena parabhāgyopajīvaśālinaḥ [Ai = śīlinaḥ]
82. a-i) C[2]: *om*
83. a-ii) C[2]: *om* — a-b) U[1], U[2]: na dānaṃ na yaśo dadyān na tu — a) Hem: nādānaṃ; IO: na dānaṃ na yaśase —b) Hem, J, L: nopakāriṇi — c-d) U[1], U[2]: *om* — c) IO: śīlāya — d) Ai: dharmo 'yam iti; ViDh: niścitam — i) IO: dadyān na upakārasamīhayety arthaḥ upakāriṇe ātmopakārakāya pratyu; U[1], U[2]: *om* upakāriṇe ātmopakārakāya praty; C[1], J, L: opakārāya; Ai: *adds* tathā taddhanāni rājā gṛhṇīyāt — ii) IO, U[1], U[2]: *om*

na nṛtyagītaśīlebhyo dharmārtham iti niścayaḥ ǁ [ViDh 93.14, Hem 35–36]

[i]upakāriṇe ātmopakārakāya pratyupakārasamīhayety arthaḥ ǀ

[ii]mahābhārate

[84]tadbhaktās taddhanā rājaṃs tadgṛhās tadvyapāśrayāḥ ǀ
arthinaś ca bhavanty ete teṣu dattaṃ mahāphalam ǁ [MBh 13.24.51, Hem 31]
[85]kṛtasarvasvaharaṇā nirdoṣāḥ prabhaviṣṇubhiḥ ǀ
spṛhayanti subhaktānāṃ teṣu dattaṃ mahāphalam ǁ [MBh 13.24.57, Hem 32]
[86]hṛtasvā hṛtadārāś ca ye viprā deśasaṃplave ǀ
arthārtham abhigacchanti tebhyo dattaṃ mahat phalam ǁ [MBh 13.24.54, Hem 32]
[87]tapasvinas taponiṣṭhās tathā bhaikṣacarāś ca ye ǀ
arthinaḥ kiṃcid icchanti teṣāṃ dattaṃ mahāphalam ǁ [MBh 13.24.58, Hem 32]

[i]tadbhaktāḥ tad eva dīyamānaṃ bhaktam adanīyaṃ yeṣāṃ te tathā ǀ [ii]evaṃ taddhanādiśabdā api ǀ [iii]subhaktānāṃ sadannānām ǀ

[iv]atha śātātapaparāśarau

[88]saṃnikṛṣṭam adhīyānaṃ brāhmaṇaṃ yo vyatikramet ǀ
bhojane caiva dāne ca dahaty āsaptamaṃ kulam ǁ [Hem 32]

[i]vasiṣṭhavyāsaśātātapaparāśarāḥ baudhāyanaś ca dvitīye

[89]yasya caikagṛhe mūrkho dūre cāpi bahuśrutaḥ ǀ
bahuśrutāya dātavyaṃ nāsti mūrkhe vyatikramaḥ ǁ [VaDh 3.9, Hem 33]
[90]brāhmaṇātikramo nāsti vipre vedavivarjite ǀ
jvalantam agnim utsṛjya na hi bhasmani hūyate ǁ [BDh 1.10.27, VaDh 3.10, Hem 33]

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84. a-d) C[2]: *om* — a-b) MBh: tadbhaktās tadgṛhā rājaṃs taddhanās tadapāśrayāḥ; U[1], U[2]: tathā taddhanāni rājā gṛhṇīyāt vyapāśrayāḥ [U[2] = vyapāśravāḥ] — a) IO: *om* tadbhaktās — b) J: tadvṛttās; L: tadgṛhyas — c) U[1], U[2]: arcitaś ca bhavaty arthe; Ai, Hem, IO, MBh: arthe — d) U[1], U[2]: mahat
85. a-d) C[2], J, U[1], U[2]: *om* — a) Ai, Hem: hṛta — b) Hem: nirdoṣā; L: *but cor* prabhuviṣṇubhiḥ — c) C[1]: *bro*; Ai: svabhaktānāṃ; L: *cor to* sabhaktānāṃ; MBh: ca bhuktānnaṃ
86. a-d) C[2]: *om* — a) U[1], U[2]: hitasvā hitadārāś ca — b) Ai: viplave; C[1]: viplavāḥ — c-d) C[1]: *bro* — c) L: *but cor* (*sh*) abhigacchante — d) Hem: teṣu; J, Hem, MBh: mahā
87. a-iv) C[2]: *om* — b) MBh: teṣāṃ; Hem, J: bhaikṣyacarāś; IO: *but cor* bhikṣacarāś; U[1], U[2]: bhaikṣaś carāś — d) MBh: teṣu; Ai, IO, U[1], U[2]: mahat — i) U[1], U[2]: tad uktaṃ tad evādīyamānaṃ; J: eṣāṃ; L: teṣāṃ — ii) U[1], U[2]: ekaṃ tatra nādiś ca api — iii) Ai: svabhaktānāṃ svadattānām; C[1]: – – – nāṃ – dattānām; J, L: sabhaktānāṃ sadattānām; U[1], U[2]: svabhaktānāṃ sadantatām — iv) J, L: pārāśarau
88. a-i) C[2]: *om* — a) U[1], U[2]: asaṃnikṛṣṭam — b) IO, U[1], U[2]: 'py atikramet — i) J, L: pārāśarāḥ
89. a-d) C[2]: *om* — a) C[1]: *bro*; Ai, IO, U[1], U[2]: tv eka; Hem: caiko — c) U[1], U[2]: bahuśrutāvadātavyaṃ — d) Ai, IO, U[1], U[2]: na mūrkhasya vyatikramaḥ
90. a-i) C[2]: *om* — b) BDh: mūrkhe mantravivarjite

[i]vasiṣṭhaḥ

> [91]yaś ca kāṣṭhamayo hastī yaś ca carmamayo mṛgaḥ |
> yaś ca vipro 'nadhīyānas trayas te nāmadhārakāḥ || [VaDh 3.11, Hem 36]
> [92]vidvadbhojyāny avidvāṃso yeṣu rājyeṣu bhuñjate |
> tāny anāvṛṣṭim icchanti mahad vā jāyate bhayam || [VaDh 3.12, Hem 36]

[i]yamaḥ

> [93]rājadhānī yathā śūnyā yathā kūpaś ca nirjalaḥ |
> yathā hutam anagnau ca tathā dattaṃ dvije 'nṛce || [Hem 36]

[i]bhaviṣyapurāṇe

> [94]yas tv āsannam atikramya brāhmaṇaṃ patitād ṛte |
> dūrasthaṃ bhojayen mūḍho guṇāḍhyaṃ narakaṃ vrajet || [BhP 184.40, Hem 32]
> [95]tasmān nātikramet prājño brāhmaṇān prātiveśikān |
> saṃbandhinas tathā sarvān dauhitraṃ viṭpatiṃ tathā || [BhP 184.35, Hem 32]
> [96]bhāgineyaṃ viśeṣeṇa tathā bandhūn gṛhādhipaḥ |
> nātikrāmen naras tv etān sumūrkhān api gopate || [BhP 184.36, Hem 32]
> [97]atikramya mahāraudraṃ rauravaṃ narakaṃ vrajet || [BhP 184.36, Hem 33]

[i]brāhmaṇo 'trālpavidyaḥ | [ii]mūrkhātikrame doṣābhāvasya nāsti mūrkhe vyatikrama iti vyāsādibhir abhidhānāt | [iii]sumūrkhān iti saṃbandhidauhitrādīnām eva viśeṣaṇam |

[iv]manuḥ

> [98]pātrabhūto hi yo vipraḥ pratigṛhya pratigraham |

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91. a-d) C^2: *om* — a-c) C^1: *bro* — a) Ai, Hem, IO, U^1, U^2: yathā — b) Ai, Hem, IO, U^1, U^2: yathā — c) IO, U^1, U^2: tathā; IO: vijño — d) U^1, U^2: tv ayaṃ vai nāmadhāvakaḥ
92. a-i) C^2: *om* — a-d) C^1: *bro* — a) Ai: vidvadbhojyam; U^1: vidvadbhyo 'py alpavidvāṃso; U^2: vidva – pāly avidvāṃs — b) Ai, Hem, IO, VaDh, U^1, U^2: rāṣṭreṣu — c) Hem: apy anāvṛṣṭim; VaDh: ṛcchanti — d) Ai, U^1, U^2: sahasā jāyate bhayam
93. a-i) C^2: *om* — a) Hem: tathā — c) Ai, U^1, U^2: vā; IO: *om* ca — d) Ai, U^1, U^2: dvije nare
94. a-c) C^2: *om* — c) C^1: *bro*; BhP: dūrasthān pūjayen; U^1, U^2: dūrastho — d) BhP: guṇāḍhyān
95. a) BhP: rājā — b) Bh: brāhmaṇaṃ prātiveśikam; IO: prātiveśyakān; U^1, U^2: prātivaiśyakān — c) BhP: saṃbandhatas tathāsannaṃ — d) U^1, U^2: daurvidhy [U^1 = dauvirdhy] atithis tathā; Ai: atithiṃ tathā; BhP: vidyate tathā
96. b) BhP: bandhuṃ; BhP, Hem: gṛhādhipa — c-d) C^1: *bro* — c) BhP, Hem, L [*but cor*]: nātikramen; U^1, U^2: navas; Ai, IO, U^1, U^2: tvaitān — d) Ai, IO, U^1, U^2: mūrkhān api ca gopate
97. a) BhP: mahad raudraṃ; U^1: mahīrodraṃ; U^2: mahīrodre — ii) Ai, IO, U^1, U^2: mūrkhasyātikrame; U^1, U^2: doṣo bhavet svanāmni mūrkhavyatikrama; Ai: nāmūrkhavyatikrama; C^1: mūrkhātikramadoṣa iti; C^2: *but cor* vyatikrame; J: vyatikramya; Ai, IO, U^1, U^2: anabhidhānāt — iii) Ai, IO: mūrkhān; U^1, U^2: mūrkhān santi [C^1: *bro*]; C^2: evaṃ; U^1, U^2: ādīnām adoṣeṇa — iv) U^1, U^2, J: *om*

asatsu viniyuñjīta tasmai deyaṃ na kiṃcana ‖ [MDh 3.98*/4.227*, Hem 37]
[99]saṃcayaṃ kurute yaś ca pratigṛhya samantataḥ |
dharmārthaṃ nopayuṅkte yo na taṃ taskaram arcayet ‖ [MDh 3.98*/4.227*, Hem 37]

[i]asatsu niṣiddheṣu dyūtādiṣu |

[ii]dakṣaḥ

[100]vidhihīne tathāpātre yo dadāti pratigraham |
na kevalaṃ hi tad yāti śeṣam apy atra naśyati ‖ [Hem 37]

[i]yamaḥ

[101]avratānām amantrāṇāṃ jātimātropajīvinām |
naiṣāṃ pratigraho deyo na śilā tārayec chilām ‖ [Hem 36]
[102]apaviddhāgnihotrasya guror vipriyakāriṇaḥ |
draviṇaṃ naiva dātavyaṃ satataṃ pāpakarmaṇaḥ ‖ [Hem 36]
[103]na pratigraham arhanti vṛṣalādhyāpakā dvijāḥ |
śūdrasyādhyāpanād vipraḥ pataty atra na saṃśayaḥ ‖ [Hem 36]

[i]atra ca vratamantrarahitānāṃ dānaniṣedho mantravadgavādidānaviśeṣaviṣayaḥ |

[104]mantrapūrvaṃ ca yad dānam apātrāya pradīyate |
dātur nikṛtya hastaṃ tad bhoktur jihvāṃ nikṛntati ‖ [Hem 29]

[i]iti śātātapavacanāt |

[105]uparundhanti dātāraṃ gaur aśvaḥ kāñcanaṃ kṣitiḥ |
aśrotriyasya viprasya hastaṃ dṛṣṭvā nirākṛteḥ ‖ [VaDh 28.17, Hem 29]

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98. c) IO, U^1, U^2: pratiyuñjīta — d) Hem: tasya deyaṃ; MDh: deyaṃ tasmai
99. a) C^1: arthaṃ saṃcayate yaś ca; U^1, U^2: saṃbandhaṃ; MDh: yas tu — c) U^1, U^2: ārthān; C^1, MDh: ca — d) Ai, U^1, U^2: na taṃ tat [Ai = hi] sukham ānayet — i) U^1, U^2: asaṃśravaniṣiddheṣu bhūtādiṣu
100. a) IO: vidhihīne 'tathāpātre — c) C^1: tad vyarthaṃ; U^1, U^2: tattvāni — d) C^1, Hem, IO: apy asya
101. d) L [*but cor*], U^1, U^2: chilān
102. b) U^1, U^2: guro — c) C^1: *bro*; Ai, U^1, U^2: tair na
103. b) U^1, U^2: ādhyāpaka — c) J: sūtrasyā; C^2: ādhyayanād — d) U^1, U^2: gate dalaṃ na saṃśayaḥ — i) IO: *om* ca; U^1, U^2: ya[ḥ]; U^2: niṣedhe; U^1, U^2: gurādi; C^2: ādibahudāna; U^1, U^2: dānaviśeṣaḥ; J, L [*but cor* (*sh*)]: *om* viśeṣa
104. a) Ai, IO, U^1, U^2: mantrapūrṇe; IO: tu [C^1: *bro*] — c) Ai, IO, U^1, U^2: dātur nikṛntate hastaṃ; Hem: hasta — d) C^2, J, L: jihvā [C^1: *bro*]
105. a) Ai: upaplavanti; Hem: uparudanti; U^1: upalavanti; U^2: upalambanti — b) VaDh: kanakaṃ — c) IO, U^1, U^2: śrotriyasya ca — d) U^1, U^2: nirākṛtau — i) Ai, U^1, U^2: *om* ca — ii) C^1: *bro*; Ai, U^1, U^2: *om* na; U^1, U^2: pūna iti sadvipraviṣayaḥ; Ai: sadvipraviṣayaḥ; C^2: dānamātre — iii) U^1, U^2: abrāhma abrāhmaṇānāṃ brāhmaṇabruvānāṃ dānamātrasya asamarthabrāhmaṇe; J, L: dāne dviguṇaṃ; U^1, U^2: brāhmaṇakrama ity

[i]iti vasiṣṭhavacanāc ca | [ii]na punar dānamātraviṣayaḥ | [iii]abrāhmaṇabrāhmaṇa-bruvādīnāṃ dānamātrasya samam abrāhmaṇe dānaṃ dviguṇaṃ brāhmaṇabruva ity ādivākyair darśitatvāt |

[iv]vyāsaḥ śātātapaś ca prathame

[106]naṣṭaśauce vratabhraṣṭe vipre vedavivarjite |
rodity annaṃ dīyamānaṃ kiṃ mayā duṣkṛtaṃ kṛtam || [Hem 36]
[107]śaucahīnās tu ye viprā na ca yajñopavītinaḥ |
hutaṃ dattaṃ tapas teṣāṃ naśyaty atra na saṃśayaḥ || [Hem 36]
[108]ūṣare vāpitaṃ bījaṃ yac ca bhasmani hūyate |
kriyāhīneṣu yad dattaṃ triṣu nāśo vidhīyate || [Hem 37]
[109]prastare patitaṃ bījaṃ bhinnabhāṇḍe ca dohanam |
bhasmany api hutaṃ havyaṃ tadvad dānam asādhuṣu || [Hem 37]

[i]yamaḥ

[110]yas tu liṅgyucitāṃ vṛttim aliṅgebhyaḥ prayacchati |
ghorāyāṃ brahmahatyāyāṃ pacyate nātra saṃśayaḥ || [Hem 37]

[i]manur viṣṇuś ca prathame

[111]na vāry api prayaccheta baiḍālavratike dvije |
na bakavratike pāpe nāvedavidi dharmavit || [MDh 4.192, ViDh 93.7, Hem 38]
[112]triṣv apy eteṣu dattaṃ hi vidhinopārjitaṃ dhanam |
dātur bhavaty anarthāya paratrādātur eva ca || [MDh 4.193, Hem 38]
[113]yathā plavenaupalena nimajjaty udake taran |
dātṛpratigrahītārau tathaivājñau nimajjataḥ || [MDh 4.194, Hem 38]

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106. c) C²: rodaty
107. a) Ai, C¹, IO, U¹, U²: ca — b) Ai: opavītīnaḥ; C²: opajīvinaḥ — d) U¹, U²: naśyaty astaṃ
108. c-d) U²: *om* — c) IO: hīne tu — d) Ai, IO, U¹, U²: vittanāśo
109. a) U¹: *adds* yac ca bhasmani hūyate — b) U¹, U²: bhinnakāṇḍe 'varohaṇaṃ — c) IO: *but cor* bhasmāny; Ai, Hem: hutaṃ dravyaṃ — d) U¹, U²: tattvajñānasamāptiṣu
110. a-b) U¹, U²: yas tu nityucitā vṛttir liṅgebhyaḥ saṃprayacchate — a) C¹: *bro*; Ai: liṅgyacyutāṃ; C²: liṅgavatāṃ; Hem: niṅgyacyutāṃ — b) C¹: aliṅgibhyaḥ — c) Ai, IO, U¹, U²: bhrūṇahatyāyāṃ
111. a-b) U¹, U²: nīpa viprāya yacchec caṇḍālapratike dvije — a) C²: prayacchela; IO: prayacchecha; L: prayecchet tu; MDh: prayacchet tu — b) L: pratike; C¹: dvija — c) U¹, U²: narakapratike pāpe; IO: *but cor* bāka; L: pratike — d) C¹: *bro*; L: nāvedavidhi; U¹, U²: na vedavidi
112. a) Ai, U¹, U²: śiṣṭe 'py; J: yad dattaṃ; L: yad dattaṃ hi *mc* → yad dattaṃ — b) MDh: vidhināpy arjitaṃ
113. a) C¹, IO, J, L, U¹, U²: plavenopalena — b) C²: vimajjaty; Ai, IO, U¹, U²: naraḥ — c-d) MDh: tathā nimajjato 'dhastād ajñau dātṛpratīcchakau — i) C¹: *om* ca; J: dvitīye ca; Ai, IO, U¹, U²: *om* dvitīyavarjam

[i]manur viṣṇuś ca dvitīyavarjam

[114]dharmadhvajī sadā lubdhaḥ chādmiko lokadāmbhikaḥ |
baiḍālavratiko jñeyo hiṃsraḥ sarvābhisaṃdhakaḥ || [MDh 4.195, ViDh 93.8, Hem 38]
[115]yasya dharmadhvajo nityaṃ surādhvaja ivocchritaḥ |
prachannāni ca pāpāni baiḍālaṃ nāma tadvratam || [MDh 4.195*, Hem 39]
[116]adhodṛṣṭir naikṛtikaḥ svārthasādhanatatparaḥ |
śaṭho mithyāvinītaś ca bakavratacaro dvijaḥ || [MDh 4.196, ViDh 93.9, , Hem 39]
[117]ye bakavratino viprā ye ca mārjāraliṅginaḥ |
te patanty andhatāmisre tena pāpena karmaṇā || [MDh 4.197, ViDh 93.10, , Hem 39]

[i]yamaḥ

[118]yaḥ kāraṇaṃ puraskṛtya vratacaryāṃ niṣevate |
pāpaṃ vratena prachādya baiḍālaṃ nāma tadvratam || [Hem 38]
[119]arthaṃ ca vipulaṃ gṛhya dhṛtvā liṅgaṃ vivarjayet |
āśramāntaritaṃ rakṣed baiḍālaṃ nāma tadvratam || [Hem 38]
[120]pratigṛhyāśramaṃ yas tu sthitvā tatra na tiṣṭhati |
āśramasya vilopena baiḍālaṃ nāma tadvratam ||
[121]dattvodakena kanyāṃ tu kṛtvā caiva pratigraham |
kṛtārtho nārthavān yaś ca baiḍālaṃ nāma tadvratam ||
[122]yatīnām āśramaṃ gatvā pratyavasyet tu yaḥ punaḥ |
yatidharmavilopena baiḍālaṃ nāma tadvratam || [Hem 38]

[i]dānavyāsaḥ

[123]brahmabījasamutpanno mantrasaṃskāravarjitaḥ |

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114. a) Ai: dharmavarjī — b) Hem: śūdriko; C^1: lobha; C^1, Hem, IO: dambhakaḥ; MDh: dambhikaḥ — c) L: pratiko — d) U^1, U^2: āstasaṃdhakaḥ; J: ābhisādhakaḥ; L: ābhisāṃdhakaḥ; C^2: ātisaṃdhakaḥ
115. b) Hem: yaś ca; Ai: svargadhvaja; J, MDh: suradhvaja; U^1, U^2: svaradhvaja; IO, U^1, U^2: ivotthitaḥ — c) U^1, U^2: pravṛttāni — d) C^1, IO, U^1: biḍālaṃ
116. a) Ai, U^1, U^2: alpadṛṣṭir; Ai: niṣkṛtikaḥ; IO: naiḥkṛtikaḥ; U^1, U^2: nikṛtikaḥ — c) U^1, U^2: same mithyā — d) Ai, IO: vṛttidharo; C^1, ViDh: vrataparo; U^1, U^2: vṛttir naro
117. a) IO, U^1, U^2: bakavṛttino; ViDh: vratino loke — c) Hem: tamiśre
118. b) J, L: vratacaryā — c-d) U^1, U^2: *om*
119. a-d) U^1, U^2: *om* — a-b) C^1: *bro* — a) Ai: gṛhyaṃ — b) Ai, Hem, IO: dattvā; L: vivarjiyet *mc* → vivarji yat — c) Ai, C^1: vakṣye; C^2: vakṣed
120. a-b) U^1, U^2: *om*; IO: vilopana; U^1, U^2: vilopaṃ na
121. a-d) L: *om, mc* (*sh*) — a) IO, U^1, U^2: datto — c) U^1, U^2: kṛtārtho nārthanāṃdhaś ca; J, L: nārthatāṃ; L: vaś — d) U^1, U^2: biḍālaṃ
122. a-d) L: *om, but cor* (*sh*) — a) Ai, U^1, U^2: matvā — b) Ai: praṇameta hi; C^1: prasavasye[t] tu; C^2: pratyavaśyet tu; IO: pratyānamet tu; J, L: pratyāyāset tu; U^1, U^2: praṇamen na hi — c) U^1, U^2: tena dharmavināśena; IO: *but cor* yadi; C^1: karma [L: *bro*]; J, L: vināśena — d) J, L, U^1, U^2: vrataṃ dattvodakena tu; C^1: biḍālaṃ — i) Ai: dāne vyāsaḥ

jātimātropajīvī ca bhaved abrāhmaṇaḥ sa tu || [Hem 37]

[124]garbhādhānādibhir yuktas tathopanayanena ca |
na karmakṛn na cādhīte sa bhaved brāhmaṇabruvaḥ || [Hem 37]

[i]smṛtiḥ

[125]avratau vaiśyarājanyau śūdraś cābrāhmaṇās trayaḥ |
vedavratavihīnaś ca brāhmaṇo brāhmaṇabruvaḥ || [Hem 38]

[i]yamaḥ

[126]yasya vedaś ca vedī ca vyucchidyete tripauruṣam |
sa vai durbrāhmaṇo nāma yaś caiva vṛṣalīpatiḥ || [Hem 38]

[i]dakṣaḥ

[127]dhūrte bandini malle ca kuvaidye kitave śaṭhe |
cāṭacāraṇacaurebhyo dattaṃ bhavati niṣphalam || [Hem 39]

[i]mahābhārate

[128]paṅgvandhabadhirā mūkā vyādhinopahatāś ca ye |
bhartavyās te mahārāja na tu deyaḥ pratigrahaḥ || [Hem 40]

[i]iti śrīmallakṣmīdharaviracite kṛtyakalpatarau dānakāṇḍe pātranirūpaṇaparva ||

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123. a) Ai, IO, U[1], U[2]: brahmavīrya — c) Ai, U[1], U[2]: tu [IO: *bro*] — d) Ai, U[1], U[2]: na bhaved brāhmaṇaḥ sattaḥ [Ai = sa tu]

124. a) Ai, C[1]: muktas — c-d) U[1], U[2]: na karmakṛt sudhīte sa bhaved vai brāhmaṇadhruvaḥ — c) Hem: karmavin; IO: karmakṛt sa — d) Hem: brāhmaṇākriyaḥ; IO: *but cor* brāhmaṇadhruvaḥ — i) C[1]: *bro*; J, L, U[1], U[2]: *om*

125. a-d) U[1], U[2]: apreto vaiśyarājanyau śūdraś ca brāhmaṇas trayaḥ vede vratahīnāś ca sa sa vai brāhmaṇa-dhruvaḥ — b) C[2]: śūdraś cābrahmaṇāśrayaḥ; Hem: śūdrasyā — d) IO: dhruvaḥ — i) U[1], U[2]: *om*

126. a-b) U[1], U[2]: yasya vedārtha ucchinte taṃ triṇo pauruṣaṃ — a) J, L [*but cor* (*sh*)]: yaś ca; Hem: vidaś ca — b) Ai, Hem: vicchidyete; C[1]: vyucchidyetu; IO: ucchidyeta; J, L [*cor to*]: vyucchidyeta; Ai: tripūruṣam — c) IO: tv abrāhmaṇaḥ; Ai, IO, U[1], U[2]: jñeyo — d) U[1], U[2]: caivaṃ

127. a) Ai, U[1], U[2]: matte — c) Ai, U[2]: bhāṭa; C[2]: cāra; IO: prāṭa *mc* → naṭa; U[1]: lāṭa; J, L: caureṣu

128. a) J: ye paṅgubadhirā mukā; U[1], U[2]: vāgbaddhabadhirā mūkā — b) U[1], U[2]: vyādhito — c) IO, U[1], U[2]: mahārājan — i) Ai, C[1]: iti bhaṭṭahṛdayadharātmajamahāsāṃdhivigrahikabhaṭṭaśrīlakṣmīdharaviracite kṛtyakalpatarau dānakāṇḍe pātrāpātranirūpaṇaparva; IO, U[1], U[2]: iti kṛtyakalpatarau dānakāṇḍe pātrāpātra-nirūpaṇaparva; C[2], L: *om* iti; L: nirūpaṇam; C[2]: *ends here*

*4.1 atha mahādānāni

[i]tatra matsyapurāṇe

> [1]athātaḥ saṃpravakṣyāmi mahādānānukīrtanam |
> dānadharme 'pi yan noktaṃ viṣṇunā prabhaviṣṇunā || [MP 274.3, Hem 166]
> [2]sarvapāpakṣayakaraṃ nṛṇāṃ duḥsvapnanāśanam |
> yat tat ṣoḍaśadhā proktaṃ vāsudevena bhūtale || [MP 274.4–5, Hem 166]
> [3]puṇyaṃ pavitram āyuṣyaṃ sarvapāpaharaṃ śubhaṃ |
> pūjitaṃ devatābhiś ca brahmaviṣṇuśivādibhiḥ || [MP 274.5–6, Hem 166]
> [4]ādyaṃ tu sarvadānānāṃ tulāpuruṣasaṃjñakam |
> hiraṇyagarbhadānaṃ ca brahmāṇḍaṃ tadanantaram || [MP 274.6–7, Hem 166–67]
> [5]kalpapādapadānaṃ ca gosahasraṃ tu pañcamam |
> hiraṇyakāmadhenuś ca hiraṇyāśvas tathaiva ca |
> hiraṇyāśvarathas tadvad dhemahastirathas tathā || [MP 274.7–8, Hem 167]
> [6]pañcalāṅgalakaṃ tadvad dharādānaṃ tathaiva ca |
> dvādaśaṃ viśvacakraṃ ca tataḥ kalpalatātmakam || [MP 274.9, Hem 167]
> [7]saptasāgaradānaṃ ca ratnadhenus tathaiva ca |
> mahābhūtaghaṭas tadvat ṣoḍaśaḥ parikīrtitaḥ || [MP 274.10, Hem 167]
> [8]sarvāṇy etāni kṛtavān purā śambarasūdanaḥ |
> vāsudevaś ca bhagavān ambarīṣaś ca pārthivaḥ || [MP 274.11, Hem 167]
> [9]kārtavīryārjuno nāma prahrādaḥ pṛthur eva ca |
> kuryur anye mahīpālāḥ kecic ca bharatādayaḥ || [MP 274.12, Hem 167]

[i]tathā

> [10]yasmād vighnasahasreṇa mahādānāni sarvadā |
> rakṣanti devatāḥ sarvā ekaikam api bhūtale || [MP 274.13, Hem 167]
> [11]eṣām anyatamaṃ kuryād vāsudevaprasādataḥ |

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1. c) C[1]: *bro*; Ai, Hem, U[1], U[2]: yat proktaṃ; J: yatnoktaṃ — d) J, L [*but cor*]: prabhuviṣṇunā; MP: *adds* tad ahaṃ saṃbhavakṣyāmi mahādānam anuttamam
2. b) Hem: duḥkhavināśanam — c) Ai, C[1], IO: yat tu
3. d) U[1]: *om, but cor*
4. a-c) U[1]: *om, but cor* — b) IO, C[1], Hem: saṃjñitaṃ — d) IO: tadantaram
5. b) Hem, MP: ca — d) U[2]: hiraṇyāś ca; C[1]: ca
6. a-b) J: *om* — c) MP: tu
7. a-b) J: *om* — c) U[1], U[2]: tu tvat — d) MP: ṣoḍaśaṃ parikīrtitam
8. a-d) Ai, C[1], IO, U[1], U[2]: *om* — c) MP: tu — d) Hem, MP: ambarīṣo 'tha; MP: bhārgavaḥ
9. a-d) Ai, C[1], IO, U[1], U[2]: *om* — b) Hem, J, MP: prahlādaḥ — c) Hem: cakrur; MP: mahāpālāḥ — i) IO: *om*
10. a) U[2]: viṣva; Hem: sahasrebhyo — c) MP: rakṣante
11. a-d) J, L: *om*; U[2]: vasudeva — d) U[1], U[2]: api śūlena

na śakyam anyathā kartum api śakreṇa bhūtale || [MP 274.14, Hem 167]
[12]tasmād ārādhya govindam umāpativināyakau |
mahādānamakhaṃ kuryād vipraiś caivānumoditaḥ || [MP 274.15, Hem 167]

[i]tathā

[13]ayane viṣuve puṇye vyatīpāte dinakṣaye |
yugādiṣūparāgeṣu tathā manvantarādiṣu || [MP 274.19–20, Hem 168]
[14]saṃkrāntau vaidhṛtidine caturdaśyaṣṭamīṣu ca |
sitapañcadaśīparvadvādaśīṣv aṣṭakāsu ca || [MP 274.20–21, Hem 168]
[15]yajñotsavavivāheṣu duḥsvapnādbhutadarśane |
dravyabrāhmaṇalābhe ca śraddhā vā yatra jāyate || [MP 274.21–22, Hem 168]
[16]tīrthe cāyatane goṣṭhe kūpārāmasaritsu vā |
gṛhe vātha vane vāpi taḍāge rucire tathā |
mahādānāni deyāni saṃsārabhayabhīruṇā || [MP 274.22–23, Hem 168]
[17]anityaṃ jīvitaṃ yasmād vasu cātīva cañcalam |
keśeṣv iva gṛhītas tu mṛtyunā dharmam ācaret || [MP 274.24, Hem 168]

[4.1 ATHA TULĀPURUṢADĀNA]

[18]puṇyāṃ tithim athāsādya kṛtvā brāhmaṇavācanam |
ṣoḍaśāratnimātraṃ tu daśa dvādaśa vā karān |
maṇḍapaṃ kārayed vidvāṃś caturbhadrānanaṃ budhaḥ ||
[MP 274.25–26, Hem 168–69]

[i]kṛtvā brāhmaṇavācanaṃ brāhmaṇān puṇyāhasvastiṛddhiśabdān oṃkārapūrvakān trir vācayitvā | [ii]kṣatriyādis tu yajamāno niroṅkārān svastyādiśabdān vācayet |

[19]puṇyāhavācanaṃ daive brāhmaṇasya vidhīyate |

12. c-d) J, L: eṣām anyatamaṃ kuryād vāsudeva [J = vāsudevaḥ] prasādataḥ
14. a) C[1]: *bro*; J, L: saṃkrānti — c) C[1]: *bro*; L: śita; Ai, IO, U[1], U[2]: sarvā — d) MP: daśīṣv aṣṭakāsu ca; C[1]: aṣṭamīṣu
15. a) Ai, IO, U[1], U[2]: yātrotsava — b) Ai, IO, U[1], U[2]: duḥsvapne 'dbhutadarśane — c) MP: vā
16. a-b) C[1]: *bro* — a) Hem, L, MP, U[2]: vāyatane — b) Hem, J, MP: ca — c) MP: gṛhe vāyatane vāpi — d) U[1], U[2]: rucike — e) U[1], U[2]: *om* deyāni
17. a) J, L: anityaṃ niyataṃ; J: tasmāt — b) J, L: vastu [C[1]: *bro*]; U[2]: cātīvra — c) MP: keśeṣv eva gṛhītaḥ san — d) Ai: *adds* tatra tulāpuruṣadānavidhiḥ
18. a) Ai, U[1], U[2]: puṇyādititithim āsādya — b) Hem: brahmaṇa — c) MP: ṣoḍaśaratni; U[1], U[2]: ṣoḍaśātmatrimātraṃ tu; Hem: ca — e) IO: dhīmān — f) C[1]: *bro*; IO: bhadrālakaṃ; MP, U[1], U[2]: bhadrāsanaṃ — i) IO: *om* kṛtvā brāhmaṇavācanaṃ; C[1], J, L: *om* kṛtvā; Ai: vṛddhi; C[1], IO: *bro* ṛddhi; U[1], U[2]: śuddhi — ii) J: kṣatriyas tu; U[1], U[2]: ādiṣu
19. d) Ai, Hem: kuryāt — i) C[1]: *om* yama — ii) J: *cor to* (*sh*) kūrparam upakramo; U[1], U[2]: kaphoṇi-kaurannāṅgo; J: kūrpayor; J, L: madhye pramāṇikaḥ [C[1]: *bro*]; Ai, U[1], U[2]: aṅgulisaṃyuktasmaraṇāt — iii)

etad eva niroṃkāraṃ brūyāt kṣatriyavaiśyayoḥ || [Hem 146]

[i]iti yamavacanāt | [ii]karaś cātra kaphoṇyupakramo madhyāṅgulyagraparyantaḥ madhyāṅgulīkūrparayor madhyaprāmāṇikaḥ kara ity abhiyuktasmaraṇāt | [iii]catur-bhadrānanaṃ catvāri bhadrāṇi śobhanāni ānanāni dvārāṇi yasya sa tathā |

[20]saptahastā bhaved vedī madhye pañcakarātha vā |
tanmadhye toraṇaṃ kuryāt sāradārumayaṃ śubham || [MP 274.26–27, Hem 169]
[21]kuryāt kuṇḍāni catvāri caturdikṣu vicakṣaṇaḥ || [MP 274.27, Hem 169]
[22]sumekhalāyoniyutāni tāni saṃpūrṇakumbhāni sahāsanāni |
sutāmrapātradvayasaṃyutāni sayajñapātrāṇi saviṣṭarāṇi || [MP 274.28, Hem 170]
[23]hastapramāṇāni tilājyadhūpapuṣpopahārāṇi suśobhanāni |
pūrvottare hastamitātha vedī grahādideveśvarapūjanāya || [MP 274.29, Hem 170]

[i]grahādīty atrādiśabdopāttāś ca ete adhidevatā īśvarādayaḥ pratyadhidevatā agnyādayo vināyakadurgāvāyvākāśā aśvinau ca matsyapurāṇa eva grahayajñoktā boddhavyāḥ |

[24]arcārcanaṃ brahmaśivācyutānāṃ tatraiva kāryaṃ phalamālyavastraiḥ |
[MP 274.30, Hem 170]

[i]arcārcanaṃ pratimāpūjanam | [ii]tatraiva grahavedyām |

[25]lokeśavarṇāḥ paritaḥ patākā madhye dhvajaḥ kiṅkiṇikāyutaḥ syāt ||

U[1], U[2]: bhadrāsanaṃ; Ai: *om* śobhanāni; U[1], U[2]: *om* śobhanāni ānanāni dvārāṇi; C[1], IO: *om* ānanāni; Ai: *om* dvārāṇi

20. a) Ai: vediḥ — b) Ai: karāśrayā; IO, U[1], U[2]: karāśrayaḥ; J: karāyatā; MP: karā tatā — d) U[1], U[2]: sāvaṃ dhātumayaṃ; MP: dārumayaṃ budhaḥ

21. b) Ai, U[1], U[2]: *add* namo bhagavate vāsudevāyeti pūraṇam

22. a) MP: samekhalayoniyutāni kuryāt; U[1], U[2]: svamekhalāyāni; C[1]: yatāni; J: yuktāni; Ai, U[1], U[2]: samyak; C[1], IO: tatra; Hem: tadvat — b) IO: sapūrṇa; J: supūrṇa; Ai, Hem, J, L: mahāsanāni; U[1]: sahāmalāni; U[2]: sahānalāni — c) Hem: satāmrapātra; U[1], U[2]: svatantripātra — d) Ai: suyajñapātrāṇi; Ai, MP: suviṣṭarāṇi

23. a) IO, U[1], U[2]: sahapramāṇāni; J: tilādyapūpa; L: *but cor* (*sh*) tilādyadhūpaḥ — c) U[1], U[2]: hanta; C[1], IO: mitā ca — d) U[1], U[2]: grahādirevaiśvarapūjanāni; J: pūjanīyā — i) Ai, IO, U[1], U[2]: īty ādiśabdo; C[1]: *bro* ete adhidevatā; J, L: eteṣām; IO, U[1], U[2]: adhidevā; U[1], U[2]: atyadhidevatā anye agnyādayo vināyakaśukrajīvātyākāśaś cāśvinau; Ai: vināyakaśukravāyvākāśāś ca; C[1]: *bro* vināyakadurgāvāyvākāśā aśvinau; IO: *but cor* (*sh*) vināyakayantraiḥ; L: vādyākāśā; U[1], U[2]: okto boddhavyaḥ

24. a-b) IO: *om, but cor* (*sh*) — a) MP: atrārcanaṃ; U[1]: ardyorcainaṃ; U[2]: arthorcainaṃ — b) Hem: tathaiva; IO: *om* tatraiva; U[1], U[2]: tatra ca na; U[1], U[2]: phalamānyair dvandrair [C[1]: *bro*] — i-ii) Ai: these sentences occur after 4.25b — i) U[1]: arcā [U[2] = *bro*] arcanaṃ pratipūjanam — ii) IO: *om* graha

25. a-b) U[1], U[2]: lokeśavastraṃ pavitaḥ śalākāḥ madhyāryajaḥ kiṅkiṇikākṣuyuktaḥ syāt — b) C[1]: kiṅkiṇīkā — i) U[1], U[2]: lokeśavarṇaḥ pītaraktanīlakṛṣṇā anavitabhasitakṛṣṇaharitasarvavarṇaḥ; Ai, C[1], IO: lokapāla-

[MP 274.30, Hem 172]

[i]lokeśavarṇā lokapālasamānavarṇāḥ pītakṛṣṇaraktanīlāñjananibhaśitakṛṣṇaharitasarva-varṇāḥ | [ii]patākāḥ pūrvādidikṣu aiśānyantāsu yathāsaṃkhyaṃ kāryā ity arthaḥ | [iii]kiṅkiṇikā kṣudraghaṇṭikā |

[26]dvāreṣu kāryāṇi ca toraṇāni catvāry api kṣīravanaspatīnām | [MP 274.31, Hem 172]

[i]kṣīravanaspatīnām aśvatthodumbaraplakṣanyagrodhānāṃ pūrvapaścimadakṣiṇottara-dvāreṣu yathākramaṃ toraṇāni kuryāt |

[27]dvāreṣu kumbhadvayam atra kāryaṃ sugandhadhūpāmbararatnayuktam ||
[MP 274.31, Hem 172]
[28]śāleṅgudīcandanadevadāruśrīparṇibilvapriyakāñjanānām |
stambhadvayaṃ hastayugāvakhātaṃ kṛtvā ṛjuṃ pañcakarocchritaṃ ca |
tadantaraṃ hastacatuṣṭayaṃ syād yathottaraṅgaṃ ca tadaṅgam eva ||
[MP 274.32–33, Hem 173]

[i]śrīparṇiḥ gambhārī | [ii]priyako bījapūrakaḥ | [iii]uttaraṅgaṃ stambhadvayopari kāṣṭham | [iv]tadaṅgaṃ stambhasajātīyakāṣṭhamayam |

[29]samānajātiś ca tulāvalambyā haimena madhye puruṣeṇa yuktā |
dairghyeṇa sā hastacatuṣṭayaṃ syāt pṛthutvam asyās tu daśāṅgulāni ||
[MP 274.33–34, Hem 173]

[i]puruṣeṇa viṣṇunā tatpratimayety arthaḥ | [ii]daśāṅgulānīty atrāṅgulamānaṃ chandoga-pariśiṣṭoktam—

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savarṇāḥ pītaraktakṛṣṇa; Ai: nibhāḥ śvetakṛṣṇaharitaśabalāḥ; IO, J: sita; C[1]: haritasaba[l]āḥ; IO: harita-savarṇāḥ; J: *but cor* (*sh*) śarvavarṇāḥ; L: śirtavarṇāḥ — ii) Ai, C[1]: aiśānyāntāsu; U[1], U[2]: īśāny-[U[2] = iśāny]-antāsu — iii) IO, U[1], U[2]: kiṅkiṇīkā

26. b) Ai, IO: kṣīri; U[1], U[2]: kṣīrī — i) Ai, C[1], IO, U[1], U[2]: *om* kṣīravanaspatīnām; IO [*but cor*], J: oḍumbara; U[1], U[2]: auḍumbara; J: ottareṣu

27. a) J: kuṇḍadvayam; MP: atra kāya — b) Ai, C[1], Hem, IO, U[1]: sraggandha; MP: sragdhandha

28. a) Ai, C[1], Hem, IO, U[1], U[2]: śākeṅgudī — b) Ai, IO, U[1], U[2]: śrīparṇa [C[1]: *bro*]; U[1]: billa; Hem: priyakāñjanottham; MP: priyakāṃcanottham — c) U[1], U[2]: kumbhadvayaṃ hastayugāvadātaṃ — d) Hem, MP: kṛtvā dṛḍhaṃ; U[1], U[2]: kṛtvā bhujāntaś caraṇasthitaś ca; Hem: vā — e) U[1], C[1]: tadanantaraṃ — f) Ai, IO, U[1], U[2]: athottarāṅgaṃ; C[1]: athottaraṅgaṃ; Hem: tathottarāṅgaṃ caturasram eva; MP: athottaraṅgaś; Ai: tadīyam eva — i) Ai, IO, U[1], U[2]: śrīparṇī [C[1]: *bro*]; J: gambhīrī — ii) IO: bījapūraḥ; C[1]: jīrakaḥ — iii) Ai, IO, U[1], U[2]: uttarāṅgaṃ; U[1], U[2]: kumbhadvayo — vi) Ai: tadīyaṃ stambhasajātīyaṃ; IO, U[1], U[2]: *om*

29. a) Ai, IO, U[1], U[2]: tadaṅgajātiś — b) C[1]: haimena yuktā puruṣeṇa madhye — c) U[1]: dārgheṇa sāhaśra; U[2]: dārppeṇa sāhasra — d) U[1], U[2]: anyat tu [C[1]: *bro*] — ii) U[1], U[2]: daśāṅgulābhdaty [U[2] = āṅgulā–daty] arthaṃ tryaṅgulamānaṃ tu chandogapariśiṣṭam; Ai: *adds* [after ‘mānaṃ’] tu

[30]aṅguṣṭhāṅgulimānaṃ tu yatra yatropadiśyate |
tatra tatra bṛhatparvagranthibhir minuyāt sadeti || [Hem 122]

[31]suvarṇapaṭṭābharaṇā ca kāryā salohapāśadvayaśṛṅkhalābhiḥ |
yutā suvarṇena ca ratnamālā vibhūṣitā mālyavilepanābhyām || [MP 274.34–35, Hem 173]

[i]salohapāśadvayaśṛṅkhalābhir yuteti suvarṇadhāraṇārthaṃ puruṣadhāraṇārthaṃ ca phalakadhāriṇībhir lohapāśadvayāvalambitaśṛṅkhalābhir yuktā kāryety arthaḥ |

[32]cakraṃ likhed vārijagarbhayuktaṃ nānārajobhir bhuvi puṣpakīrṇam |
vitānakaṃ copari pañcavarṇaṃ saṃsthāpayet puṣpaphalopaśobham ||
[MP 274.35–36, Hem 177]
[33]athartvijo vedavidaś ca kāryāḥ svarūpaveṣānvayaśīlayuktāḥ |
vidhānadakṣāḥ paṭavo 'nukūlā ye cāryadeśaprabhavā dvijendrāḥ ||
[MP 274.36–37, Hem 177]
[34]guruś ca vedāntavid āryadeśasamudbhavaḥ śīlakulābhirūpaḥ |
kāryaḥ purāṇābhirato 'tidakṣaḥ prasannagambhīrasarasvatīkaḥ ||
[MP 274.37–38, Hem 177–78]
[35]sitāmbaraḥ kuṇḍalahemasūtraḥ keyūrakaṇṭhābharaṇābhirāmaḥ ||
[MP 274.38, Hem 178]
[36]pūrveṇa ṛgvedavidau bhavetāṃ yajurvidau dakṣiṇataś ca kāryau |
sthāpyau dvijau sāmavidau ca paścād ātharvaṇāv uttarataś ca kāryau ||
[MP 274.39, Hem 178–79]
[37]vināyakādigrahalokapālavasvaṣṭakādityamarudgaṇānām |

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30. a) Hem, J, L: āṅgula — b) U[1], U[2]: *om* yatra; L: partha — d) Ai: lakṣayet; U[1], U[2]: bhakṣayet; Ai, IO, U[1], U[2]: sadā; Hem: budhaḥ
31. a) U[1], U[2]: suvarṇadā śobhanā ca kāryā; Hem: bhadrābharaṇā; IO: pātrābharaṇā; Hem, MP: tu — b) MP: sā loha; U[1], U[2]: pātradvaya — c) U[1], U[2]: yutānnavarṇena candanamālā; MP: tu — d) MP: saṃsthāpayet puṣpaphalopaśobham; Hem: vilekhanābhāḥ — i) IO: suloha; U[1], U[2]: svalohapātradvaya-śṛṅkhalāni suvarṇair dhāraṇārthaphalakadhāriṇībhir lohapātra; IO: *om* yuteti, *mc* (*sh*); J, L: dhāraṇārtha-puruṣadhāraṇārtha; C[1], J: phala; IO: *om* phalaka; J: dhāraṇībhir; IO: pātradvayāālambita; Ai, IO, U[1], U[2]: yutā kāryety
32. c) C[1]: *om* pañca — d) Ai: puṣpavane saśobham U[1], U[2]: puṣpavane [']paśobham
33. a) U[1], U[2]: apy arthino — b) Hem, L, MP: surūpaveśā; U[1], U[2]: veśādvayaśīlayuktaḥ — d) U[1], U[2]: cārthadeśa; IO, U[1], U[2]: dvijebhyaḥ; IO: *adds* guruś ca vedāntavid āryadeśasamudbhavaḥ śobhanaśīlayuktāḥ vidhānadakṣāḥ pāṭavo 'nukūlā ye cāryadeśaprabhavā prabhavā dvijendrātha
34. a) HemL: vedārthavid; U[1]: vedāntuvid; U[2]: vedānuvid; MP: āryavaṃśa — b) U[1], U[2]: śobhanaśīla-yuktaḥ; IO: *adds, but cor* (*sh*) vidhānadakṣaḥ; U[1], U[2]: *adds* vidhānadakṣe tu kulābhirūpaḥ — c) MP: purāṇaśāstrābhirato 'tidakṣaḥ — d) IO: svarasvatīkaḥ; U[1]: svarasvatī vā; U[2]: sarasva vā
35. a) U[1], U[2]: kuṇḍalasūtrakāmaḥ; Hem, MP: hemasūtra; IO: hemaśūdrā — b) IO: ābhirāma
36. a-b) U[1], U[2]: pūrveṇa [U[2] = purve tu] ṛgvedavido bhavanti yaju[r]vedo dīkṣitaś ca kāryaḥ — a) MP: ṛgvedavidāv athāstāṃ — b) MP: ca śastau — c) U[1], U[2]: sthāpyo dvijaiḥ sāmavedo nna yaś ca; MP: tu — d) J: ātharvaṇād; MP: tu
37. a) IO: lokapālaṃ; U[1]: lokapālaḥ — b) Ai: vasvaṣṭakādivya; U[1], U[2]: vasukāditya ye; C[1]: guṇānām — c-d) IO [*but cor* (*sh*)], U[1], U[2]: *om*; Hem: samantrato

brahmācyuteśārkavanaspatīnāṃ svamantrato homacatuṣṭayaṃ syāt ||
[MP 274.40, Hem 179]
38japyāni sūktāni tathaiva caiṣām anukrameṇaiva yathāsvarūpam ||
[MP 274.41, Hem 179]

ivasvaṣṭaketi vasvaṣṭakaśabdenaiva vasūnāṃ militānāṃ devatātvam | iisvamantrataḥ svasvavedamantraiḥ | iiihomacatuṣṭayam iti vedacatuṣṭayasaṃbandhād dhomānāṃ catuṣṭvam | ivjapyāni ṛtvigbhir iti śeṣaḥ | veṣāṃ homadevānām |

39homāvasāne kṛtatūryanādo gurur gṛhītvā balipuṣpadhūpam |
āvāhayel lokapatīn krameṇa mantrair amībhir yajamānayuktaḥ ||
[MP 274.41, Hem 179]
40ehy ehi sarvāmarasiddhasādhyair abhiṣṭuto vajradharāmareśa |
saṃvījyamāno 'psarasāṃ gaṇena rakṣādhvaraṃ no bhagavan namas te ||
ioṃ indrāya namaḥ [MP 274.42, Hem 179]
41ehy ehi sarvāmarahavyavāha munipravīrair abhito 'bhijuṣṭa |
tejovatā lokagaṇena sārdhaṃ mamādhvaraṃ rakṣa kave namas te ||
ioṃ agnaye namaḥ [MP 274.43, Hem 179–80]
42ehy ehi vaivasvata dharmarāja sarvāmarair arcita dharmamūrte |
śubhāśubhānandaśucām adhīśa śivāya naḥ pāhi makhaṃ namas te ||
ioṃ yamāya namaḥ [MP 274.44, Hem 180]
43ehy ehi rakṣogaṇanāyaka tvaṃ viśālavetālapiśācasaṅghaiḥ |
mamādhvaraṃ pāhi śubhādhinātha lokeśvara tvaṃ bhagavan namas te ||
ioṃ nirṛtaye namaḥ [MP 274.45, Hem 180]
44ehy ehi yādogaṇavāridhīnāṃ gaṇena parjanya sahāpsarobhiḥ |
vidyādharendrāmaragīyamāna pāhi tvam asmān bhagavan namas te ||
ioṃ varuṇāya namaḥ [MP 274.46, Hem 180]

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38. a) J: jāpyāni — b) MP: anukrameṇāpi; Ai, C[1], IO, U[1], U[2]: yathānurūpam — i-iii) U[1], U[2]: *om* — i) C[1]: *bro*; IO [*but cor* (*sh*)], J: *om* vasvaṣṭaketi; Ai, IO: śabdena vasūnām aṣṭānāṃ; J: valitānāṃ *mc* → vilitānāṃ — ii) Ai, C[1]: mantravedaiḥ — iii) Ai: catuṣṭayasādhyatvād; J: catuṣṭayaṃ [C[1]: *bro*] — iv-v) C[1]: *bro* — iv) U[1], U[2]: jāpyāni — v) U[1], U[2]: homena
39. a) U[1], U[2]: kalatūryanado — b) Ai: dhūpān [C[1]: *bro*] — b-c) IO: *but cor* dhūpaṃś cāvāhayel; U[1], U[2]: dhūpāṃś cāvāhayel lokapatiḥ; U[2]: dhūpāṃś cāvāhayen nākapatiḥ — c) J: lokavanaspatīn
40. a) C[1]: *bro* sādhyair; U[1]: saṅghair; U[2]: saṃśrair — b) MP: vajradharo 'mareśaḥ; U[1], U[2]: vahnidharā — i) U[1], U[2]: *om* oṃ
41. a) C[1], IO: oṃ ehy ehi — b) U[2]: asito; C[1]: *bro* 'bhijuṣṭa; Hem, IO: 'bhijuṣṭaḥ — c) Ai, U[1], U[2]: tejobalāl; IO: tejovantāl; MP: tejasvinā — d) Hem: rakṣatu te; U[1], U[2]: kare
42. b) U[1], U[2]: āmbarair; MP: divyamūrte — c) U[1], U[2]: ānandasvarām; L: *but cor* namaḥ pāhi — d) C[1]: śubhāya; U[1], U[2]: no yāhi — i) MP: agnaye
43. a) J, L: yakṣo; Ai, C[1], Hem, MP: nāyakas; J: nāthaka — b) MP: sarvais tu vetāla — c) U[1], U[2]: mamāntaraṃ yāhi piśācanātha; Ai, MP: śubhādinātha; J, L [*cor to* (*sh*)]: piśācanātha — d) Ai, C[1], Hem, MP: lokeśvaras — i) Hem, U[1], U[2]: nirṛtāya
44. b) U[1]: paryanya; U[2]: parjyanya; J: sadāpsarobhiḥ; MP: mahāpsarobhiḥ — c) Hem: gīyamānaḥ — d) U[1], U[2]: yāhi; U[1]: asmād; U[2]: asmad

[45]ehy ehi yajñe mama rakṣaṇāya mṛgādhirūḍhaḥ saha siddhasaṅghaiḥ |
prāṇādhipaḥ kālakaveḥ sahāya gṛhāṇa pūjāṃ bhagavan namas te ||
[i]oṃ vāyave namaḥ [MP 274.47, Hem 180]
[46]ehy ehi yajñeśvara yajñarakṣāṃ vidhatsva nakṣatragaṇena sārdham |
sarvauṣadhībhiḥ pitṛbhiḥ sahaiva gṛhāṇa pūjāṃ bhagavan namas te ||
[i]oṃ somāya namaḥ [MP 274.48, Hem 180]
[47]ehy ehi viśveśvara nas triśūlakapālakhaṭvāṅgadhareṇa sārdham |
lokena bhūteśvara yajñasiddhyai gṛhāṇa pūjāṃ bhagavan namas te ||
[i]oṃ īśānāya namaḥ [MP 274.49, Hem 180]
[48]ehy ehi pātāladharāmarendra nāgāṅganākiṃnaragīyamāna |
yakṣoragendrāmaralokasārdham ananta rakṣādhvaram asmadīyam ||
[i]oṃ anantāya namaḥ [MP 274.50, Hem 180]
[49]ehy ehi viśvādhipate munīndra lokena sārdhaṃ pitṛdevatābhiḥ |
sarvasya dhātāsy amitaprabhāvo viśādhvaraṃ naḥ satataṃ śivāya ||
[i]oṃ brahmaṇe namaḥ [MP 274.51, Hem 180–81]
[50]trailokye yāni bhūtāni sthāvarāṇi carāṇi ca |
brahmaviṣṇuśivaiḥ sārdhaṃ rakṣāṃ kurvantu tāni me || [MP 274.52, Hem 181]
[51]devadānavagandharvā yakṣarākṣasapannagāḥ |
ṛṣayo manavo gāvo devamātara eva ca || [MP 274.53, Hem 181]
[52]ete mamādhvare rakṣāṃ prakurvantu mudānvitāḥ |
ity āvāhya surān dadyād ṛtvigbhyo hemabhūṣaṇam || [MP 274.54, Hem 181]
[53]kuṇḍalāni ca sūtrāṇi haimāni kaṭakāni ca |
tathāṅgulīpavitrāṇi vāsāṃsi śayanāni ca || [MP 274.55, Hem 181]
[54]dviguṇaṃ gurave dadyād bhūṣaṇāchādanādikam |
japeyuḥ śāntikādhyāyaṃ jāpakāḥ sarvato diśam || [MP 274.56, Hem 181]

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45. a) Hem: yajñeśvara — b) IO: mṛgāvirūḍhaḥ — c) IO, J, L: kālakave; U[1], U[2]: kālakare; MP: sahāyo

46. a) C[1]: oṃ ehy ehi; IO: *om* ehy; Ai: yakṣeśvara; U[1], U[2]: yajñeśvara rakṣa rakṣa — c-d) U[1], U[2]: sarvauṣadhībhiḥ spṛhaiva gṛhāṇa pūjīta garan namas tamas te — i) L: *but cor* (*sh*) oṃ somāya svāhā

47. a) IO, U[1], U[2]: ehy ehi viśveśavara triśūla; J: trimūla — c) Ai, C[1], IO: lokeśa; U[1], U[2]: kauśeya yajñeśvara siddhasaṃgha; MP: yajñeśvara

48. a) Ai, C[1], IO, MP, U[1], U[2]: dharādharendra — b) J: gīyamānaḥ

49. a) Ai, C[1], IO, U[1], U[2]: vidyādhipate; Ai, C[1], Hem, IO, U[1], U[2]: surendra — c) IO, U[1], U[2]: sarvasya dhātā tvam atiprabhāva; Ai, MP: amitaprabhāva — d) J, L: rakṣādhvaraṃ

51. c) Ai, Hem, J, U[1], U[2]: ṛṣayo munayo — d) L: mātāra

52. a) MP: sarve mamādhve rakṣāṃ

53. a) MP: haimāni — b) J: hemāni; MP: sūtrāṇi — c) Hem: athāṅkulīyaṃ citrāṇi; MP: aṅgulīyapavitrāṇi; U[1]: sarvāṅgīyāṇi civāṇi; U[2]: sarvāṅgīpāṇi citrāṇi; C[1]: *bro* tathā

54. a) U[1], U[2]: dvijāya — b) L [*but cor* (*fh*)], MP: bhūṣaṇāchādanāni ca — d) U[1], U[2]: japeyuḥ sarvato diśaḥ iti; Ai, IO: *adds* iti — i) U[1], U[2]: indram ābhavatām — ii) L: cātrāṣṭau — iii) IO: *om, but cor* (*sh*) matsya; U[1], U[2]: saṃdhyāpurāṇa; C[1]: kartavyā

[i]śāntikādhyāyaḥ śaṃ na indrāgnī bhavatām ity ādikaḥ | [ii]jāpakāś cāṣṭau kartavyāḥ | [iii]matsyapurāṇa eva taḍāgādyutsarge 'ṣṭau tu jāpakāḥ kāryā vedavedāṅgapāragā iti vacanāt |

[55]tatroṣitās tu te sarve kṛtvaivam adhivāsanam |
ādāv ante ca madhye ca kuryād brāhmaṇavācanam || [MP 274.57, Hem 181]
[56]tato maṅgalaśabdena snāpito vedapuṃgavaiḥ |
triḥ pradakṣiṇam āvṛtya gṛhītakusumāñjaliḥ |
śuklamālyāmbaro bhūtvā tāṃ tulām anumantrayet || [MP 274.58–59, Hem 182]
[57]namas te sarvadevānāṃ śaktis tvaṃ satyam āśritā |
sākṣībhūtā jagaddhātrī nirmitā viśvayoninā || [MP 274.59–60, Hem 182]
[58]ekataḥ sarvasatyāni tathānṛtaśatāni ca |
dharmādharmakṛtāṃ madhye sthāpitāsi jagaddhite || [MP 274.60–61, Hem 182]
[59]tvaṃ tule sarvabhūtānāṃ pramāṇam iha kīrtitā |
māṃ tolayantī saṃsārād uddharasva namo 'stu te || [MP 274.61–62, Hem 182]
[60]yo 'sau tattvādhipo devaḥ puruṣaḥ pañcaviṃśakaḥ |
sa eṣo 'dhiṣṭhito devi tvayi tasmān namo namaḥ || [MP 274.62–63, Hem 182]
[61]namo namas te govinda tulāpuruṣasaṃjñaka |
tvaṃ hare tārayasvāsmān asmāt saṃsārasāgarāt || [MP 274.63–64, Hem 182–83]
[62]puṇyaṃ kālaṃ samāsādya kṛtvaivam adhivāsanam |
punaḥ pradakṣiṇaṃ kṛtvā tulāṃ tām āruhed budhaḥ |
sakhaḍgacarmakavacaḥ sarvābharaṇabhūṣitaḥ || [MP 274.64–65, Hem 183]
[63]dharmarājam athādāya haimaṃ sūryeṇa saṃyutam | [MP 274.66, Hem 183]

[i]sūryeṇa haimenaiva |

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55. a) C[1]: tatroṣitās tataḥ; Hem: upoṣitās tataḥ; Ai, IO, U[1], U[2]: ca — b) C[1], IO [*but cor*], J, U[1], U[2]: adhivāsinam
56. b) Hem: stāpito — c) U[1], U[2]: ākṛtya — d) J: kusumāñjalaiḥ — e) Ai, IO, U[1], U[2]: śuklāmbaradharo bhūtvā; Hem: śuklamālyāmbaradharo — f) Ai, IO, U[1], U[2]: anuvartayet; Hem, MP: abhimantrayet
57. b) U[1], U[2]: śaktisthaṃ; Hem: sarvam āśritā; IO: satpramātritā; U[1]: satpramāśritaṃ; U[2]: satyam āśritam; MP: āsthitā — c) C[1], Hem, MP: sākṣibhūtā; MP: jagaddhātrīṃ; U[1], U[2]: jagaddhātrā
58. a) Ai, U[1], U[2]: sattvāni — b) Ai, U[1], U[2]: satyānṛta — d) J: sthāpitāsti; Hem: jagatpriye
59. a) J: devānāṃ — b) C[1]: prāṇam iti kīrtiṇa; Hem: kīrtitam; J: vartitā — c-d) IO: *om, but cor* (*sh*) — c) U[1], U[2]: ayācikestu saṃsārād; C[1]: toḍayantī; J: tolayanti
60. c) MP: eko
61. b) Hem, J, L [*but cor*]: saṃjñakaḥ — c-d) U[1], U[2]: tvāṃ bho natāḥ sva-[U[2] = sma]-tasmātvaṃ pāhi saṃsārasāgarāt — d) MP: saṃsārakardamāt
62. a-b) U[1], U[2]: puṇyakāle samāsādhya kṛtaṃ vaḥ pratisādhanaṃ — a) MP: puṇya — b) Ai, C[1], IO: kṛtvā caivādhivāsanam — d) J, MP: tulām ārohayed budhaḥ; U[1]: tulām āruhed budhaḥ; U[2]: tulām ārohahed budhaḥ — e) Ai: sa carmakavacopetaḥ; U[1], U[2]: sa dharmakavacaḥ [U[2]: *adds* (*fh*) ratna]
63. b) Ai: haimasūtreṇa; Hem: haimasūryeṇa saṃyutaḥ; U[1], U[2]: haimasūryendusaṃyutam; J: saṃmatam — i) Ai: *om*; U[1], U[2]: haimena

[64]karābhyāṃ baddhamuṣṭibhyām āste paśyan harer mukham || | [MP 274.66, Hem 183]
[65]tato 'pare tulābhāge nyaseyur dvijapuṃgavāḥ |
samād abhyadhikaṃ yāvat kāñcanaṃ cātinirmalam || | [MP 274.67, Hem 183]
[66]puṣṭikāmas tu kurvīta bhūmisaṃsthaṃ nareśvaraḥ |
kṣaṇamātraṃ tataḥ sthitvā punar evam udīrayet || | [MP 274.68, Hem 183–84]
[67]namas te sarvabhūtānāṃ sākṣibhūte sanātani |
pitāmahena devi tvaṃ nirmitā parameṣṭhinā || | [MP 274.69, Hem 184]
[68]tvayā dhṛtaṃ jagat sarvaṃ bahiḥ sthāvarajaṅgamam |
sarvabhūtātmabhūtasthe namas te viśvadhāriṇi || | [MP 274.70, Hem 184]
[69]tato 'vatīrya gurave pūrvam ardhaṃ nivedayet |
ṛtvigbhyo 'param ardhaṃ tu dadyād udakapūrvakam |
gurave grāmaratnāni ṛtvigbhyaś ca nivedayet || | [MP 274.71–72, Hem 185]
[70]prāpya teṣām anujñānaṃ tathānyebhyo 'pi dāpayet |
dīnānāthaviśiṣṭādīn pūjayed brāhmaṇaiḥ saha || | [MP 274.72–73, Hem 186]

[i]ardhaṃ gurave ardham ṛtvigbhyo deyam iti samastatulāpuruṣadravyadānam ity ekaḥ pakṣaḥ | [ii]tebhyo grāmaratnāni dattvā tadanujñayānyebhyo 'pi dadyād ity aparaḥ pakṣaḥ | [iii]dīnānāthaviśiṣṭebhyo 'pi deyam ity aparaḥ pakṣaḥ | [iv]viśiṣṭā abrāhmaṇā api pitṛśuśrūṣādiguṇayuktāḥ |

[71]na ciraṃ dhārayed gehe suvarṇaṃ prokṣitaṃ budhaḥ |
tiṣṭhad bhayāvahaṃ yasmāc chokavyādhikaraṃ nṛṇām || [MP 274.73–74, Hem 187]
[72]śīghraṃ parasvīkaraṇāc chreyaḥ prāpnoti puṣkalam || [MP 274.74, Hem 187]
[73]anena vidhinā yas tu tulāpuruṣam ācaret |
pratilokādhipasthāne pratimanvantaraṃ vaset || [MP 274.75, Hem 187]
[74]vimānenārkavarṇena kiṅkiṇījālamālinā |

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64. a) U[1], U[2]: bandha — b) U[1], U[2]: māntre paśyan raver mukham
65. a) U[1]: bhadro [']pare tulābhāgai[ḥ]; U[2]: bhadro [']pare tulābhaṅge — c) IO: samāṃsebhyo [']dhikaṃ yāvat; U[1], U[2]: samād adhe dhikaṃ
66. b) Hem, IO: nareśvara [C[1]: *bro*]
67. b) Ai, IO, U[1], U[2]: śaktibhūte
68. b) Hem: vahi; L: *but cor* (*sh*) vara; MP: sahasthāvara — d) Ai, U[1], U[2]: viśvakāriṇi; L: viśvacāriṇi; MP: viśvadhāriṇe
69. b) U[1], U[2]: pūrvavac ca; MP: arghaṃ — c-f) IO [*but cor* (*sh*)], U[1], U[2]: *om* — c) MP: arghaṃ; Ai, IO: ca
70. a) Ai, Hem, IO, U[1], U[2]: anujñāṃ ca; MP: anujñāṃ tu — b) U[1], U[2]: tathānye 'pi ca dāpayet; Ai: *adds* [after ''pi'] ca — c) Ai: viśiṣṭān hi; U[1], U[2]: viśiṣṭādi — d) U[1], U[2]: sahaḥ — i) IO, U[1], U[2]: dravyaṃ [C[1]: *bro*] — ii) Ai, IO, U[1], U[2]: ratnādīni; Ai: tadājñayā; J: tadānujñayā; U[1], U[2]: tadajñayā; C[1], IO: deyam ity; U[1], U[2]: dadyāt dakṣaḥ — iii) IO: *om*; Ai, U[1], U[2]: *om* 'pi — iv) U[1], U[2]: *om* viśiṣṭā; L: viśiṣṭāḥ atha brāhmaṇā; Ai: pitṛmātṛśuśrūṣādi; C[1]: pitṛmātṛśuśrūṣaṇādi; U[1], U[2]: pitṛśuśrūṣā api yadi
71. a) Ai, IO, U[1], U[2]: dehe [C[1]: *bro*] — b) C[1]: prositaṃ; MP: prokṣataṃ — c) IO, MP, U[1], U[2]: tiṣṭhed
72. b) J: puṣkalām; MP: mānavaḥ
73. a) U[1], U[2]: yas tāṃ — c-d) J: *om* — c) IO: ādhipaṃ — d) Hem: manvantare; Ai, IO, U[1], U[2]: vrajet

pūjyamāno 'psarobhiś ca tato viṣṇupuraṃ vrajet || [MP 274.76, Hem 187]
[75]kalpakoṭiśataṃ yāvat tasmiṃl loke mahīyate || [MP 274.76, Hem 187]
[76]karmakṣayād iha punar bhuvi rājarājo
bhūpālamaulimaṇirañjitapādapīṭhaḥ |
śraddhānvito bhavati yajñasahasrayājī
dīptapratāpajitasarvamahīpalokaḥ || [MP 274.77, Hem 187]
[77]yo dīyamānam api paśyati bhaktiyuktaḥ
kālāntare smarati vācayatīha loke |
yo vā śṛṇoti paṭhatīndrasamānarūpaḥ
prāpnoti dhāma sa puraṃdaradevajuṣṭam || [MP 274.78]

[i]iti tulāpuruṣadānavidhānam |

[*]4.2 ATHA HIRAṆYAGARBHADĀNAM

[i]tatra matsyapurāṇe

[1]athātaḥ saṃpravakṣyāmi mahādānam anuttamam |
nāmnā hiraṇyagarbhākhyaṃ mahāpātakanāśanam || [MP 275.1, Hem 218]
[2]puṇyaṃ dinam athāsādya tulāpuruṣadānavat |
ṛtviṅmaṇḍapasaṃbhārabhūṣaṇāchādanādikam |
kuryād upoṣitas tadval lokeśāvāhanaṃ punaḥ || [MP 275.2–3, Hem 218]
[3]puṇyāhavācanaṃ kṛtvā tadvat kṛtvādhivāsanam |
brāhmaṇair ānayet kuṇḍaṃ tapanīyamayaṃ śubham || [MP 275.3–4, Hem 219]
[4]dvāsaptatyaṅgulocchrāyaṃ hemapaṅkajagarbhavat |
tribhāgahīnavistāraṃ praśastamurajākṛti || [MP 275.4–5, Hem 219]
[5]daśāntrāṇi saratnāni dātraṃ sūcīṃ tathaiva ca |
hemanālaṃ sapiṭakaṃ bahir ādityasaṃyutam || [MP 275.5–6, Hem 219]

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74. b) L: mālinaḥ
75. b) Ai, IO, U[1], U[2]: sa modate
76. a) MP: punar bhavi — b) U[2]: rañjitapārapī – — c) MP: śrāddhānvito bhavati yatra sahasrayājī — d) U[1], U[2]: mahīpalokī
77. a) U[1], U[2]: yuktā — b) U[1]: kālakālāśire; U[2]: kālośare — c) U[1], U[2]: pacatī — d) U[1], U[2]: puṣṭām — i) Ai, C[1]: dānavidhiḥ
* Ai: dānavidhiḥ; IO: dānavidhānam
2. a) Ai, U[1], U[2]: samāsādya — c) Ai, IO: maṇḍala; MP: sāṃbhāra — f) C[1]: *bro*; J [*but cor*], U[1], U[2]: āvahanaṃ; Ai, Hem, MP: budhaḥ
3. b) Ai: tataḥ kṛtvā; C[1]: kṛtvā caivādhivāsanam — c) C[1]: ānaset; MP: kumbhaṃ — d) U[1]: tapanīyam atha; U[2]: tapanīyam – śubhām
4. a) C[1]: *bro*; Hem: dvāsapta aṅgulo; MP: dvisaptaty; Ai, J, L, U[1], U[2]: occhrāya — d) Hem, J: praśastaṃ; MP: ājyakṣīrābhipūritam; J: ākṛtim
5. a) Ai, IO [*sh*], MP, U[1], U[2]: daśāstrāṇi; MP: ca ratnāni — b) Ai: dānasūcī; IO: pātraṃ; MP: dātrīṃ — c) IO: hemamānaṃ; MP, U[1], U[2]: hematālaṃ; MP: sapiṭhakaṃ — i-ii) IO: *om* — i) J: svarṇa — ii) Ai, C[1], U[1], U[2]: aṣṭacatvāriṃśad; J: aṅgulam — iii) Ai: homa; C[1]: kuṇḍalād; IO, J, L [*cor to* (*sh*)]: *adds* etat sarvaṃ pārśvataḥ sthāpayed ity arthaḥ

[i]tapanīyamayaṃ suvarṇamayam | [ii]tribhāgahīnavistāram aṣṭācatvāriṃśadaṅgula-vistāram | [iii]bahir ādityasaṃyutaṃ hemakuṇḍād bahir ādityasaṃyutam | [iv]etat sarvaṃ pārśvataḥ sthāpayed ity arthaḥ |

[6]tathaivāvaraṇaṃ nābher upavītaṃ ca kāñcanam |
pārśvayoḥ sthāpayet tadvad dhemadaṇḍaṃ kamaṇḍalum || [MP 275.6–7, Hem 219]
[7]padmākāraṃ pidhānaṃ syāt samantād aṅgulādhikam || [MP 275.7, Hem 220]
[8]muktāvalīsamopetaṃ padmarāgadalānvitam |
tiladroṇopari gataṃ vedīmadhye tato 'rcayet || [MP 275.8, Hem 220]

[i]droṇo dhānyaparvate vakṣyamānaḥ |

[9]tato maṅgalaśabdena brahmaghoṣaraveṇa ca |
sarvauṣadhyudakasnānasnāpito vedapuṃgavaiḥ || [MP 275.9, Hem 220]
[10]śuklamālyāmbaradharaḥ sarvābharaṇabhūṣitaḥ |
imam uccārayen mantraṃ gṛhītakusumāñjaliḥ || [MP 275.10, Hem 220]
[11]namo hiraṇyagarbhāya hiraṇyakavacāya ca |
saptalokasurādhyakṣa jagaddhātre namo namaḥ || [MP 275.11, Hem 220]
[12]bhūrlokapramukhā lokās tava garbhe vyavasthitāḥ |
brahmādayas tathā devā namas te viśvadhāriṇe || [MP 275.12, Hem 220–21]
[13]namas te bhuvanādhāra namas te bhuvanāśraya |
namo hiraṇyagarbhāya garbho yasya pitāmahaḥ || [MP 275.13, Hem 221]
[14]yatas tvam eva bhūtātmā bhūte bhūte vyavasthitaḥ |
tasmān mām uddharāśeṣaduḥkhasaṃsārasāgarāt || [MP 275.14]
[15]evam āmantrya tanmadhyam āviśyāsta udaṅmukhaḥ || [MP 275.15, Hem 221]
[16]muṣṭibhyāṃ parisaṃgṛhya dharmarājacaturmukhau |
jānumadhye śiraḥ kṛtvā tiṣṭhed ucchvāsapañcakam || [MP 275.15–16, Hem 221]
[17]garbhādhānaṃ puṃsavanaṃ sīmantonnayanaṃ tathā |
kuryur hiraṇyagarbhasya tatas te dvijapuṃgavāḥ || [MP 275.16–17, Hem 221]
[18]gītamaṅgalaghoṣeṇa gurur utthāpayet tataḥ |

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6. a) J, L, U[1], U[2]: ābharaṇaṃ; U[1], U[2]: cāser — b) J: upanītaṃ — c) Ai, C[1], Hem, IO, MP: pārśvataḥ; Ai: dhīmān — d) MP: daṇḍakamaṇḍalū
7. a) C[1]: ākaraṃ; Hem, IO, U[1], U[2]: vidhānaṃ
8. a) J, L, U[1], U[2]: samupetaṃ — b) Ai, IO, MP: samanvitam — c) MP: gataḥ — d) J, L, MP: vedi; MP: madhye vyavasthitam — i) IO: droṇe dhānyaparvate vakṣamāne
9. c) Hem: sarvauṣadhyodakasnānaṃ; C[1]: sthāna
12. c) MP: deva
13. a-d) IO: *om, but cor* (*sh*) — d) Ai, Hem, MP: garbhe; IO: sarvasya tvaṃ pitāmahaḥ;
14. a-b) IO: *om, but cor* (*sh*) — b) Hem: bhūtabhūte vyavasthitāḥ — c) IO: āśeṣā
15. a) IO: madhyād — b) IO: āviśyārtha; U[1], U[2]: udagguravaḥ
16. a) Ai: saṃparigṛhya — b) J, L: caturmukhe — c) U[1], U[2]: madhya — d) J: tiṣṭhed ucchrāyapaṅkajam
17. b) U[2]: onnayanas

jātakarmādikāḥ kuryuḥ kriyāḥ ṣoḍaśa cāparāḥ || [MP 275.17–18, Hem 221]
[19]sūcyādikaṃ ca gurave dattvā mantram imaṃ japet || [MP 275.18, Hem 221]
[20]namo hiraṇyagarbhāya viśvagarbhāya vai namaḥ |
carācarasya jagato gṛhabhūtāya vai namaḥ || [MP 275.19, Hem 221–22]
[21]mātrāhaṃ janitaḥ pūrvaṃ martyadharmā narottamaḥ |
tvadgarbhasaṃbhavo deva divyadeho bhavāmy aham || [MP 275.20, Hem 222]
[22]caturbhiḥ kalaśair bhūyas tatas te dvijapuṃgavāḥ |
snānaṃ kuryuḥ prasannāṅgāḥ sarvābharaṇabhūṣitāḥ || [MP 275.21, Hem 222]

[i]snānaṃ kuryur yajamānasyeti śeṣaḥ |

[23]devasya tveti mantreṇa sthitasya kanakāsane || [MP 275.22, Hem 222]
[24]adya jātasya te 'ṅgāni abhiṣekṣyāmahe vayam |
divyenānena vapuṣā ciraṃ jīva sukhī bhava || [MP 275.22–23, Hem 222]
[25]tato hiraṇyagarbhaṃ taṃ tebhyo dadyād vicakṣaṇaḥ |
te pūjyāḥ sarvabhāvena bahavo vā tadājñayā || [MP 275.23–24, Hem 222]
[26]tatropakaraṇaṃ sarvaṃ gurave vinivedayet |
pādukopānahachattracāmarāsanabhājanam |
grāmaṃ ca viṣayaṃ vāpi yad anyad api tad bhavet || [MP 275.24–25, Hem 222]

[i]viṣayo grāmasamūhaḥ | [ii]anyad ratnādi |

[27]anena vidhinā yas tu puṇye 'hni vinivedayet |
hiraṇyagarbhadānaṃ sa brahmaloke mahīyate || [MP 275.26, Hem 225]
[28]pureṣu lokapālānāṃ pratimanvantaraṃ vaset |
kalpakoṭiśataṃ yāvad brahmaloke mahīyate || [MP 275.27, Hem 225]
[29]kalikaluṣavimuktaḥ pūjitaḥ siddhasādhyair

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18. a) MP: voṣeṇa — b) Hem: guruṃ saṃtoṣayet; IO punar; C[1]: utthāpayet punaḥ; J: *cor to* (*sh*) utkṣāpayet — c) J: jāti; C[1], IO: kuryāt
19. b) J, L: kṛtvā; MP: dadyān
20. b) Hem: te
21. a) Hem: mantro 'haṃ; MP: yathāhaṃ — b) C[1]: *bro*; IO: martyaloke; U[1], U[2]: martyadharmān; Hem: dvijottamaḥ; MP: surottama — c) C[1]: *bro*; Ai, U[1], U[2]: saṃbhavād eva; Hem, MP: saṃbhavād eṣa; IO: saṃbhavo vīra
22. a) U[1], U[2]: kalasair; J: bhūya — c) MP: snāpayeyuḥ prasannā gā; U[1], U[2]: kuryā[t]; Hem: prasannāś ca
23. a) IO: dviti
24. b) Ai, IO: abhiṣicyāmahe; J, U[1], U[2]: abhiṣecyāmahe — c) Ai: divyena tena; MP: vapuṣāṃ — d) IO: ciraṃjīvī sukhī bhavet; U[1], U[2]: tritaṃ jīva
25. a) IO: garbhas; U[2]: garbhāt; J, L: tat — b) J, L: tejo; U[2]: vicakṣaṇa — d) IO: tadā iva
26. a) U[1], U[2]: tatopakaraṇaṃ; L: sarvai[r] — e) C[1], Hem, IO, MP: vā; J: cāpi — f) Hem: yac cānyad; Hem, MP: saṃbhavet — ii) U[1], U[2]: anye tā ratnādi; C[1], IO: ratnāni
27. b) Ai, C[1], MP: puṇye 'hani nivedayet; IO: puṇyāhe — d) IO: sa brāhmaṇaloke mahīyate; Hem: vidhīyate
28. b) Hem: manvantare; U[1], U[2]: vasat

amaracamaramālāvījyamāno 'psarobhiḥ |
pitṛśatam atha bandhūn putrapautraprapautrān
api narakanimagnāṃs tārayed eka eva || [MP 275.28, Hem 225]
[30]iti paṭhati ya itthaṃ yaḥ śṛṇotīha samyak
madhupuraripuloke pūjyate so 'pi siddhaiḥ |
matim api ca janānāṃ yo dadāti priyārthaṃ
vibudhapatijanānāṃ nāyakaḥ syād amogham || [MP 275.29, Hem 225]

[i]iti hiraṇyagarbhadānam ||

*4.3 ATHA BRAHMĀṆḌADĀNAM

[i]tatra matsyapurāṇe

[1]athātaḥ saṃpravakṣyāmi brahmāṇḍaṃ vidhipūrvakam |
yac chreṣṭhaṃ sarvadānānāṃ mahāpātakanāśanam || [MP 276.1, Hem 232]
[2]puṇyaṃ dinam athāsādya tulāpuruṣadānavat |
ṛtviṅmaṇḍapasaṃbhārabhūṣaṇāchādanādikam |
lokeśāvāhanaṃ tadvad adhivāsanakaṃ tathā || [MP 276.2–3, Hem 232]
[3]kuryād viṃśatpalād ūrdhvam āsahasrāc ca śaktitaḥ |
śakaladvayasaṃyuktaṃ brahmāṇḍaṃ kāñcanaṃ budhaḥ || [MP 276.3–4, Hem 232]

[i]śakaladvayasaṃyuktaṃ khaṇḍadvayasaṃyuktam |

[4]diggajāṣṭakasaṃyuktaṃ ṣaḍvedāṅgasamanvitam |
lokapālāṣṭakopetaṃ madhyasthitacaturmukham || [MP 276.4–5, Hem 232–33]
[5]śivācyutārkaśikharam umālakṣmīsamanvitam |
vasvādityamarudgarbhaṃ mahāratnasamanvitam || [MP 276.5–6, Hem 233]
[6]vitaster aṅgulaśataṃ yāvad āyāmavistaram || [MP 276.6, Hem 236]

[i]mahāratnāni padmarāgādīni | [ii]vitaster aṅgulaśataṃ yāvad dvādaśāṅgulam ārabhyā-ṅgulaśataṃ yāvad dhemānusāreṇa kāryam ity arthaḥ |

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29. a) C[1]: vihīnaḥ; IO: vimuktaś ca; Hem: sidhyasādhyair — b) Hem: amaracarama; IO: avatatavanamālo; J: vīkṣyamāṇā; L: vīkṣyamāno; U[2]: vīdyamāno — c) U[1], U[2]: apy abandhūn; MP: putrapautrān — d) U[1]: nimagnaṃs; U[2]: nimagnas
30. b) C[1]: madhuripupura; Ai, IO, MP: madhuripur iva; U[2]: pūyate; U[1], U[2]: siddhiḥ — d) J, U[1], U[2]: pratijanānāṃ; C[1], IO: amoghaḥ; U[1], U[2]: amoghā — i) U[1] [*but cor (fh)*], U[2]: *om*; C[1]: dānavidhiḥ
1. b) MP: brahmāṇḍa — c) Hem: sarvabhūtānāṃ
2. c) U[1], U[2]: ṛtvi – jyasaṃbhāra; IO: maṇḍala — e) U[1], U[2]: lokeśavāhanaṃ śabdad; MP: kuryād
3. a) MP: kuryā; Ai: dviṃśat; C[1], IO, MP: viṃśapalād — b) U[1], U[2]: āsahasādya — c) Ai, J, MP: kalaśa — d) U[1], U[2]: kāraṇaṃ; IO: budhaiḥ — i) Ai: *om*; J: kalaśa; U[1], U[2]: sakala
4. a) IO: *om* — b) IO: *om, but cor*; U[2]: yad vedāṅga — c-d) IO: *om, but cor*
5. a) IO: śeṣastham — c) J: vastrāditya; Ai, U[1], U[2]: garbha
6. ii) C[1]: ārabhya śataṃ; Ai, C[1], IO: yāvac chaktyanusāreṇa

[7]kauśeyavastrasaṃvītaṃ tiladroṇopari nyaset |
tathāṣṭādaśa dhānyāni samantāt parikalpayet || [MP 276.7, Hem 236]
[8]pūrveṇānantaśayanaṃ pradyumnaṃ pūrvadakṣiṇe |
prakṛtiṃ dakṣiṇe deśe saṃkarṣaṇam ataḥ param |
paścime caturo vedān aniruddham ataḥ param || [MP 276.8–9, Hem 236]

[i]anantaśayanaḥ śeṣaśāyī | [ii]prakṛtir devī | [iii]vedamūrtayo bhūtaghaṭe vakṣyante |

[9]agnim uttarato haimaṃ vāsudevam ataḥ param |
samantād guḍapīṭhasthān arcayet kāñcanān budhaḥ || [MP 276.9–10, Hem 236]
[10]sthāpayed vastrasaṃvītān pūrṇakumbhān daśaiva tu |
daśaiva dhenavo deyāḥ sahemāmbaradohanāḥ || [MP 276.10–11, Hem 236, 238]
[11]pādukopānahachattracāmarāsanadarpaṇaiḥ |
bhakṣyabhojyānnadīpekṣuphalamālyānulepanaiḥ || [MP 276.11, Hem 238]
[12]homādhivāsanānte ca snāpito vedapuṃgavaiḥ |
imam uccārayen mantraṃ triḥ kṛtvātha pradakṣiṇam || [MP 276.12, Hem 238]
[13]namo 'stu viśveśvara viśvadhāma jagatsavitre bhagavan namas te |
saptārcilokāmarabhūtaleśa garbheṇa sārdhaṃ vitarābhirakṣām ||
[MP 276.13, Hem 239]
[14]ye duḥkhitās te sukhino bhavantu prayāntu pāpāni carācarāṇām |
tvaddānaśastrāhatapātakānāṃ brahmāṇḍa doṣāḥ pralayaṃ vrajantu ||
[MP 276.14, Hem 239]
[15]evaṃ praṇamyāmaraviśvagarbhaṃ dadyād dvijebhyo daśadhā vibhajya |
bhāgadvayaṃ tatra guroḥ prakalpya samaṃ bhajec cheṣam ataḥ krameṇa ||
[MP 276.15, Hem 239]
[16]svalpe ca homaṃ gurur eka eva kuryād athaikāgnividhānayuktyā |
sa eva saṃpūjyatamo 'lpavittair yathoktavastrābharaṇādikena ||
[MP 276.16, Hem 239]

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7. c) U[1]: tathācchādaśa; U[2]: tathā dvādaśa
8. a-f) C[1]: *om, but cor* — b) U[2]: pūrvadiśiṇe — c) Hem: prakṛtir — f) J, L: *adds* 4.3.9a-b — i-iii) C[1]: *om, but cor* — i) J: anantaśayanaṃ — iii) IO: bhūtaghaṭā
9. a) U[1], U[2]: hemaṃ — c) C[1]: samantāt tasya madhyasthān; IO: samantāt kuṇḍamadhyasthān; Hem: guṇa — d) Ai: arpayet; J: kāñcanād
10. b) J, L: pūrva
11. a) U[1], U[2]: chattraṃ — c-d) IO: *om* — c) C[1], U[2]: *bro*; Hem, L: bhakṣa — d) U[1], U[2]: ānulepane
12. a-b) IO: *om* — a) C[1]: tu — b) Hem: sthāpito; U[1], U[2]: snāpitā — c) Hem: ittham — d) Ai: dik kṛtvātha; C[1]: triḥ kṛtvā pradakṣiṇam; IO: dviḥ; U[2]: kṛtvādya
13. a) U[1], U[2]: viśvadhārme — c) Hem, IO: saptādhilokā; MP: saptarṣilokā; U[1], U[2]: saptārchilokā; Hem: mūtalena
14. b) IO: *om* prayāntu *mc* (*sh*) → naśyantu — c) U[2]: śāstrā — d) IO: brahmāṇḍadānāt pralayaṃ prayātu; U[1]: pralayaṃ tu; C[1]: *bro* vrajantu
15. b) C[1], IO: dattvā; U[1], U[2]: śatadhā; J, L: *om* daśadhā; U[2]: vilabdha — c) J: guru; L: *bro* guroḥ prakalpya; IO: prakalpyaṃ; J: *om* prakalpya — d) MP: anukrameṇa
16. a) Ai, C[1], IO: svalpe ca deye; Hem: svalpahomaṃ — b) U[1]: arthaikāgni; J, L: yuktāḥ — c) IO sa eva saṃpūjyatamātmavidbhir; C[1]: [']sya vittair; J, L: vitter; MP: vitte — d) C[1], IO: yathārtha

[17]itthaṃ ya etad akhilaṃ puruṣo 'tra kuryād
brahmāṇḍadānam adhigamya mahad vimānam |
nirdhūtakalmaṣaviśuddhatanur murārer
ānandakṛt padam upaiti sahāpsarobhiḥ || [MP 276.17, Hem 240]
[18]saṃtārayet pitṛpitāmahaputrapautra-
bandhupriyātithikalatraśatāṣṭakaṃ saḥ |
brahmāṇḍadānaśakalīkṛtapātakaugham
ānandayec ca jananīkulam apy aśeṣam || [MP 276.18, Hem 240]
[19]iti paṭhati śṛṇoti vā ya etat
surabhavaneṣu gṛheṣu dhārmikāṇām |
matim api ca dadāti modate 'sāv
amarapater bhavane sahāpsarobhiḥ || [MP 276.19, Hem 240]

[i]iti brahmāṇḍadānam ||

[*]4.4 ATHA KALPAPĀDAPADĀNAM

[i]tatra matsyapurāṇe

[1]kalpapādapadānākhyam ataḥ param anuttamam |
mahādānaṃ pravakṣyāmi sarvapātakanāśanam || [MP 277.1, Hem 245]
[2]puṇyaṃ dinam athāsādya tulāpuruṣadānavat |
puṇyāhavācanaṃ kuryāl lokeśāvāhanaṃ tathā |
ṛtviṅmaṇḍapasaṃbhārabhūṣaṇāchādanādikam || [MP 277.2–3, Hem 245]
[3]kāñcanaṃ kārayed vṛkṣaṃ nānāphalasamanvitam |
nānāvihagavastrāṇi bhūṣaṇāchādanāni ca || [MP 277.3–4, Hem 246]
[4]śaktitas tripalād ūrdhvam āsahasrāt prakalpayet |
ardhakḷptasuvarṇasya kārayet kalpapādapam || [MP 277.4–5, Hem 246]
[5]guḍaprasthopariṣṭāc ca sitavastrayugānvitam |

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17. a) IO: yad etad arcanaṃ — c) Ai, IO: kalmaṣatanuḥ sahasā; U[1], U[2]: kalmaṣā; U[1] [*but cor* (*fh*)]; U[2]: tanuṃ — d) Ai, U[2]: ānandakṛtyadaṃ; J: mahāpsarobhiḥ
18. b) U[1], U[2]: śatātmaka[ṃ]; Hem: yaḥ — c) C[1]: *bro*; J, L, U[1], U[2]: sakalī — d) U[1], U[2]: ānaśayac ca jananīkulam āptaśeṣaṃ
19. a-d) IO: *om* — a) J, L: ca; J: ya eva tat; U[1], U[2]: ya patat — c-d) Hem: modate sāmarapatibhavane — i) C[1]: dānavidhiḥ
* J, L: pradānaṃ — i) IO: but cor mahāpurāṇe
1. d) C[1]: mahāpātaka
2. a-f) U[1], U[2]: *om* — c) Ai, IO, U[1], U[2], MP: kṛtvā
3. a) Hem: kāñcanān kārayed vṛkṣān — b) Hem: samanvitān — c) C[1]: *bro*; Hem: vihāra; IO: vihaṅga — d) Hem, MP: bhūṣaṇāni ca kārayet
4. b) MP: āsahasraṃ; U[1], U[2]: prakalpayat — c) Ai, IO: tatas taptasuvarṇena; Hem: ardhāt; J [*but cor*], L: artha; U[1], U[2]: aprakḷpta
5. a) IO: guḍapuruṣopariṣṭāc ca; J: kuṇḍalastho *mc* → taṇḍulastho — b) C[1]: *bro*; L: śita; Hem, IO: yugāvṛtaṃ — d) Hem, IO: pañcaśaṅkhaṃ

brahmaviṣṇuśivopetaṃ pañcaśākhaṃ sabhāskaram ǁ [MP 277.5–6, Hem 246]
[6]kāmadevam adhastāc ca sakalatraṃ prakalpayet ǁ [MP 277.6, Hem 246]
[7]saṃtānaṃ pūrvatas tadvat turīyāṃśena kalpayet ǀ
mandāraṃ dakṣiṇe pārśve śriyā sārdhaṃ ghṛtopari ǁ [MP 277.7, Hem 247]
[8]paścime pāribhadraṃ tu sāvitryā saha jīrake ǀ
surabhīsahitaṃ tadvat tileṣu haricandanam ǀ
turīyāṃśena saumyena kurvīta phalasaṃyutam ǁ [MP 277.8–9, Hem 247]

[i]turīyāṃśena yāvatā kḷptasuvarṇāṃśena madhyapādapaḥ pratimādisahitaḥ kriyate tadīyacaturthacaturthāṃśena saṃtānādayaś catvāraḥ pratimādisahitāḥ kartavyāḥ ǀ

[9]kauśeyavastrasaṃyuktān ikṣumālyaphalānvitān ǀ
tathāṣṭau pūrṇakalaśān pādukāsanabhājanam ǁ [MP 277.9–10, Hem 247]
[10]dīpikopānahachattracāmarāsanasaṃyutam ǀ
phalamālyayutaṃ tadvad upariṣṭād vitānakam ǀ
tathāṣṭādaśa dhānyāni samantāt parikalpayet ǁ [MP 277.10–11, Hem 247–48]
[11]homādhivāsanānte ca snāpito vedapuṃgavaiḥ ǀ
triḥ pradakṣiṇam āvṛtya mantram etam udīrayet ǁ [MP 277.12, Hem 248]
[12]namas te kalpavṛkṣāya cintitārthapradāyine ǀ
viśvaṃbharāya devāya namas te viśvamūrtaye ǁ [MP 277.13, Hem 248]
[13]yasmāt tvam eva viśvātmā brahmā sthāṇur divākaraḥ ǀ
mūrtāmūrta paraṃ bījam ataḥ pāhi sanātana ǁ [MP 277.14, Hem 248]
[14]tvam evāmṛtasarvasvam anantaḥ puruṣo 'vyayaḥ ǀ
saṃtānādyair upetaḥ san pāhi saṃsārasāgarāt ǁ [MP 277.15, Hem 248]
[15]evam āmantrya taṃ dadyād gurave kalpapādapam ǀ
caturbhyaś cātha ṛtvigbhyaḥ saṃtānādīn prakalpayet ǁ [MP 277.16, Hem 248]
[16]svalpeṣv ekāgnivat kuryād gurave cābhipūjanam ǀ

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7. a) IO: saṃbhāvaṃ; Hem, IO: pūrvavat; C[1]: tasya — b) IO: purīpārśvena — d) C[1]: *bro*; IO: gatopari
8. a) Hem: paribhadraṃ; MP: pārijātaṃ; C[1]: ca — b) C[1]: *bro*; IO: jīrakau — c) Hem: surabhi; IO: puṣpeṇa sahitaṃ; Hem, MP: saṃyutaṃ — d) Hem: vilepya hari — e-f) C[1], Hem, IO, MP: kurvīta saumyena — i) IO: turīyāṃśena pādapākṣiptasuvarṇāṃśena madhyamādayaḥ; Ai: yāvatā pādapākṣiptasuvarṇāṃśena; J, L: yāvat tāvat; C[1]: *om* kḷpta; U[2]: *bro* kḷpta; J, L, U[1], U[2]: pratimāsahitaḥ kriyate; C[1], IO: *om* caturtha
9. a) MP: saṃvītān — b) U[1], U[2]: mālā; IO: phalācitān — c) IO: kalaśāḥ; J: kalaśā; U[1], U[2]: *om* kalaśān — d) IO: pādukānābhibhājanam; U[1], U[2]: pādukabhājanam; C[1], L, MP: āśana
10. a) Hem: dīpako — b) IO: āsura; L: āśana; U[1], U[2]: saṃbhutaṃ — c) IO: mālyānvitaṃ — d) Hem: vināyakam — e) IO: dānāni
11. a) IO: homavīrāsanāgre ca; U[1], U[2]: ādivāsanā — b) IO, U[1], U[2]: snāpite; L: puṃgave — c) Ai: tri; IO: ākṛtya; U[2]: ādṛtya — d) C[1]: imaṃ mantram; IO: mantrān etān
13. a-d) IO: *om* — a) J, L: yasya; U[1], U[2]: viśvānyā — c) Ai, U[1], U[2]: mūrtāmūrte; MP: mūrto 'mūrta; Ai: bīja — d) Hem: sanātanaḥ
14. a-b) IO: *om* — b) Ai: puruṣottamaḥ — c) IO: upetas tvaṃ; MP: upetāsmān
15. a) Ai: āmāntritaṃ; IO: āmantritaṃ; MP: tadyād — c-d) IO: caturbhyo 'rthebhyo [']tha vātmavat — c) J: caturbhir ādya ṛtvigbhiḥ; L: caturbhir ādya; DP: cāpi; U[1]: ca sa; U[2]: – sa

na vittaśāṭhyaṃ kurvīta na ca vismayavān bhavet || [MP 277.17, Hem 248–49]
[17]anena vidhinā yas tu mahādānaṃ nivedayet |
sarvapāpavinirmuktaḥ so 'śvamedhaphalaṃ labhet || [MP 277.18, Hem 249]
[18]apsarobhiḥ parivṛtaḥ siddhacāraṇakiṃnaraiḥ |
bhūtān bhavyāṃś ca manujāṃs tārayed romasaṃmitān |
stūyamāno divaḥ pṛṣṭhe pitṛputraprapautrakān || [MP 277.19–20, Hem 249]
[19]vimānenārkavarṇena viṣṇulokaṃ sa gacchati |
divi kalpaśataṃ tiṣṭhed rājarājo bhavet tataḥ || [MP 277.20–21, Hem 249]
[20]nārāyaṇabalopeto nārāyaṇaparāyaṇaḥ |
nārāyaṇakathāsakto nārāyaṇapuraṃ vrajet || [MP 277.21, Hem 249]
[21]yo vā paṭhet sakalakalpatarupradānaṃ
yo vā śṛṇoti puruṣo 'lpadhanaḥ smared vā |
so 'pīndralokam adhigamya sahāpsarobhir
manvantaraṃ vasati pāpavimuktadehaḥ || [MP 277.22, Hem 249]

[i]iti kalpatarudānam ||

[*]4.5 ATHA GOSAHASRADĀNAM

[i]tatra matsyapurāṇe

[1]athātaḥ saṃpravakṣyāmi mahādānam anuttamam |
gosahasrapradānākhyaṃ sarvapāpaharaṃ param || [MP 278.1, Hem 251]
[2]puṇyāṃ tithim athāsādya yugamanvantarādikam |
payovratas trirātraṃ syād ekarātram athāpi vā || [MP 278.2, Hem 251]
[3]lokeśāvāhanaṃ kuryāt tulāpuruṣadānavat |
puṇyāhavācanaṃ kuryād dhomaḥ kāryas tathaiva ca || [MP 278.3, Hem 251]
[4]ṛtviṅmaṇḍapasaṃbhārabhūṣaṇāchādanādikam || [MP 278.4, Hem 251]
[5]vṛṣaṃ lakṣaṇasaṃyuktaṃ vedimadhye 'dhivāsayet |

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16. a-d) IO: *om* — a) Ai, U[1], U[2]: svalpe 'py; MP: svalpe tv — b) C[1]: guror evābhipūjanam; Hem: guruve vābhipūjanam — c) U[1], U[2]: sāvyaṃ
17. b) IO: mahādānāni kīrtayet; MP: pradadyāt kalpapādapam — c) MP: vinurmuktaḥ
18. b) Hem: pannagaiḥ; IO: guhyakaiḥ — c) U[1], U[2]: bhūtā bhaśāś; IO: manuṣyāṃś ca — d) Ai: gotrasaṃmitān; IO: dhemasaṃmitān; J: vyosamanvitān *mc* → yosamanvitān; L: gosamanvitā; MP: gotrasaṃyutān; U[2]: rāma — e) C[1]: stūyamānā — f) Ai, C[1]: putrapautra; IO, U[1], U[2]: pitṛpautra; Ai: prapautrakaiḥ
19. d) IO: iha rājā; Ai, IO, U[1], U[2]: bhaven naraḥ
20. a) MP: opetā — c) IO, L, U[1]: śakto [U[2]: *bro*] — d) IO: nārāyaṇapuraskriyaḥ
21. a) Ai: yo vācayet — i) Ai, C[1]: pādapa; J, L: pradānam
* C[1]: dānaṃ nāma
2. a) Hem, IO, U[1], U[2]: puṇyaṃ; MP: athāsādya — b) C[1], MP: ādikām — c) Ai, IO, MP: vrataṃ — d) L: ekarātrim; IO: tathāpi; Ai: ca
3. c-d) IO: *om* — c) J: karma; L: karṇa — d) Ai: dhomakāryaṃ

gosahasrād viniḥkṛṣya gavāṃ daśakam eva tu || [MP 278.4, Hem 251]

[i]lakṣaṇasaṃyuktaṃ śubhalakṣaṇasaṃyutam | [ii]lakṣaṇāni ca śubhāni matsyapurāṇoktāni unnataskandhakakudam ujjvalāyatakambalam ity ādīni | [iii]viniḥkṛṣya gavāṃ daśakaṃ sahasrād adhikam agre daśādhikasahasraviniyogadarśanāt |

[6]gosahasraṃ bahiḥ kuryād vastramālyavibhūṣitam |
suvarṇaśṛṅgābharaṇaṃ raupyapādasamanvitam || [MP 278.5, Hem 252]
[7]antaḥ praveśya daśakaṃ vastramālyaiḥ prapūjayet |
suvarṇaghaṇṭikāyuktaṃ tāmradohanakānvitam || [MP 278.6, Hem 252]
[8]suvarṇatilakopetaṃ hemapaṭṭair alaṃkṛtam |
kauśeyavastrasaṃvītaṃ mālyagandhasamanvitam || [MP 278.7, Hem 252]
[9]hemaratnayutaiḥ śṛṅgaiś cāmaraiś copaśobhitam |
pādukopānahachattracāmarāsanasaṃyutam || [MP 278.8]
[10]gavāṃ daśakamadhye syāt kāñcano nandikeśvaraḥ |
kauśeyavastrasaṃvīto nānābharaṇasaṃyutaḥ |
lavaṇadroṇaśikhare mālyekṣuphalasaṃyutaḥ || [MP 278.9–10, Hem 253]
[11]kuryāt palaśatād ūrdhvaṃ sarvam etad aśeṣataḥ |
śaktitaḥ palasāhasratritayaṃ yāvad eva tu || [MP 278.10–11, Hem 253]
[12]gośate 'pi daśāṃśena sarvam etat samācaret || [MP 278.11, Hem 253]
[13]puṇyaṃ kālam athāsādya gītamaṅgalanisvanaiḥ |
sarvauṣadhyudakasnānasnāpito vedapuṃgavaiḥ |
imam uccārayen mantraṃ gṛhītakusumāñjaliḥ || [MP 278.12–13, Hem 253–54]
[14]namo vo viśvamūrtibhyo viśvamātṛbhya eva ca |

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5. b) IO: nidhāpayet; J: [']pi vāsayet; L: [']pi – sayet; U[1], U[2]: [']dhināsayet — c-d) MP: *om* — c) Ai, Hem, IO: viniṣkramya — d) IO: gāvaṃ; J: *om, mc* (*sh*) → vṛṣabham ekam eva tu; L: – – kam eva tu; Hem: ca — i) Ai: *adds* [before sentence] sarva; J: *adds* [before sentence] vṛṣaṃ; C[1], IO: saṃyuktam — ii) C[1]: *om* ca — iii) IO: vinikṛṣya; Ai: gavāṃ daśasahasrakam agre; U[1], U[2]: gandhā; C[1], U[1], U[2]: sahasrādhikam; IO: daśasahasradāyi ca agre
6. a) C[1]: viniḥkuryād — b) MP: vibhūṣaṇam; U[2]: vibhūṣitā
7. a-b) IO: ato dha vaiśya daśakair vastramālyais tu pūjayet — a) Hem: ataḥ — b) C[1]: *bro*; Ai, U[1], U[2]: supūjayet; Hem: tu pūjayet; MP: ca pūjayet — d) Ai, MP: kāṃsya; Hem: dohanikā
8. J: the passage 4.5.8a–9b occurs after 4.5.5d — b) IO: pādair; L: paṭair — d) J: mālyavastra
9. a) MP: ratnamayaiḥ — b) Ai, MP: upaśobhitam; Hem: cāpi śobhitam; IO: copaśobhitaiḥ — c) J: chattraṃ — d) Hem, MP: bhājanāsana; IO: saṃgataṃ
10. a) IO: deśaka — b) MP: nandikeśvara — d) Hem, IO, MP: bhūṣitaḥ — e) IO: lavaṇadroṇasaṃsthaś ca — f) J, L: mālye tu
11. c) Hem: bhaktitaḥ; J, L: phalasāhasrāt; U[1], U[2]: sāhasrāt — d) J: triphalaṃ; L, U[1], U[2]: tripalaṃ; IO: pātram eva
12. a-b) C[1], IO: *om* — a) J, L: godaśe; Hem: vai — b) Hem: prakalpayet
13. a) C[1], IO, MP: samāsādya; U[1], U[2]: apy āsādya — b) J: gītamaṅgalabhiḥ svanaiḥ; Hem, IO, L, MP: niḥsvanaiḥ — c) U[1], U[2]: sthāpito
14. a) IO, MP: namo 'stu; Ai, U[1], U[2]: vai — c) J, L: lokā vivāsinībhyaś ca

lokādhivāsinībhyaś ca rohiṇībhyo namo namaḥ ‖ [MP 278.13–14, Hem 254]
[15]gavām aṅgeṣu tiṣṭhanti bhuvanāny ekaviṃśatiḥ ǀ
brahmādayas tathā devā rohiṇyaḥ pāntu mātaraḥ ‖ [MP 278.14–15, Hem 254]
[16]gāvo me agrataḥ santu gāvaḥ pṛṣṭhata eva ca ǀ
gāvaḥ śirasi me nityaṃ gavāṃ madhye vasāmy aham ‖ [MP 278.15–16, Hem 254]
[17]yasmāt tvaṃ vṛṣarūpeṇa dharma eva sanātanaḥ ǀ
aṣṭamūrter adhiṣṭhānam ataḥ pāhi sanātanaḥ ‖ [MP 278.16–17, Hem 254]
[18]ity āmantrya tato dadyād gurave nandikeśvaram ǀ
sarvopakaraṇopetaṃ goyugaṃ ca vicakṣaṇaḥ ‖ [MP 278.17–18, Hem 254]
[19]ṛtvigbhyo dhenum ekaikāṃ daśakād vinivedayet ‖ [MP 278.18, Hem 254]
[20]gavāṃ śatam athaikaikaṃ tadardhaṃ vātha viṃśatim ǀ
daśa pañcātha vā dadyād anyebhyas tadanujñayā ‖ [MP 278.19, Hem 254]
[21]naikā bahubhyo dātavyā yato doṣakarī bhavet ǀ
bahvyas tv ekasya dātavyāḥ śrīmadārogyavṛddhaye ‖ [MP 278.20, Hem 255]
[22]payovrataḥ punas tiṣṭhed ekāhaṃ gosahasradaḥ ǀ
śrāvayec chṛṇuyād vāpi mahādānānukīrtanam ‖ [MP 278.21, Hem 255]
[23]tad dinaṃ brahmacārī syād yadīcched vipulāṃ śriyam ‖ [MP 278.22, Hem 255]
[24]anena vidhinā yas tu gosahasraprado bhavet ǀ
sarvapāpavinirmuktaḥ siddhacāraṇasevitaḥ ‖ [MP 278.22, Hem 256]
[25]vimānenārkavarṇena kiṅkiṇījālamālinā ǀ
sarveṣāṃ lokapālānāṃ loke saṃpūjyate 'maraiḥ ‖ [MP 278.23, Hem 256]
[26]pratimanvantaraṃ tiṣṭhet putrapautrasamanvitaḥ ǀ
yāvat kalpaśataṃ tiṣṭhed rājarājo bhavet punaḥ ‖ [MP 278.24, Hem 257]
[27]aśvamedhaśataṃ kuryāc chivadhyānaparāyaṇaḥ ǀ
vaiṣṇavaṃ yogam āsthāya tato mucyeta bandhanāt ‖ [MP 278.26, Hem 257]
[28]pitaraś cābhinandanti gosahasrapradaṃ śubham ǀ

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15. b) U[2]: suvanāny — c-d) U[1], U[2]: *om* — d) C[1]: rohiṇyāśvāś ca mātaraḥ; J, L: pā[n]tu mām ataḥ
16. a) Ai, C[1], IO: mamāgrataḥ; J, L, U[1], U[2]: me 'grataḥ — b) Hem: gāvo me santu pṛṣṭhataḥ
17. c) Hem, L: mūrtir; IO: aśiṣṭhānam — d) Ai, C[1], IO, MP: sanātana
18. a) Hem: tu yo dadyād — c) IO (*sh*), MP: goyutaṃ
19. b) IO: daśasv iti; J, L: daśakān
20. a) MP: gavāṃ ca śatam ekaikaṃ — b) Hem: cātha; Hem, J, L: viṃśatiḥ — c-d) Hem: daśa pañcāśad vādhikas tad anujñayā — c) IO: daśamaṃ vātha vā dadyād
21. a) IO: vātebhyo; U[1], U[2]: dātavyaḥ — c) Ai: bahuś; IO: vatsaś caikaś ca dātavyaḥ; U[1]: vapsas tv ekasya; U[2]: vapsa – kasya; Ai, C[1], Hem, MP: caikasya; Ai, Hem: dātavyā; — d) MP: dhīmatārogya
22. a-d) C[1]: *om* — a) IO: payovratamanās — d) U[1], U[2]: mahādānāt kīrtanam
23. a-b) C[1]: *om* — a) MP: dine; J: syā — b) J, U[2]: yad icched
24. a-b) C[1]: *om*
25. a) U[1]: varṇane — d) IO: samyak saṃpūjyate; Hem, IO: naraiḥ
26. a) Hem: manvantare — b-c) Hem, IO: *om* — b) Ai: rājarājo bhaven naraḥ ǀ tathā; L: samanvitaṃ; C[1], MP: *adds* sapta lokān atikramya tataḥ śivapuraṃ vrajet ǀ śatam ekottaraṃ tadvat pitṝṇāṃ tāraryed yutaḥ [MP = budhaḥ] ǀ mātāmahānāṃ tadvac ca putrapautrasamanvitam [MP = samanvitaḥ] ‖ — d) U[2], U[2]: jagajo; C[1], IO: tataḥ
27. a) U[1], U[2]: medhaṃ — c) Hem: lokam — d) U[1], U[2]: namo

api syāt sa kule 'smākaṃ putro dauhitra eva vā |
gosahasraprado bhūtvā narakād uddhariṣyati || [MP 278.27, Hem 257]
29tasya karmakaro vā syād api draṣṭā tathaiva ca |
saṃsārasāgarād asmād yo 'smān saṃtārayiṣyati || [MP 278.28, Hem 257]
30iti paṭhati ya etad gosahasrapradānaṃ
surabhavanam upeyāt saṃsmared vātha paśyet |
anubhavati mudaṃ vā vācyamāne nikāmaṃ
prahatakaluṣadehaḥ so 'pi yātīndralokam || [MP 278.29, Hem 257]

iiti gosahasradānam ||

*4.6 ATHA KĀMADHENUDĀNAM

itatra matsyapurāṇe

1athātaḥ śṛṇu bhūpāla kāmadhenuvidhiṃ param |
sarvakāmapradaṃ nṝṇāṃ mahāpātakanāśanam || [MP 279.1, Hem 265]
2lokeśāvāhanaṃ tadvad dhomaḥ kāryo 'dhivāsanam |
tulāpuruṣavat kuryāt kuṇḍamaṇḍapavedikām || [MP 279.2, Hem 265]
3svalpeṣv ekāgnivat kuryād gurur eva samāhitaḥ |
kāñcanasyātiśuddhasya dhenuṃ vatsaṃ ca kārayet || [MP 279.3, Hem 265]
4uttamā palasāhasrais tadardhena tu madhyamā |
kanīyasī tadardhena kāmadhenuḥ prakīrtitā |
śaktitas tripalād ūrdhvam aśakto 'pīha kārayet || [MP 279.4–5, Hem 265]
5vedyāṃ kṛṣṇājinaṃ nyasya guḍaprasthasamanvitam |
nyased upari tāṃ dhenuṃ mahāratnair alaṃkṛtām |

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28. b) Ai: gosahasrapradarśanāt; U[1], U[2]: gosahasradaṃśanaṃ; C[1], MP: sutam — d) C[1]: putra; IO: pautro; Hem, IO, U[1], U[2]: ca
29. a) Hem: tat sa karmakaro — b) C[1]: [dra]ṣṭā; IO: śreṣṭhas; U[1]: draṣṭyā; U[2]: dṛṣṭyā — d) IO: yo yusmāṃs tārayiṣyati
30. a) Ai, U[1], U[2]: ca etad [C[1]: *bro*]; U[2]: sahasraṃ — b) Ai, Hem, J, MP, U[1], U[2]: bhuvanaṃ; Hem: vāpi; U[1]: patyeta; U[2]: patye — c-d) U[1], U[2]: anubhavati suvācātyamāna praharata kaluṣadehaḥ so 'pi yati [U[2] = yāti] lokam — c) Ai: anubhavati suvāsaṃ vācyamāno; C[1]: *bro* mudaṃ vā; Hem: sukhaṃ vā vācyamāno; IO: tadā vā; MP: mucyamāno — i) C[1]: pradānaṃ nāma
1. a) Hem, MP: athātaḥ saṃpravakṣyāmi — b) MP: vidhiparam; U[1], U[2]: vidhipuram — c) Ai, C[1], IO, U[1], U[2]: kāmaphalaṃ — d) IO: pataka
2. a) L: āvāhanā — d) IO: *but cor* mohaḥ — c) IO: kāryaṃ — d) IO: kuṇḍaṃ [C[1]: *bro*]; Ai, Hem, U[1], U[2]: vedikāḥ; MP: vedikam
3. a) Ai: svalpe 'py; IO: svalpeṣv apy agnivat kāryaṃ; MP: svalpe tv; U[1], U[2]: svalpe [']vakāśe tat kuryād — b) J, U[1], U[2]: gurudeva; MP: gurur ekaḥ — c) J: ātimaddhasya; L: ātisuddhasya *mc* (*sh*) → ātimaddhasya; U[1]: ātisaddhasya; U[2]: āti – ddhasya
4. a) C[1], Hem: sahasrais; MP: sāhastrī — c) IO: kanīyasāṃ — d) MP: dhenu; U[1], U[2]: prakīrtitaḥ — f) L: [']pi ha
5. a) L: vidyāṃ; Hem: ājinaṃ tasya — c) Ai: nyasec ca parito; IO: nyase[t] tu parito; U[1], U[2]: nyase[c] ca pari tāṃ — d) U[1], U[2]: alaṃkṛta — e) C[1]: *bro*; IO: sametāṃ ca

kumbhāṣṭakasamopetāṃ nānāphalasamanvitām ||[MP 279.5–6, Hem 266]
[6]tathāṣṭādaśa dhānyāni samantāt parikalpayet |
ikṣudaṇḍāṣṭakaṃ tadvan nānāphalavibhūṣitam |
bhājanaṃ cāsanaṃ tadvat tāmradohanakaṃ tathā || [MP 279.7, Hem 266]
[7]kauśeyavastradvayasaṃprayuktāṃ dīpātapatrābharaṇābhirāmām |
sacāmarāṃ kuṇḍalinīṃ saghaṇṭāgaṇitrikāpādukaraupyapādām ||
[MP 279.8, Hem 266]
[8]rasaiś ca sarvaiḥ purato 'bhijuṣṭāṃ haridrayā puṣpaphalair anekaiḥ |
ajājikustumburuśarkarābhir vitānakaṃ copari pañcavarṇam ||
[MP 279.9, Hem 266–67]

[i]saghaṇṭāgaṇitrikāpādukaraupyapādām iti saghaṇṭāgaṇitrikāpādukā ca sā raupyapādā ceti vigrahaḥ | [ii]gaṇitrikā akṣamālā | [iii]ajājī jīrakaḥ | [iv]kustumburu dhānyākam |

[9]snātas tato maṅgalaśabdaghoṣaiḥ pradakṣiṇīkṛtya sapuṣpahastaḥ |
āvāhayet tāṃ guḍadhenumantrair dvijāya dadyād atha darbhapāṇiḥ ||
[MP 279.10, Hem 267]

[i]dvijāyeti ekasmai dvijāya | [ii]etac caikāgnividhānapakṣe | [iii]anekāgnividhānapakṣe tu tulāpuruṣavad anekebhyo 'pi deyā |

[10]tvaṃ sarvadevagaṇamandiramaṅgabhūtā
viśveśvaratripathagodadhiparvatānām |
tvaddānaśastraśakalīkṛtapātakaughaḥ
prāpto 'smi nirvṛtim atīva parāṃ namāmi || [MP 279.11, Hem 267]
[11]loke yathepsitaphalārthavidhāyinīṃ tvām

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6. b) IO: saratno — c) IO: kuṇḍadaṇḍā — d) Ai, Hem, MP, U[1], U[2]: samanvitam; C[1]: vibhūṣitām — e-f) C[1]: *om* — e) Ai, U[1], U[2]: vāsanaṃ — f) U[2]: tayā
7. a-d) C[1]: *om, but cor* — a) C[1]: saṃvṛtāṅgī[ṃ]; MP: saṃyutāṃ gāṃ; U[2]: saṃprayuktaṃ — b) J: dīpāni patrā; L: dīpātipatrā; U[2]: ābhirāmam — c) Ai, C[1], Hem, IO, MP: saghaṇṭāṃ; U[1]: saṃghaṇṭaṃ; U[2]: saghaṇṭaṃ — d) Ai: maṇitrikā; MP: suvarṇaśṛṅgī parirūpyapādām; U[1], U[2]: pāṇitrikāpādukāropyapādām; C[1]: rūpya
8. a-d) IO: *om* — a) Hem: parito — c) J: sajāti; L: sajāji; MP: śarkarādibhir — i) Ai, U[1], U[2]: *om* saghaṇṭā [both times]; C[1], IO: *om* saghaṇṭāgaṇitrikāpādukaraupyapādām iti; Ai: maṇitrikā [both times]; IO: sa[ghaṇṭ]āgaṇitrikā raupyapāduke raupyapādaś; J, L: ghaṇṭāgaṇitrikāpādukaraupyapādāṃ [J = pādaṃ] ghaṇṭā; U[1], U[2]: pādukāraupya — ii) Ai, U[1], U[2]: maṇitrikā; J: *om* gaṇitrikā; L: gaṇitrikāḥ — iii) C[1]: jīrakam — iv) C[1], IO: kustumburuḥ; L: kustumbaru; Ai: dhānyakam; C[1]: dhānyākaḥ; IO: dhanyākaḥ
9. a) U[1], U[2]: stotāstanā maṅgalaśabdapoṣau; Ai, Hem: vedaghoṣaiḥ; C[1]: tūryaghoṣaiḥ; J: ghoṣaśabdaiḥ; MP: śabdaghoṣaiḥ — c) MP: guruṇoktamantair; IO: mantrau — d) IO: arthadarbha — i) C[1]: dvijāya; J: *om* tu; J: deyam
10. a) Ai, IO: maṇḍa; Hem: saṅga; U[2]: *bro* maṅga; IO: bhūta — b) C[1], MP: viśveśvari — c) IO: tad [C[1]: *bro*]; U[1], U[2]: dānaṃ; Hem: sakalīkṛta — d) IO: prāpnoti; U[1], U[2]: nivṛtim; MP: atīvaṃ parā

āsādya ko hi bhavaduḥkham upaiti martyaḥ |
saṃsāraduḥkhaśamanāya yatasva kāmaṃ
tvāṃ kāmadhenur iti devagaṇā vadanti || [MP 279.12, Hem 267–68]
[12]āmantrya śīlakularūpaguṇānvitāya
viprāya yaḥ kanakadhenum imāṃ pradadyāt |
prāpnoti dhāma sa puraṃdaradevajuṣṭaṃ
kanyāgaṇaiḥ parivṛtaḥ padam indumauleḥ || [MP 279.13, Hem 268]

[i]iti kāmadhenudānam ||

*4.7 ATHA HIRAṆYĀŚVADĀNAM

[i]tatra matsyapurāṇe

[1]athātaḥ saṃpravakṣyāmi hiraṇyāśvavidhiṃ param |
yasya prasādād bhuvanam anantaphalam aśnute || [MP 280.1, Hem 274–75]
[2]puṇyāṃ tithim athāsādya kṛtvā brāhmaṇavācanam |
lokeśāvāhanaṃ kuryāt tulāpuruṣadānavat || [MP 280.2, Hem 275]
[3]ṛtviṅmaṇḍapasaṃbhārabhūṣaṇāchādanādikam |
svalpe tv ekāgnivat kuryād dhemavājimakhaṃ budhaḥ || [MP 280.3, Hem 275]
[4]sthāpayed vedimadhye tu kṛṣṇājinatilopari |
kauśeyavastrasaṃvītaṃ kārayed dhemavājinam || [MP 280.4, Hem 275]
[5]śaktitas tripalād ūrdhvam āsahasrapalād budhaḥ |
pādukopānahachattracāmarāsanabhājanaiḥ || [MP 280.5, Hem 275]
[6]pūrṇakumbhāṣṭakopetaṃ mālyekṣuphalasaṃyutam |
śayyāṃ sopaskarāṃ tadvad dhemamārtaṇḍasaṃyutām || [MP 280.6, Hem 275]
[7]tataḥ sarvauṣadhisnānasnāpito vedapuṃgavaiḥ |
imam uccārayen mantraṃ gṛhītakusumāñjaliḥ || [MP 280.7, Hem 276]
[8]namas te sarvadeveśa vedāharaṇalampaṭa |
vājirūpeṇa mām asmāt pāhi saṃsārasāgarāt || [MP 280.8, Hem 276]
[9]tvam eva saptadhā bhūtvā chandorūpeṇa bhāskaram |
yasmād bhrāmayase lokān ataḥ pāhi sanātanaḥ || [MP 280.9, Hem 276]

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11. a) Hem: phalarddhi — b) Ai, U[1], U[2]: āsādya ko hi sahate bhavabandhaduḥkham; J, L: hi ko; MP: bhuvi duḥkham — c) U[1], U[2]: lokaṃ hi duḥkhaśamanāya yajasva kāmaṃ; IO: tataś ca kāmaṃ — d) U[1], U[2]: tvaṃ; MP, U[1], U[2]: dhenum; MP: iti vedavido
12. b) J: citrāya — c) U[1], U[2]: puṣṭaṃ — d) Hem: parivṛtaṃ
1. c) C[1], MP: pradānād; MP: bhuvane — d) C[1], U[1], U[2]: anantaṃ; MP: cānantaṃ
2. a) Hem: puṇyaṃ; IO: samāsādya — d) IO: *om*
3. a-c) IO: *om* — c) C[1]: alpe caivāgnivat kuryād; Hem: svalpeṣv
6. b) U[1], U[2]: mālekṣuphalasa[ṃ]vītaṃ [U[2] = saṃvitam] — c) IO: yogyāntarāṃ — d) C[1]: dhemasūrya-samanvitām; J, L, U[1], U[2]: saṃyutam
7. a) IO, J, L: auṣadhī; IO: sthānasthāpitā — b) L: puṃgavaḥ
9. b) MP: bhāskara — c) Ai: pālayase; C[1]: [bh]rāmayase; IO: pālayate; MP: bhāsayase; U[1], U[2]: bhrāmasaṃ — d) Ai, C[1], MP: sanātana; U[1]: sanātuna; U[2]: sanātanā

[10]evam uccārya gurave tam aśvaṃ vinivedayet |
dattvā pāpakṣayād bhānor lokam abhyeti śāśvatam || [MP 280.10, Hem 276]
[11]gobhir vibhavataḥ sarvān ṛtvijaś cābhipūjayet |
sarvadhānyopakaraṇaṃ gurave vinivedayet || [MP 280.11, Hem 276]
[12]sarvaśayyādikaṃ dattvā bhuñjītātailam eva hi |
purāṇaśrāviṇaṃ tadvat kārayed bhojanādikam || [MP 280.12, Hem 276]

[i]vibhavataḥ svavibhavānusāreṇa ṛtvigbhyo gāṃ dadyāt | [ii]sarvadhānyopakaraṇam iti viniyogāt pūrvaṃ dhānyāsādanaṃ gamyate | [iii]purāṇaśrāvī purāṇasya śrāvayitā |

[13]imaṃ hiraṇyāśvavidhiṃ karoti yaḥ saṃpūjyamāno divi devatendraiḥ |
vimuktapāpaḥ sa puraṃ murāreḥ prāpnoti siddhair abhipūjitaḥ san ||
[MP 280.13, Hem 277]
[14]iti paṭhati ya etad dhemavājipradānaṃ
sa kalikaluṣamuktaḥ so 'śvamedhena bhūyaḥ |
kanakamayavimānenārkalokaṃ prayāti
tridaśapativadhūbhiḥ pūjyate yo 'tha paśyet || [MP 280.14, Hem 277]
[15]yo vā śṛṇoti puruṣo 'lpadhanaḥ smared vā
hemāśvadānam abhinandayatīha loke |
so 'pi prayāti hatakalmaṣaśuddhadehaḥ
sthānaṃ puraṃdaramaheśvaradevajuṣṭam || [MP 280.15, Hem 277]

[i]iti hiraṇyāśvadānam ||

*4.8 ATHĀŚVARATHADĀNAM

[i]tatra matsyapurāṇe

[1]athātaḥ saṃpravakṣyāmi mahādānam anuttamam |
puṇyam aśvarathaṃ nāma mahāpātakanāśanam || [MP 281.1, Hem 279]
[2]puṇyaṃ dinam athāsādya kṛtvā brāhmaṇavācanam |

10. b) IO: sa makhaṃ; L: tamastvaṃ; U[1], U[2]: *om* tam aśvaṃ — c) IO: dānair
11. b) C[1]: ṛtvijaḥ pratipū[ja]yet; MP: cāpi pūjayet
12. a) Ai, Hem, MP, U[1]: sarvaṃ [C[1]: *bro*]; Ai, IO: sasyādikaṃ; Hem: kṛtvā — c) Hem, IO, MP: śravaṇaṃ — d) Hem: bhojanād anu; U[2]: bhājanādikam — i) C[1]: *bro* vibhavataḥ; IO: vibhavataś ca vibhavā; U[2]: vibhāvā — ii) J, L: viniyogāt sarvaṃ; Ai, IO: dhānyasyādānaṃ; U[1], U[2]: dhānyāsādavaṃ — iii) C[1]: purāṇaśrāvī purāṇaśrāvayitā; IO: *om* purāṇaśrāvī; J: purāṇasya śrīviṣṇupurāṇasya śrāvitā; L: purāṇasya śrāvi purāṇasya śrāvayitā; U[1], U[2]: purāṇāsya srāvī purāṇasya śrāvayitā
13. a) U[1], U[2]: yā — b) MP: yaḥ puṇyam āsādya dinaṃ narendra; IO: devataughaiḥ — c) U[2]: vimuktaḥ; IO: purāreḥ
14. b) Ai, IO, U[1], U[2]: kalikaluṣavimuktaḥ; C[1], Hem, MP: sakalakaluṣamuktaḥ; IO: cāśvamedhena tulyaṃ; Hem, U[1]: bhūpaḥ; MP: yuktaḥ; U[2]: bhūpa — c) U[1], U[2]: lokāṃ prati — d) U[2]: vasūbhiḥ; Ai, IO: pūjito; J, L: pūjyato; U[1], U[2]: mucyate; MP: 'bhipaśyet; U[2]: [']dya paśyet
15. c) IO: kālaviśuddhadehaḥ — d) C[1]: snānaṃ; U[1], U[2]: *om* maheśvara

lokeśāvāhanaṃ kuryāt tulāpuruṣadānavat || [MP 281.2, Hem 279]
[3]ṛtviṅmaṇḍapasaṃbhārabhūṣaṇāchādanādikam |
kṛṣṇājine tilān kṛtvā kāñcanaṃ sthāpayed ratham || [MP 281.3, Hem 279]
[4]saptāśvaṃ caturaśvaṃ vā catuścakraṃ sakūbaram |
aindranīlena kumbhena dhvajarūpeṇa saṃyutam || [MP 281.4, Hem 279–80]

[i]kūbaro yugādhārakāṣṭham | [ii]aindranīlena indranīlamaṇimayena kalaśena dhvaja-rūpeṇa saṃyutam |

[5]lokapālāṣṭakopetaṃ padmarāgadalānvitam |
catvāraḥ pūrṇakalaśā dhānyāny aṣṭādaśaiva tu || [MP 281.5, Hem 280]
[6]kauśeyavastrasaṃyuktam upariṣṭād vitānakam |
mālyekṣuphalasaṃyuktaṃ puruṣeṇa samanvitam || [MP 281.6, Hem 280]
[7]yo yadbhaktaḥ pumān kuryāt sa tannāmnādhivāsanam || [MP 281.7, Hem 280]
[8]chattracāmarakauśeyavastropānahapādukāḥ |
gobhir vibhavataḥ sārdhaṃ dadyāc ca śayanāsanam || [MP 281.7–8, Hem 280]
[9]ābhārāt tripalād ūrdhvaṃ śaktitaḥ kārayed budhaḥ || [MP 281.8, Hem 280]

[i]bhāraḥ palasahasradvayam |

[10]aśvāṣṭakena saṃyuktaṃ caturbhir atha vājibhiḥ |
dvābhyām atha yutaṃ dadyād dhemasiṃhadhvajānvitam || [MP 281.9, Hem 280]
[11]cakrarakṣāv ubhau tasya turagasthāv athāśvinau || [MP 281.10, Hem 281]

[i]cakrarakṣau cakrasamīpe 'śvārūḍhāv aśvinīkumārau kāryau |

[12]puṇyaṃ kālaṃ tataḥ prāpya pūrvavat snāpito dvijaiḥ |

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3. a) MP: maṇḍa[pa]saṃbhāra — c) U[1], U[2]: kṛṣṇājina — d) C[1], Hem: kārayed
4. a) Hem, MP: aṣṭāśvaṃ — b) U[1], U[2]: catuścakraṃ sacaram — c) Hem: indranīlena; MP: aindrīlena — i) Ai: occurs after 4.8.4b; J: ādhārakāṣṭhakaṃ; L: ādhārāṣṭakaṃ; U[1], U[2]: ādhānakāṣṭhā — ii) Ai: *om*; U[1], U[2]: kalasena
5. a) MP: āṣṭakaṃ tadvat — c) MP: caturaḥ pūrṇakalaśān; J, U[1], U[2]: pūrva [C[1]: *bro*]; IO: kalasā — d) J: dhānyāṣṭadaśakaiva tu; Hem: aṣṭau daśaiva
6. b) IO: *om*; Ai: upari syād; U[1]: upari srād vitānakā; U[2]: upari srā–tāraka — c) IO: *om*; Hem: pala; U[1]: phalaṃ
7. a-b) C[1], IO: *om*; U[2]: yo yadbhaktaḥ – nāt – mna – cāsanam; U[1]: *om* kuryāt sa — b) Hem: śatanāmnā
8. a) Hem: *om* — b) J, L: pādukā; MP: pādukam — c-d) U[1], U[2]: gobhir vibhavantaḥ sārdhe dadyādra [U[2] = da–dra] śayanāśanaṃ — c) C[1]: *bro* — d) MP: śayanādikam
9. a) Ai, C[1], IO: ābhāraṃ; Hem, J, L, MP: ābhārā[t]; U[1], U[2]: ābhānāṃ; J, L: triphalād — b) U[1], U[2]: kṣārayed
10. a) C[1]: *bro* aśvā; Hem: aṣṭabhīrathasaṃyuktaṃ; IO: svaśvā — b) Hem: caturbhīrathavājibhiḥ — c-d) IO: *om* — c) MP: api — d) Ai: samanvitam; U[1], U[2]: dhvajānvite
11. i) U[1], U[2]: rakṣā [C[1]: *bro*]; IO: *but cor* (*sh*) kārye

śuklamālyāmbaro dadyād imaṃ mantram udīrayet || [MP 281.10–11, Hem 281]
[13]namo namaḥ pāpavināśanāya viśvātmane vedaturaṃgamāya |
dhāmnām adhīśāya bhavābhidhāya pāpaughadāvānala dehi śāntim ||
[MP 281.12, Hem 281]
[14]vasvaṣṭakādityamarudgaṇānāṃ tvam eva dhātā paramaṃ nidhānam |
yatas tato me hṛdayaṃ prayātu dharmaikatānatvam aghaughanāśāt ||
[MP 281.13, Hem 281]
[15]iti turagarathapradānam evaṃ
bhavabhayasūdanam atra yaḥ karoti |
sa kaluṣapaṭalair vimuktadehaḥ
paramam upaiti padaṃ pinākapāṇeḥ || [MP 281.14, Hem 282]
[16]dedīpyamānavapuṣā vijitaprabhāvam
ākramya maṇḍalam akhaṇḍam akhaṇḍabhānoḥ |
siddhāṅganānayanaṣaṭpadapīyamāna-
vaktrāmbujo 'mbujabhavena ciraṃ sadāste || [MP 281.15, Hem 282]
[17]iti paṭhati śṛṇoti vā ya itthaṃ
kanakaturaṃgarathapradānam evam |
sa na narakapuraṃ vrajet kadācin
narakaripor bhavanaṃ prayāti bhūyaḥ || [MP 281.16, Hem 283]

[i]iti hiraṇyāśvarathadānam ||

[*]4.9 ATHA HEMAHASTIRATHADĀNAM

[i]tatra matsyapurāṇe

[1]athātaḥ saṃpravakṣyāmi hemahastirathaṃ śubham |
yasya prasādād bhuvanaṃ vaiṣṇavaṃ yāti mānavaḥ || [MP 282.1, Hem 283]

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12. a) MP: puṇyakālam athāvāpya — b) IO: pūrvā; J, L: pūrvartha; U[1], U[2]: snāpitā; C[1], IO: budhaiḥ; Ai, MP: *adds* triḥ pradikṣaṇam āvṛtya gṛhītakusumāñjaliḥ — c) U[1]: śukra [C[1]: *bro*] — d) IO: idaṃ; C[1], IO: udīrayan
13. a) U[1], U[2]: vināśāya — b) U[1], U[2]: saptaṃ turagamāya — c) MP: dhāmnādhīśāya divākarāya; Ai, C[1], Hem: bhavābhavāya; U[1], U[2]: bhavādhidhīya; J, L: deha
14. a) J: vasiṣṭhakā; L: vasviṣṭaka; U[1], U[2]: gatānāṃ — b) J [*but cor*], L: svam; U[1]: dhātaḥ; U[2]: dhītaḥ; J: vidhānam — d) J: nāśanaṃ; L: nāśam
15. a-d) IO: *om* — a-b) C[1]: *bro* — a) Ai, Hem: etat; MP: eka; U[1], U[2]: eva — b) J: damasūdanam — c) Hem: sakalakaluṣapaṭalair vimuktadehaḥ; J: saṃkaluṣa — d) U[1], U[2]: dehā param upaiti
16. a-d) IO: *om* — a) MP: vapuṣāṃ; J: vijitrabhāvam *mc* (*sh*) → vijid atra bhāvam — b) C[1]: *bro*; Ai, Hem: akhaṇḍalacaṇḍabhānoḥ; MP: akhaṇḍitacaṇḍabhānoḥ; U[1], U[2]: *om* akhaṇḍam — c) Hem: pīyamāno — d) Hem: āmbujāmbuja; Ai, C[1], Hem, MP: sahāste; J: sadātte
17. a-i) IO: *om* — b) C[1]: *bro*; Hem: turaṃgamarathapradānam eva; MP: turagarathapradānam asmin; U[1], U[2]: pradānaṃ meyaṃ; Ai: asmin — c) Ai, Hem, MP: na sa — d) U[1], U[2]: narakātrayo; L: ripo — i) J, L: *om* ratha
* C[1]: *bro* — sent.-i) IO: *om*; J [*but* (*fh*)], U[1], U[2]: *om* ratha
1. a-d) IO: *om* — c) C[1], Hem, MP: pradānād; Ai, C[1], Hem: bhavanaṃ — d) Hem: vaiṣṇavyaṃ

[2]puṇyāṃ tithiṃ samāsādya tulāpuruṣadānavat |
vipravācanakaṃ kuryāl lokeśāvāhanaṃ budhaḥ || [MP 282.2, Hem 283]
[3]ṛtviṅmaṇḍapasaṃbhārabhūṣaṇāchādanādikam |
atrāpy upoṣitas tadvad brāhmaṇaiḥ saha bhojanam || [MP 282.2–3, Hem 283]
[4]kuryāt puṣparathākāraṃ kāñcanaṃ maṇimaṇḍitam |
valabhībhir vicitrābhiś catuścakrasamanvitam || [MP 282.3–4, Hem 283]

[i]puṣparathaḥ krīḍārtho rathaḥ | [ii]sa ca valabhībhir yukto bhavati |

[5]lokapālāṣṭakopetaṃ brahmārkaśivasaṃyutam |
madhye nārāyaṇopetaṃ lakṣmīpuṣṭisamanvitam || [MP 282.5, Hem 283–84]
[6]kṛṣṇājine tiladroṇaṃ kṛtvā saṃsthāpayed ratham |
tathāṣṭādaśa dhānyāni bhājanāsanacandanaiḥ || [MP 282.4, 6, Hem 284]
[7]dīpikopānahachattradarpaṇaṃ pādukānvitam |
dhvaje tu garuḍaṃ kṛtvā kūbarāgre vināyakam || [MP 282.6–7, Hem 284]
[8]nānāphalasamāyuktam upariṣṭād vitānakam |
kauśeyaṃ pañcavarṇaṃ tu amlānakusumānvitam || [MP 282.7–8, Hem 284]
[9]caturbhiḥ kalaśaiḥ sārdhaṃ gobhir aṣṭābhir anvitam |
caturbhir hemamātaṃgair muktādāmavibhūṣitaiḥ || [MP 282.8–9, Hem 284]
[10]svarūpataḥ karibhyāṃ ca yuktaṃ kṛtvā nivedayet |
kuryāt pañcapalād ūrdhvam ābhārād api śaktitaḥ || [MP 282.9–10, Hem 284]
[11]tathā maṅgalaśabdena snāpito vedapuṃgavaiḥ |
triḥ pradakṣiṇam āvṛtya gṛhītakusumāñjaliḥ |
imam uccārayen mantraṃ brāhmaṇebhyo nivedayet || [MP 282.10–11, Hem 285]
[12]namo namaḥ śaṅkarapadmajārkalokeśavidyādharavāsudevaiḥ |
tvaṃ sevyase vedapurāṇayajñatejomayasyandana pāhi tasmāt ||
[MP 282.12, Hem 285]
[13]yat tat padaṃ paramaguhyatamaṃ murārer

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2. a-d) IO: *om* — a) J, L: puṇyaṃ; Hem, MP: athāsādya
3. a-d) IO: *om* — c) Hem: upoṣitaṃ — d) C[1]: śobhanam
4. a-ii) IO: *om* — i) Ai, U[1], U[2]: *om* krīḍārtho rathaḥ — ii) Ai, C[1]: valabhīyukto; J: *but cor* (*sh*) vabhībhir; L: vaḍabhībhir; U[1], U[2]: vaḍabhīr
5. a) IO: *om* — b) Hem: śivārkabrahmasaṃyutam
6. a-b) MP: this line occurs after 4.9.4d — a) J, L: kṛṣṇājina — d) Ai: āśanacandanaiḥ
7. b) C[1]: darpaṇā; Hem: pādukādarpaṇānvitam; L: darpaṇa — c) Hem, MP: kuryāt
8. c) IO: kauśeyavastra; J, L: ca — d) J: āmlāna; U[2]: –mlāna
9. a) U[1]: kalasaiḥ — b) Ai, IO: aṣṭabhir — c) Hem: hayamātaṃgair
10. c) Ai, IO: kuryāc ca tripalād
11. a) Hem: tato — b) IO: sthāpito; U[1]: deva
12. b) U[1]: vidhādhara — c) Hem: deva; IO: purāṇaśāstrais; MP: yajñais — d) U[1]: tomaya; U[2]: tato maya; Ai, Hem: yasmāt
13. a-b) IO: maguhyam idaṃ tad astu ānandahetum upasūya viyuktapāpaḥ — a) Hem: *om* parama — b) Hem: *om* vimukta — c) L: yogaiḥ kamān sadṛśo — d) U[1], U[2]: sa paśyanti; Ai: rathādhirūḍha; IO, MP, U[1], U[2]: rathādhirūḍhaḥ; J: mathe

ānandahetu guṇarūpavimuktam antaḥ ǀ
yogaikamānasadṛśo munayaḥ samādhau
paśyanti tat tvam asi nātha rathe 'dhirūḍhaḥ ǁ [MP 282.13, Hem 285]
[14]yasmāt tvam eva bhavasāgarasaṃplutānām
ānandabhāṇḍabhṛtam adhvarapānapātram ǀ
tasmād aghaughaśamanena kuru prasādaṃ
cāmīkarebharatmādhava saṃpradānāt ǁ [MP 282.14, Hem 286]
[15]itthaṃ praṇamya kanakebharathapradānaṃ
yaḥ kārayet sakalapāpavimuktadehaḥ ǀ
vidyādharāmaramunīndragaṇābhijuṣṭaṃ
prāpnoty asau padam atīndriyam indumauleḥ ǁ [MP 282.15, Hem 287]
[16]kṛtaduritavitānaprojjvaladvahnijāla-
vyatikarahatadehodvegabhājo 'pi bandhūn ǀ
nayati ca pitṛputrān rauravād apy aśeṣān
kṛtagajarathadānāc chāśvataṃ sadma viṣṇoḥ ǁ [MP 282.16, Hem 287]

[i]iti hemahastirathadānam ǁ

[*]4.10 ATHA PAÑCALĀṄGALADĀNAM

[i]tatra matsyapurāṇe

[1]athātaḥ saṃpravakṣyāmi mahādānam anuttamam ǀ
pañcalāṅgalakaṃ nāma mahāpātakanāśanam ǁ [MP 283.1, Hem 287]
[2]puṇyāṃ tithim athāsādya yugādigrahaṇādikām ǀ
bhūmidānaṃ naro dadyāt pañcalāṅgalakānvitam ǁ [MP 283.2, Hem 287]
[3]karvaṭaṃ kheṭakaṃ cāpi grāmaṃ vā sasyamālinam ǀ
nivartanaśataṃ vāpi tadardhaṃ vāpi śaktitaḥ ǁ [MP 283.3, Hem 288]
[4]sāradārumayān kṛtvā halān pañca vicakṣaṇaḥ ǀ

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14. a) IO: yat sa; Hem: saṃśritānām; IO: saṃstutānām — b) MP: ānandabhāgamṛtam adhvagapārapatram; IO: dhṛtam; C[1]: jālapātram — c) IO: tasmād bhavauṣadham anena; J: ṭamānena; L: yamanena — d) J: carmākarebha; L: cārmākarebha; Hem: sādhava
15. a) Hem: kanakena — d) L: indumaule
16. a) MP: duritāvitānaprajvalad — b) Hem, MP: kṛtadeho; J: odvegamāno; IO: [']pabandhūn — c) Hem: pitṛpautrān; IO: bāndhavān apy; MP: bāndhavāt apy — d) J: rathagaja; Ai, Hem, IO: dānaḥ śāśvataṃ; IO: dhāma śambhoḥ; U[1], U[2]: sapta viṣṇoḥ — i) U[1], U[2]: *om* ratha
* IO: *om, but cor* (*sh*) pañca
1. c-d) IO: *om, but cor* (*sh*)
2. a-c) IO: *om, but cor* (*sh*) — a) Ai, IO: samāsādya — b) Ai, J, L, U[1], U[2]: ādikam; C[1]: ādikīm
3. a) C[1]: karpaṭaṃ; IO: karkaṭaṃ vekaṭaṃ; MP: kharvaṭaṃ; U[2]: *bro* karvaṭaṃ; C[1], Hem, MP: vāpi — b) Ai, C[1], Hem, IO, MP: śālinam — c) Ai, Hem, J, L: nivartanaṃ; J: cāpi — d) J: tadardhasyāpi; L: tadardha-sthāyi

sarvopakaraṇair yuktān anyān pañca ca kāñcanān ‖ [MP 283.4, Hem 288]

[i]karvaṭādisvarūpaṃ mārkaṇḍeyapurāṇe tadyathā—

[5]sotsedhavapraprākāraṃ sarvataḥ khātakāvṛtam |
yojanārdhārdhaviṣkambham aṣṭabhāgāyataṃ puram |
tadardhena tathā kheṭaṃ tatpādonaṃ ca karvaṭam ‖ [MārP 46.43–45, Hem 288]
[6]tathā śūdrajanaprāyā susamṛddhakṛṣīvalā |
kṣetropabhogabhūmadhye vasatir grāmasaṃjñitā ‖ [MārP 46.47, Hem 288]

[i]upakaraṇāni yugayoktrādīni |

[7]vṛṣān lakṣaṇasaṃyuktān daśaiva ca dhuraṃdharān |
suvarṇaśṛṅgābharaṇān muktālāṅgūlabhūṣitān ‖ [MP 283.5, Hem 288]
[8]raupyapādāgratilakān raktakauśeyabhūṣitān |
sragdāmacandanayutān śālāyām adhivāsayet ‖ [MP 283.6, Hem 288]
[9]parjanyādityarudrebhyaḥ pāyasaṃ nirvapec carum |
ekasminn eva kuṇḍe tu carum asmai nivedayet ‖ [MP 283.7, Hem 288]

[i]parjanyādityarudrebhya iti vihitasya pāyasacaruprabhṛter homas talliṅgair mantraiḥ |

[10]palāśasamidhas tadvad ājyaṃ kṛṣṇatilāṃs tathā |
tulāpuruṣavat kuryāl lokeśāvāhanaṃ budhaḥ ‖ [MP 283.8, Hem 289]

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4. a) IO: śāradārubhayān; L: dānu [C[1]: *bro*] — b) IO: halānāṃ ca — c) U[1], U[2]: yuktām — d) Hem: tathānyān pañca kāñcanān; IO: anyān api sa; J: pañcakakāñcanān; MP: *adds* kuryāt pañcapalād ūrdhvam āsahasrapalāvadhi — i) C[1]: karpaṭādi; IO: sarvathadityasvarūpaṃ; U[2]: ka–ṭādi
5. a) Hem: sotsedhavapraprākāra; IO: satsaindhavaprāptakauraṃ; MārP: sotsedhavaprakāraṃ ca; J: vaprapākāraṃ — b) J, L: khātikā; MārP: parikhāvṛtam — d) MārP: *adds* prāgudakpravaṇaṃ śastaṃ śuddhavaṃśabahi[r]gamam — f) C[1]: tatpādānaṃ ca karpaṭam; J: sat; Ai, IO, MārP: pādena; Hem: pādenaṃ; U[1], U[2]: pādene; IO, L: karkaṭam; MārP: kharvaṭam; U[2]: *bro* karvaṭam
6. a) Hem: śuddha; U[1], U[2]: śūdre; Ai, Hem, MārP: prāyāḥ — b) MārP: svasamṛddha; U[1], U[2]: susamūddha; Ai, Hem, MārP: kṛṣīvalāḥ — c) Hem: opabhāga; MārP: opabhogya; U[1], U[2]: *om* bhū — d) IO: saṃsthitir grāmaśaṃśitā; C[1]: vasati[r]; Hem, J, L, U[1], U[2]: vasati; Ai: sajñitaiḥ iti; U[2]: *bro* saṃjñitā — i) U[1], U[2]: yogayuktādīni
7. a-b) MP: sragdāmacandanayutān śālāyām adhivāsayet — b) IO: śālāyām adhivāsayet; C[1]: tu; U[1], U[2]: *om* ca — c-d) IO: *om* — d) L: yuktā; Hem, MP: bhūṣaṇān; IO: *adds* parvanyādityarudrebhyaḥ pāyasaṃ vartayec carum ekasminn ekakuṇḍe tu caturmadhye nivedayet
8. a) C[1]: *bro*; MP: rūpyapādagra; IO: pādān satilakān — b) C[1], MP: bhūṣaṇān — c) U[2]: sragdāna; J: candanāyuktān; L: yuktān
9. a) MP: dharaṇyāditya — b) Ai: pāyase; IO: [va]rtayec — c) IO: kuṇḍaṃ; J: kuṇḍeṣu; L: kuṇḍepu; Ai: ca; C[1]: *bro* tu; U[1], U[2]: *om* tu — d) IO: caturasraṃ; MP: gurus tebhyo; U[1], U[2]: catum asmai nivedayat — i) Ai: occurs after 4.10.10b; Ai: parjanyādityarudrebhyaḥ talliṅgair mantraiḥ pāyasacaruprabhṛtidravyeṇa juhuyāt; IO: *om*; U[1], U[2]: paryanyādityarudropa iti vinisyāṃ pāyasaṃ ca prabhūtai homes talliṅgai mantraiḥ; J: taṃ liṅgair
10. a-d) IO: *om* — a) J: sahitais; L: sahitas; U[1], U[2]: samida — b) U[2]: *om* ājyaṃ; MP: tilās — d) L: lokeśaṃ vāhanaṃ; C[1]: punaḥ

[11]tato maṅgalaśabdena śuklamālyāmbaro budhaḥ |
āhūya dvijadāṃpatyaṃ hemasūtrāṅgulīyakaiḥ || [MP 283.9, Hem 289]
[12]kauśeyavastrakaṭakair maṇibhiś cābhipūjayet |
śayyāṃ sopaskarāṃ dadyād dhenum ekāṃ payasvinīm || [MP 283.10, Hem 289]
[13]tathāṣṭādaśa dhānyāni samantād adhivāsayet |
tataḥ pradakṣiṇaṃ kuryād gṛhītakusumāñjaliḥ || [MP 283.11, Hem 289]
[14]imam uccārayen mantram atha sarvaṃ nivedayet || [MP 283.12, Hem 289]
[15]yasmād devagaṇāḥ sarve sthāvarāṇi carāṇi ca |
dhuraṃdharāṅge tiṣṭhanti tasmād bhaktiḥ śive 'stu me || [MP 283.12–13, Hem 290]
[16]yasmāt tu bhūmidānasya kalāṃ nārhanti ṣoḍaśīm |
dānāny anyāni me bhaktir dharma eva dṛḍhā bhavet || [MP 283.13–14, Hem 290]
[17]daṇḍena saptahastena triṃśad daṇḍān nivartanam |
tribhāgahīnaṃ gocarmamānam āha prajāpatiḥ || [MP 283.14–15, Hem 290]
[18]mānenānena yo dadyān nivartanaśataṃ budhaḥ |
vidhinānena tasyāśu kṣīyate pāpasaṃhatiḥ || [MP 283.15, Hem 290]
[19]tadardham api vā dadyād api gocarmamātrakam |
bhavanasthānamātraṃ vā so 'pi pāpaiḥ pramucyate || [MP 283.16, Hem 290]
[20]yāvanti lāṅgalakamārgamukhāni bhūmer
bhāsāṃ pater duhitur aṅgajaromakāṇi |
tāvanti śaṅkarapure sa samā hi tiṣṭhed
bhūmipradānam iha yaḥ kurute manuṣyaḥ || [MP 283.17, Hem 290]
[21]gandharvakiṃnarasurāsurasiddhasaṅghair
ādhūtacāmaram upetya mahad vimānam |
saṃpūjyate pitṛpitāmahabandhuyuktaḥ
śambhoḥ puraṃ vrajati cāmaranāyakaḥ san || [MP 283.18, Hem 290–91]
[22]indratvam apy adhigataṃ kṣayam abhyupaiti

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11. a-d) IO: *om* — b) Ai, U^1, U^2: muktamālyā; J, L: tulyamālyā — c) Hem: daṃpatyaṃ
12. a-d) IO: *om* — b) Ai: ca prapūjayet; Hem: ca vibhūṣayet — d) MP: dhetum; U^1, U^2: dhenukāmakāṃ payasvinīm
13. a-d) IO: *om* — c) Hem, MP: pradakṣiṇīkṛtya; J: pradakṣiṇāṃ — d) J, L: āñjalim
14. a-b) IO: *om*; Ai: *adds* atha mantraḥ
15. c) IO: dharābhāge hi tiṣṭhanti; J: āgre — d) IO: tasmād rakṣa śivāni me
16. a-d) IO: *om* — a) Ai, C^1, Hem, MP: ca; U^1, U^2: na — b) Ai, U^1, U^2: kartā nārhati; Ai: ṣoḍaśa; U^1, U^2: ṣoḍaśaḥ — c) C^1: etāni me; Hem: bhakti
17. a) U^1, U^2: daṇḍena sahasadyahastena — b) IO: triṃśadaṇḍena vartanaṃ; L: triṃśa; U^1, U^2: viśadaṇḍān; C^1: daṇḍo; L: daṇḍā; MP: daṇḍaṃ — c-d) L: *om, but cor* (*sh*); U^1, U^2: vibhāṅgaṃ hīnaṃ gocarmam apāha prajāpatiḥ — c) IO: tribhāgāhīne
18. a) IO: mānena tena; U^2: yā — b) IO: nirvartana; J: trivartana — c) IO: tasmāt tu — d) IO: saṃcayaḥ
19. a) MP: atha vā
20. a) IO: mājimukhāni; U^1: māgjamukhāni; U^2: mā–mukhāni — b) Hem: bhāṣāṃ pater; IO: udita udyajaromakāṇi; J, L, U^1, U^2: bhāsāṃ pate — c) C^1: tāvat tu; U^1, U^2: tāvaśi; L: saṅkara; IO: sa mamādhitiṣṭhet; C^1: *bro* hi
21. b) U^1: ādhuta; IO: mahāvimānam — d) MP: padaṃ; IO: pūjitaḥ san; U^1, U^2: nāvyakaḥ

gobhūmilāṅgaladhuraṃdharasaṃpradānāt |
tasmād aghaughapaṭalakṣayakāri bhūmer
dānaṃ vidheyam abhibhūtibhavodbhavāya || [MP 283.19, Hem 291]

[i]iti pañcalāṅgaladānam ||

*4.11 ATHA PṚTHIVĪDĀNAM

[i]tatra matsyapurāṇe

[1]athātaḥ saṃpravakṣyāmi dharādānam anuttamam |
pāpakṣayakaraṃ nṝṇām amaṅgalyavināśanam || [MP 284.1, Hem 294]
[2]kārayet pṛthivīṃ haimīṃ jambūdvīpānukāriṇīm |
maryādāparvatavatīṃ madhye merusamanvitām |
lokapālāṣṭakopetāṃ navavarṣasamanvitām || [MP 284.2–3, Hem 294]

[i]maryādāparvatā aṣṭau himavadādayaḥ |

[3]nadīnadaśatopetāṃ saptasāgaraveṣṭitām |
mahāratnasamākīrṇāṃ vasurudrārkasaṃyutām || [MP 284.3–4, Hem 294, 298]
[4]hemnaḥ palasahasreṇa tadardhenātha śaktitaḥ |
śatatrayeṇa vā kuryād dviśatena śatena vā || [MP 284.4–5, Hem 298]
[5]kuryāt pañcapalād ūrdhvam aśakto 'pi vicakṣaṇaḥ || [MP 284.5, Hem 298]
[6]tulāpuruṣavat kuryāl lokeśāvāhanaṃ budhaḥ |
ṛtviṅmaṇḍapasaṃbhārabhūṣaṇāchādanādikam || [MP 284.6, Hem 298]
[7]vedyāṃ kṛṣṇājinaṃ kṛtvā tilānām upari nyaset || [MP 284.7, Hem 298]
[8]tathāṣṭādaśa dhānyāni rasāṃś ca lavaṇādikān |
tathāṣṭau pūrṇakalaśān samantāt parikalpayet || [MP 284.7–8, Hem 298]
[9]vitānakaṃ ca kauśeyaṃ phalāni vividhāni ca |
tathāṃśukāni ramyāṇi śrīkhaṇḍaśakalāni ca || [MP 284.8–9, Hem 298]

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22. a) J: idaṃ tvaṃ L: idatvam; IO: adhy adhigataṃ kṣayam apy upaiti — b) J: *om* lāṅgala; L: jāṅgala — d) U[1], U[2]: vidhim; Hem: *adds* [after 'vidheyam'] apy; Ai, Hem: atibhūti; IO: api bhūti; MP: iti bhūti — i) C[1], U[1], U[2]: lāṅgalaka
* IO: pṛthvī
2. c-d) IO: *om* — d) U[1], U[2]: madhya — i) Ai, IO: maryādāparvatās tāvad aṣṭau himavadādayaḥ; C[1]: maryādāparvatāś cāṣṭau himavadādayaḥ; J: himavatādayā; L: himavadādayā
3. a) Ai, MP: samopetāṃ — b) Hem: ante sāgara; U[1], U[2]: sa sāgaraśatena vā — c-d) U[1], U[2]: *om*
4. a-d) U[1], U[2]: *om* — b) Ai: tadardhenāpy aśaktitaḥ; Hem: tadardhaṃ vātha — d) Hem, MP: [d]viśatena; IO: viṃśatena
5. a) J: śatād — b) IO: asakto; U[1], U[2]: vicakṣaṇa
6. a) U[1], U[2]: tulāpuruṣadānavat kuryāl — c) U[1]: ṛtvisaṃjapa; U[2]: ṛtvi–japa
7. a) C[1], J, L: kṛṣṇājine
8. a) J, L: yathā — c) L, U[1], U[2]: pūrva
9. b) U[1], U[2]: phāṇitaṃ — d) J, L: sakalāni

[10]ity evaṃ racayitvā tām adhivāsanapūrvakam |
śuklamālyāmbaradharo muktābharaṇabhūṣitaḥ || [MP 284.9–10, Hem 298]
[11]pradakṣiṇaṃ tataḥ kṛtvā gṛhītakusumāñjaliḥ |
puṇyakālam athāsādya mantrān etān udāharet || [MP 284.10–11, Hem 298]
[12]namas te sarvadevānāṃ tvam eva bhavanaṃ yataḥ |
dhātrī ca sarvabhūtānām ataḥ pāhi vasuṃdhare || [MP 284.11–12, Hem 299]
[13]vasu dhārayase yasmād vasu cātīva nirmalam |
vasuṃdharā tato jātā tasmāt pāhi bhayād alam || [MP 284.12–13, Hem 299]
[14]caturmukho 'pi no gacched yasmād antaṃ tavācale |
anantāyai namas tasmāt pāhi saṃsārasāgarāt || [MP 284.13–14, Hem 299]
[15]tvam eva lakṣmīr govinde śive gaurīti saṃsthitā |
gāyatrī brahmaṇaḥ pārśve jyotsnā candre ravau prabhā || [MP 284.14–15, Hem 299]
[16]buddhir bṛhaspatau khyātā medhā muniṣu saṃsthitā |
viśvaṃ vyāpya sthitā yasmāt tato viśvaṃbharā matā || [MP 284.15–16, Hem 299]
[17]dhṛtiḥ smṛtiḥ kṣamā kṣoṇī pṛthvī vasumatī rasā |
etābhir mūrtibhiḥ pāhi devi saṃsārasāgarāt || [MP 284.16–17, Hem 299]
[18]evam uccārya tāṃ devīṃ brāhmaṇebhyo nivedayet || [MP 284.17, Hem 299]
[19]dharārdhaṃ vā caturbhāgaṃ gurave pratipādayet |
śeṣaṃ caivātha ṛtvigbhyaḥ praṇipatya visarjayet || [MP 284.18, Hem 299]
[20]anena vidhinā yas tu dadyād dhemadharāṃ śubhām |
puṇyakāle tu saṃprāpte sa padaṃ yāti vaiṣṇavam || [MP 284.19, Hem 300]
[21]vimānenārkavarṇena kiṅkiṇījālamālinā |
nārāyaṇapuraṃ gatvā kalpatrayam atho vaset || [MP 284.20, Hem 301]
[22]pitṝṃś ca putrapautrāṃś ca tārayed ekaviṃśatim || [MP 284.20, Hem 301]

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10. a) J, L: ity eva; MP: kārayitvā; Ai: tān — b) J: *cor to* (*sh*) pūrvakām — c) Ai, U[1], U[2]: mālā — d) C[1], Hem, MP: śuklābharaṇa
11. b) IO: gṛhītvā kusumāñjalīn — c) C[1]: puṇyadinam; MP: puṇyaṃ — d) IO, MP: udīrayet
12. b) Hem: ekaṃ; IO: eka — c) IO: dharmabhūtānām; J: sarvadevānām
13. a) Ai: vasuṃ; C[1], Hem: vasūn; IO: vasuṃdhare vased yasmād — b) J: vasudhāṃ cātinirmalaṃ; L: *but cor* vasudhā cātīva; U[1], U[2]: vastaṃ cāva nirmalam
14. b) U[1], U[2]: yasmād dattaṃ; Ai, IO: tavānaghe; IO: *adds* namas te sarvadevānāṃ tvam eva bhavanaṃ yataḥ | dhātrī ca sarvabhūtānām ataḥ pāhi vasundhare || vasu dhārayate yasmād vasu cātīva nirmalaṃ | vasundharā tato jātā tasmāt pāhi bhayād alam || — d) Hem, MP: kardamāt
15. a) U[2]: tam eva — b) J [*but cor*], L: gaur iti; L: saṃsthitāḥ; MP: cāsthitā — c) J: brāhmaṇaḥ; U[1], U[2]: brahmaṇā — d) U[1]: vandena ravau; U[2]: candra
16. a) U[1], U[2]: bṛhaspatī — b) J, L: medhā munimukhaṃ smṛtā [L = sthitā] — d) U[1], U[2]: viśvaṃbhara; C[1], MP: smṛtā
17. a) Hem: dhṛjiḥ kṣitiḥ kṣamā kṣauṇī; C[1]: kṣitiḥ kṣamā; MP: sthitiḥ kṣamā — b) Hem: pṛthī — d) IO: viṣasaṃsāra; J, L, MP: devī; U[1]: saṃsāre sarāt
18. a) IO: devān
19. a) C[1]: *bro*; IO: dharāyāś ca caturbhāgaṃ — d) U[1]: visa[r]jayet; U[2]: visaṃjapet
20. b) J: dadyād dhemaśubhāṃ dharām — c) Hem: puṇyakāleti
21. b) U[1], U[2]: mālinām — d) C[1]: asau vaset; MP: athāvaset; U[2]: vamet
22. a) Ai, C[1]: pitṛpautraprapautrāṃś ca; Hem: putrapautraprapautrāṃś ca; IO, U[1], U[2]: pitṛputraprapautrāṃś ca; MP: pitṝn putrāṃś ca pautrāṃś ca

[23]iti paṭhati ya itthaṃ yaḥ śṛṇoti prasaṅgād
api kaluṣavitānair muktadehaḥ samantāt ǀ
divam amaravadhūbhir yāti saṃprārthyamāṇaḥ
padam amarasahasraiḥ sevitaṃ candramauleḥ ǁ [MP 284.21, Hem 301]

[i]iti pṛthivīdānam ǁ

[*]4.12 ATHA VIŚVACAKRADĀNAM

[i]tatra matsyapurāṇe

[1]athātaḥ saṃpravakṣyāmi mahādānam anuttamam ǀ
viśvacakram iti khyātaṃ sarvapāpapraṇāśanam ǁ [MP 285.1, Hem 326]
[2]tapanīyasya śuddhasya viśvacakraṃ tu kārayet ǁ [MP 285.2, Hem 326]
[3]śreṣṭhaṃ palasahasreṇa tadardhena tu madhyamam ǀ
tasyārdhena kaniṣṭhaṃ syād viśvacakram udāhṛtam ǁ [MP 285.2–3, Hem 326]
[4]anyad viṃśatpalād ūrdhvam aśakto 'pi nivedayet ǁ [MP 285.3, Hem 326]
[5]ṣoḍaśāraṃ tataś cakraṃ bhramannemyaṣṭakāvṛtam ǀ
nābhipadme sthitaṃ viṣṇuṃ yogārūḍhaṃ caturbhujam ǀ
śaṅkhacakre 'sya pārśve tu devyaṣṭakasamāvṛtam ǁ [MP 285.4–5, Hem 326]
[6]dvitīyāvaraṇe tadvat pūrvato jalaśāyinam ǀ
atrir bhṛgur vasiṣṭhaś ca brahmā kaśyapa eva ca ǁ [MP 285.5–6, Hem 327]
[7]matsyaḥ kūrmo varāhaś ca narasiṃho 'tha vāmanaḥ ǀ
rāmo rāmaś ca rāmaś ca buddhaḥ kalkī ca sa kramāt ǁ [MP 285.6–7, Hem 327]
[8]tṛtīyāvaraṇe gaurī mātṛbhir vasubhir vṛtā ǀ
caturthe dvādaśādityā vedāś catvāra eva ca ǁ [MP 285.7–8, Hem 328–29]
[9]pañcame pañca bhūtāni rudrāś caikādaśaiva tu ǀ

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23. a) U[1]: iti paṭhatīttham yaś ca ṇoti prasaṅgād; U[2]: iti paṭhatī– ya śṛṇoti prasaṅgād — b) Ai, U[1], U[2]: *adds* [after 'api'] kali; Hem: vimanair — c) Ai: saṃtarpyamānaḥ; U[1]: saṃrpyamānaḥ; U[2]: saṃ–rpyamānaḥ — d) J: aparasahasraiḥ — i) L: *om*; J: pṛthvī
* J: *om* cakra — i) IO: *om*
1. a-b) IO: *om* — d) MP: mahāpātakanāśanam
2. b) Ai, C[1], Hem, MP: viṣuvādiṣu; IO: cakras tu
3. a) J, L: śreṣṭhaṃ; J: phala; U[1]: *adds* tadardhena kaniṣṭhaṃ syād viśvacakra[ṃ] tu kārayet sreṣṭhaṃ palasahasreṇa — b) U[2]: *om* — c) IO, U[2]: tadardhena
4. a) U[1], U[2]: anyaviṃśatipatipalād ūrdhvam; Ai, Hem, IO: viṃśa
5. a) J, L: cakras — b) Ai, IO: ratnakumbāṣṭakāvṛtam; J, L: tramanyem-[L = tramanyemy]-aṣṭakāvṛtaṃ; U[1]: bhrajemyaṣṭakāvṛtam; U[2]: – – nyaṣṭakāvṛtam — c) Ai, Hem: nābhimadhye; U[1], U[2]: nātipadme — d) U[1], U[2]: catubhuja — e) Ai, C[1], J, L, U[1], U[2]: cakrasya; IO: cakre ca — f) J: devyāṣṭaka; U[2]: de–ṣṭakasamāvṛta; U[1]: samāvṛta
6. a) U[2]: ācaraṇe — b) Hem: jalaśāyinaḥ; IO: jalaśāyināṃ — c) MP: bhugur
7. b) J: nārasiṃho; U[2]: [']gra [U[1]: *bro*] — c) Hem: rāmo rāmaś ca kṛṣṇaś ca; MP: rāmo rāmaś ca kṛṣṇa; U[1], U[2]: *om* (2nd) rāmaś ca — d) C[1]: buddhaḥ [sa ka]lkī ca kramāt; L, U[1], U[2]: budhaḥ; Hem, MP: kalkīti ca; Ai, IO: daśa kramāt; J: saṃkramāt
8. a-d) IO: *om* — a) U[1], U[2]: āvaraṇai — b) Hem, MP: yutā

lokapālāṣṭakaṃ ṣaṣṭhe diṅmātaṅgās tathaiva ca || [MP 285.8–9, Hem 329]
[10]saptame 'strāṇi sarvāṇi maṅgalāni ca kārayet |
antarāntarato devān vinyased aṣṭame punaḥ || [MP 285.9–10, Hem 329]

[i]mātaro brahmāṇyādyāḥ sapta | [ii]astrāṇi khaḍgādīny aṣṭau | [iii]maṅgalāni dakṣiṇāvartta-śaṅkhādīni | [iv]antarāntarataḥ antarāṇāṃ madhye |

[11]tulāpuruṣavac cheṣaṃ samantāt parikalpayet |
ṛtviṅmaṇḍapasaṃbhārabhūṣaṇāchādanādikam || [MP 285.10–11, Hem 331]
[12]viśvacakraṃ tataḥ kuryāt kṛṣṇājinatilopari |
tathāṣṭādaśa dhānyāni rasāṃś ca lavaṇādikān || [MP 285.11–12, Hem 331]
[13]pūrṇakumbhāṣṭakaṃ caiva vastrāṇi vividhāni ca |
mālyekṣuphalaratnāni vitānaṃ cāpi kārayet || [MP 285.12–13, Hem 331]
[14]tato maṅgalaśabdena snātaḥ śuklāmbaro gṛhī |
homādhivāsanānte tu gṛhītakusumāñjaliḥ |
imam uccārayen mantraṃ triḥ kṛtvā tu pradakṣiṇam || [MP 285.13–14, Hem 332]
[15]namo viśvamayāyeti viśvacakrātmane namaḥ |
paramānandarūpi tvaṃ pāhi naḥ pāpakardamāt || [MP 285.14–15, Hem 332]
[16]tejomayam idaṃ yasmāt sadā paśyanti yoginaḥ |
hṛdi tvāṃ triguṇātītaṃ viśvacakraṃ namāmy aham || [MP 285.15–16, Hem 332]
[17]vāsudeve sthitaṃ cakraṃ cakramadhye tu mādhavaḥ |
anyonyādhārarūpeṇa praṇamāmi sthitāv iha || [MP 285.16–17, Hem 332]
[18]viśvacakram idaṃ yasmāt sarvapāpaharaṃ param |
āyudhaṃ cādhivāsaś ca bhavād uddhara mām ataḥ || [MP 285.17–18, Hem 332]
[19]ity āmantrya tato dadyād viśvacakraṃ vimatsaraḥ |

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9. a-b) IO: *om* — b) U[1], U[2]: caikādaśena tu — d) MP: diṅmātaṅgas
10. a) IO: sarvato [']strāṇi — b) C[1], Hem: maṅgalyāni — c) U[1], U[2]: akṣarāśanato — d) J [*but cor* (*sh*)]: vasiṣṭhaḥ pṛṣṭayet punaḥ; U[1], U[2]: vinyāsad — i) U[1], U[2]: brāhmaṇy; J, L: brāhmaṇādyāḥ; Ai: *om* sapta — ii) Ai: saptame 'strāṇi; IO : *but cor* śāstrāṇi — iii) C[1]: maṅgalyāni; U[1]: canvīśaṅkhā; U[2]: ca–śaṅkhā; J, L: śeṣādīni — iv) U[1], U[2]: anvarākṣarataḥ akṣarāṇāṃ madhye; Ai, C[1]: antarālānāṃ
11. c) IO: maṇḍala
12. b) J: kṛṣṇājinopari
13. a) U[1], U[2]: svarṇakumbhā — c) IO: mālekṣu; J, L: mālye tu — d) IO: vitānam api; J: vittācār api *mc* (*sh*) → vicitrāny api; L: cittānaṃ vāpi; Hem: vāpi
14. a) IO: maṅgalaratnena — b) U[1], U[2]: snānaśaktāmbaro — c) U[1], U[2]: hemā [C[1]: *bro*]; Hem: ānteṣu; MP: vai
15. c) Hem, IO, MP, U[1], U[2]: rūpī; J: rūpa — d) Hem: pāhi saṃsārakardamāt
16. b) J, L: paśyati — c) Hem, MP: hṛdi tattvaṃ guṇātītaṃ; J, L: tve; U[1], U[2]: tvaṃ; IO: triguṇānāṃ tu
17. a) C[1]: *bro*; J: vāsudeva; J, L: *om* cakraṃ — b) J: *adds* (*sh*) [after 'tu'] sthita
18. a) C[1]: tejomayam idaṃ yasmāt — b) J: sad vāpayati yoginaḥ; L: sadā paśyati yoginaḥ; U[1], U[2]: sarvaṃ; J: *adds* 4.12.16c-d [(c) tve]; L: *adds* 4.12.16c–18b [16c) tve; 17a) *om* cakraṃ; 18b) haraṃ śubham] — c) J, L: āyudhaś; Ai, Hem: cādhivāsasya; C[1], MP: cāpi vāsaś — d) IO: *cor to* (*sh*) bhayād; J, L: uccara; C[1]: itaḥ
19. a) Hem, MP: ca yo dadyād — c) J [*but cor*], L: vimuktā

vimuktaḥ sarvapāpebhyo viṣṇuloke mahīyate ‖ [MP 285.18–19, Hem 332]
[20]vaikuṇṭhalokam āsādya caturbāhuḥ sanātanaḥ ǀ
sevĀyate 'psarasāṃ saṅghais tiṣṭhet kalpaśatatrayam ‖ [MP 285.19–20, Hem 333]
[21]praṇamed vā svayaṃ kṛtvā viśvacakraṃ dine dine ǀ
tasyāyur vardhate nityaṃ lakṣmīś ca vipulā bhavet ‖ [MP 285.20, Hem 333]
[22]iti sakalajagatsurādhivāsaṃ
vitarati yas tapanīyaṣoḍaśāram ǀ
haribhavanam upāgataḥ sa siddhaiś
ciram adhigamya namasyate śirobhiḥ ‖ [MP 285.21, Hem 333]
[23]asudarśanatāṃ prayāti śatror
madanasudarśanatāṃ ca kāminīnām ǀ
sa sudarśanakeśavānurūpaḥ
kanakasudarśanadānadagdhapāpaḥ ‖ [MP 285.22, Hem 333]
[24]kṛtaguruduritāni ṣodaśāra-
pravarasudarśanadānato nirasya ǀ
vrajati ca sa murāridhāma bhittvā
bhavam abhito bhuvane bhayāni bhūyaḥ ‖ [MP 285.23, Hem 333]

[i]iti viśvacakradānam ‖

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20. c) C[1]: vṛndais; J, L: saṃkhyaiḥ; U[1], U[2]: saṃdhyais — d) J, L: śiṣṭaiḥ kalpa; U[1], U[2]: śataṃ

21. a) MP: vātha yaḥ

22. a) C[1]: *om* jagat — b-d) IO: *om, but cor* — b) J: yat; J, L: ṣoḍaśāre — c) Hem: haribhuvanam — d) J, L, MP: abhigamya

23. a) IO: *om, but cor*; IO, J, L: sa sudarśanatāṃ — b) L: madan; U[1], U[2]: sadarśanānāṃ; MP: kāminībhyaḥ — c) U[1], U[2]: sudarśane; J: kesarā; L: keśarā

24. a) C[1]: durito [']pi; IO: duritāsi; J: tvaritāni; L: turitāni — b) J: pravaradarśano nirasya; L: pravarasudarśanato nirasya; MP: pravitaraṇe pravarākṛtir murāre; U[1], U[2]: *om* sudarśana; C[1], IO: dānato nirastapāpaḥ; Hem: dānatā — c) MP: abhibhavati bhavodbhavanti bhītyā; IO: *om* ca; J: sa ca; L: turāri; IO: jitvā — d) Hem: bhavam atitya bhuvane bhatvāna bhūyaḥ; J: saṃbhavam; IO: matibhurvanabhayāni; J [*sh*], L: bhavane; U[1], U[2]: bhūvaḥ — i) U[1], U[2]: iti kalpatarau viśvacakradānam

*4.13 ATHA KALPALATĀDĀNAM

[i]tatra matsyapurāṇe

[1]athātaḥ saṃpravakṣyāmi mahādānam anuttamam |
mahākalpalatānāma mahāpātakanāśanam || [MP 286.1, Hem 334]
[2]puṇyāṃ tithim athāsādya kṛtvā brāhmaṇavācanam |
ṛtviṅmaṇḍapasaṃbhārabhūṣaṇāchādanādikam |
tulāpuruṣavat kuryāl lokeśāvāhanādikam || [MP 286.2–3, Hem 334]
[3]cāmīkaramayīḥ kuryād daśa kalpalatāḥ samāḥ |
nānāpuṣpaphalopetā nānāṃśukavibhūṣitāḥ || [MP 286.3–4, Hem 334]
[4]vidyādharasuparṇānāṃ mithunair upaśobhitāḥ |
hārān āditsubhiḥ siddhaiḥ phalāni ca vihaṃgamaiḥ || [MP 286.4–5, Hem 334]
[5]lokapālānusāriṇyaḥ kartavyās tāsu devatāḥ || [MP 286.5, Hem 334]
[6]brāhmīm anantaśaktiṃ ca lavaṇasyopari nyaset |
adhastāl latayor madhye padmaśaṅkhadhare śubhe || [MP 286.6, Hem 334]
[7]ibhāsanasthā tu guḍe pūrvataḥ kuliśāyudhā |
rajanyajasthitāgneyī sruvapāṇir athānale || [MP 286.7, Hem 335]

[i]rajanyajasthitā chāgavāhanā haridropari saṃsthitā | [ii]ānale āgneyadigbhāge |

[8]yāmyāṃ ca mahiṣārūḍhā gadinī taṇḍulopari |
ghṛte tu nairṛtī sthāpyā sakhaḍgā dakṣiṇāpare || [MP 286.8, Hem 335]

[i]dakṣiṇāpare dakṣiṇapaścimadigbhāge |

[9]vāruṇe vāruṇī kṣīre jhaṣasthā nāgapāśinī |

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* U[1], U[2] [*but cor*]: *om*

1. c-d) IO: *om*
2. a) U[1], U[2]: puṇyaṃ; J, U[1], U[2]: samāsādya — c) L: saṃgāra — f) MP: āvāhanaṃ budhaḥ
3. b) C[1], Hem, IO: latāḥ śubhāḥ — c) U[1], U[2]: nānāpuṇya — d) U[1]: nānaśuka; U[2]: nānāśuka; Hem: vibhūṣitā
4. a-b) U[1], U[2]: *om* — a) IO, J: suvarṇānāṃ — c) Hem: haronāditsubhiḥ; IO: hārān āvādibhiḥ; J, L [*but cor*]: hārādin āditsubhiḥ; MP: puṣpāny āditsubhiḥ
5. a-b) U[1], U[2]: *om* — a) MP: ānukāriṇyaḥ — b) J: kartavyā; L: devatā
6. a-c) U[1], U[2]: *om* — a) J: brahmām; IO, J, L: śaktiś — c-d) C[1]: *bro* — c) Ai, Hem, IO: adhasthāc ca tayor — d) U[1], U[2]: *om* padma; Hem, MP: śaṅkhakare; IO, U[1], U[2]: ubhe
7. a) U[1]: *but cor* āsane sthā; IO: laguḍe; U[1], U[2]: gude — c-d) U[1], U[2]: *om* — c) IO: rajanyasthitā *mc* (*sh*) → rajanyasaṃsthitā; MP: rajanī saṃsthitā — d) Hem: sthuhīpāṇir; IO, L: śruvapāṇir — i) IO: rajanyo jalpitā chāgavāhanopari saṃsthitā; Ai: chāgavāhanopari saṃsthitā; C[1]: *bro* vāhanā haridropari saṃsthitā; U[1], U[2]: vāhana; J, L: sthitāḥ — ii) C[1]: *bro*; Ai: anale; U[1], U[2]: anile āgneyādigbhāvāṅge
8. a-i) C[1]: *om* — a) Hem: pāmyāmahiṣam ārūḍhā; J: *but cor* yāma; L: yāmyā; MP: yāmye; U[1], U[2]: mahiṣārūpa — c) Ai, IO: dakṣiṇe nairṛtī; Hem: ghṛtena — d) MP: dakṣiṇāpale — i) IO: *om* dakṣināpare; U[1], U[2]: paścimapare digbhāge

patākinī ca vāyavye mṛgasthā śarkaropari ǁ [MP 286.9, Hem 335]
[10]saumyā tileṣu saṃsthāpyā śaṅkhinī nidhisaṃsthitā ǀ
māheśvarī vṛṣagatā navanīte triśūlinī ǁ [MP 286.10, Hem 335]
[11]maulinyo varadās tadvat kartavyā bālikānvitāḥ ǀ
śaktyā pañcapalād ūrdhvam āsahasrāt prakalpayet ǁ [MP 286.11, Hem 335]
[12]sarvāsām upariṣṭāc ca pañcavarṇaṃ vitānakam ǀ
dhenavo daśa kumbhāś ca vastrayugmāni caiva hi ǁ [MP 286.12, Hem 335]
[13]madhyame dve tu gurave ṛtvigbhyo 'nyās tathaiva ca ǁ [MP 286.13, Hem 336]
[14]tato maṅgalaśabdena snātaḥ śuklāmbaro budhaḥ ǀ
triḥ pradakṣiṇam āvṛtya mantrān etān udīrayet ǁ [MP 286.13, Hem 336]
[15]namo namaḥ pāpavināśinībhyo brahmāṇḍalokeśvarapālinībhyaḥ ǀ
āśaṃsitādhikyaphalapradābhyo digbhyas tathā kalpalatāvadhūbhyaḥ ǁ
[MP 286.14, Hem 336]
[16]iti sakaladigaṅganāpradānaṃ
bhavabhayasūdanakāri yaḥ karoti ǀ
abhimataphalade sa nākaloke
vasati pitāmahavatsarāṇi triṃśat ǁ [MP 286.15, Hem 336–37]

[i]abhimataphalade iṣṭaphaladāyini ǀ

[17]pitṛśatam atha tārayed bhavābdher
bhavaduritaughavināśaśuddhadehaḥ ǀ
surapativanitāsahasrasaṃkhyaiḥ
parivṛtam ambujasaṃbhavābhinandyaḥ ǁ [MP 286.16, Hem 337]
[18]iti vidhānam idaṃ sadigaṅganā-
kanakakalpalatāvinivedane ǀ
paṭhati yaḥ smaratīha tathekṣate
sa padam eti puraṃdarasevitam ǁ [MP 286.17, Hem 337]

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9. a) J, L: [vā]ruṇī vāruṇe kṣ[īr]e; U[1], U[2]: vāraṇe vāraṇī; IO: kṣāro — b) IO: dadhisthā; U[1], U[2]: *bro* jhaṣa; J: pāśini — d) U[1], U[2]: śaṅkare pari
10. a) C[1]: *bro*; IO: bhaumyāṃ — b) U[1], U[2]: sakhinī; IO: cirasaṃsthitā; U[1], U[2]: vṛṣāgatā — c) MP: vṛṣāśvarī — d) Hem: tv īśapāṇiḥ triśūlinī; IO: navanītais
11. a) IO: maulisthā; U[1]: *but cor* (*fh*) tatra — c) MP: śaktayā
12. a) MP: upari sthāpyaṃ — c) J: venavo; L: nenavo; U[1]: ghenako; U[2]: –nako — d) J: kumbhāni [C[1]: *bro*]
13. a) Hem: madhyamadve — b) J: [']nyā
14. c-d) IO: *om, but cor* (*sh*) — d) MP: mantram etam; Ai, U[1], U[2]: udāharet
15. a-b) IO: *om, but cor* (*sh*) — b) Hem: pālanībhyaḥ — c) U[1], U[2]: āsaṃmitā; J: pradebhyo; J, L: kālalatā; U[1], U[2]: bahūbhyaḥ
16. a) L: śakala; IO: aṅgana; J, L: pradānāṃ — c) IO, J, L, U[1], U[2]: phaladeśa; MP: nāgaloke — i) IO: *om*; U[1], U[2]: abhimataphalaprade iṣṭaphalapradāyini; J: phaladeśa; C[1]: iṣṭaphalade; J, L: dāyinī
17. a-d) IO: *om* — a) Hem: avatārayed — b) Hem: sa ca duritau; MP: vighāta — d) Ai, Hem, MP: saṃsadābhivandyaḥ; C[1]: ābhivandyaḥ; U[1], U[2]: ābhinandya
18. a-b) IO: abhimatapradam ācaratīha yaḥ sakalakalpalatāpratipādanaṃ — a) Ai: imaṃ; MP: idaṃ dig-aṅganānāṃ; C[1]: tu dig — b) C[1]: late [']bhinivedane; MP: vinivedakam — c) J, L: smarati ha; C[1]: *bro* tathekṣate; Hem: tad īkṣate; IO: tathā kṛte; U[1], U[2]: tathaikṣate — d) IO: vrajati dhāma

[i]iti kalpalatādānam ||

[*]4.14 ATHA SAPTASĀGARADĀNAM

[i]tatra matsyapurāṇe

[1]athātaḥ saṃpravakṣyāmi mahādānam anuttamam |
saptasāgarakaṃ nāma sarvapāpapraṇāśanam || [MP 287.1, Hem 337]
[2]puṇyaṃ dinam athāsādya kṛtvā brāhmaṇavācanam |
tulāpuruṣavat kuryāl lokeśāvāhanaṃ budhaḥ |
ṛtviṅmaṇḍapasaṃbhārabhūṣaṇāchādanādikam || [MP 287.2–3, Hem 337]
[3]kārayet sapta kuṇḍāni kāñcanāni vicakṣaṇaḥ |
prādeśamātrāṇi tathā ratnimātrāṇi vā punaḥ || [MP 287.3–4, Hem 337]
[4]kuryāt saptapalād ūrdhvam āsahasrāc ca śaktitaḥ || [MP 287.4, Hem 338]

[i]ratnimātrāṇi ratnyādisvarūpaṃ mārkaṇḍeyapurāṇa uktam tadyathā—

[5]ratnir aṅguṣṭhaparvāṇi saṃkhyayā tv ekaviṃśatiḥ ||

[i]tadardhaṃ prādeśaḥ |

[6]saṃsthāpyāni ca sarvāṇi kṛṣṇājinatilopari || [MP 287.5, Hem 338]
[7]prathamaṃ pūrayet kuṇḍaṃ lavaṇena vicakṣaṇaḥ |
dvitīyaṃ payasā tadvat tṛtīyaṃ sarpiṣā punaḥ || [MP 287.5–6, Hem 338]
[8]caturthaṃ tu guḍenaiva dadhnā pañcamam eva ca |
ṣaṣṭhaṃ śarkarayā tadvat saptamaṃ tīrthavāriṇā || [MP 287.6–7, Hem 338]
[9]sthāpayel lavaṇasyānte brahmāṇaṃ kāñcanaṃ śubham |
keśavaṃ kṣīramadhye tu ghṛtamadhye maheśvaram || [MP 287.7–8, Hem 338]
[10]bhāskaraṃ guḍamadhye tu dadhimadhye 'marādhipam |
śarkarāyāṃ nyasel lakṣmīṃ jalamadhye tu pārvatīm || [MP 287.8–9, Hem 338]
[11]sarveṣu sarvaratnāni dhānyāni ca samantataḥ |

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1. b) C[1], Hem: mahāpātakanāśanam
2. a-b) J: *om* — d) C[1]: lokesāvāhanādikam; IO: punaḥ — e-f) C[1]: occurs after 4.14.2b; IO: *om*
3. a-d) IO: *om* — b) L: vicadgaṇaḥ; U[2]: vilakṣaṇaḥ — c) U[1], U[2]: pradeśa — d) Ai: 'ratni; MP: vai
4. d) U[1], U[2]: āsahasrā na — i) Ai: aratnimātrāṇi aratnisvarūpaṃ; U[1], U[2]: ratnamātrāṇi ratnādi; C[1]: ratnisvarūpaṃ; C[1]: purāṇoktaṃ
5. a) Ai: aratnir; C[1]: aṅgula; Ai, IO: paryantā — b) IO: saṃkhya *mc* → saṃkhyātā; J, L: śaṅkhayā tvaikaviṃśatim; C[1]: caika; U[1], U[2]: tvaika — i) Ai, C[1], U[1], U[2]: *om*; IO: prādeśam
7. a-d) IO: *om*
8. a-d) IO: *om*
9. a-d) IO: *om* — a) MP: lavaṇasthaṃ tu — b) U[2]: brāhmaṇaṃ
10. a-d) IO: *om* — b) C[1]: *bro* 'marādhipam; Hem: surādhipam; J: narādhipam; MP: niśādhipam — c) L, U[1], U[2]: śarkarāyā — d) U[2]: pārvatī
11. a-d) IO: *om* — b) U[1], U[2]: *om* ca

tulāpuruṣavac cheṣam atrāpi parikalpayet || [MP 287.9–10, Hem 338]
[12]tato vāruṇahomānte snāpito vedapuṃgavaiḥ |
triḥ pradakṣiṇam āvṛtya mantrān etān udāharet || [MP 287.10–11, Hem 338]

[i]vāruṇahomānte vāruṇahomānantaram | [ii]sa ca homo 'dhikaḥ sarvaśeṣe kartavyaḥ |

[13]namo vaḥ sarvasindhūnām ādhārebhyaḥ sanātanāḥ |
jantūnāṃ prāṇadebhyaś ca samudrebhyo namo namaḥ || [MP 287.11, Hem 339]
[14]kṣīrodakājyadadhimādhavalāvaṇekṣu-
sārāmṛtena bhuvanatrayajīvasaṅghān |
ānandayanti vasubhiś ca yato bhavantas
tasmān mamāpy aghavighātam alaṃ vidadhvam || [MP 287.12, Hem 339]
[15]yasmāt samastabhuvaneṣu bhavanta eva
tīrthāmarāsurasubaddhamaṇipratānam |
pāpakṣayāmbaravilepanabhūṣaṇāya
lokasya bibhrati tad astu mamāpi lakṣmīḥ || [MP 287.13, Hem 339]
[16]iti dadāti rasāmarasaṃyutān
śucir avismayavān iha sāgarān |
amalakāñcanavarṇamayān asau
padam upaiti harer amarāvṛtaḥ || [MP 287.14, Hem 339]
[17]sakalapāpavighātavirājitaḥ
pitṛpitāmahaputrakalatrakam |
narakalokasamākulam apy alaṃ
jhaṭiti so 'rpayate śivamandiram || [MP 287.15, Hem 339]

[i]iti saptasāgaradānam ||

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12. a) U[1], U[2]: vāhaṇa; IO: homāste; J: hemānte — b) IO: sthāpito deva — d) IO: *but cor* etāny; U[1], U[2]: mantrāṃ tenān; C[1], IO, J, MP: udīrayet — i-ii) Ai: occurs after 4.14.12b — i) IO, U[1], U[2]: homāntaram — ii) Ai: sa ca homaḥ sarvaviśeṣānte kartavyaḥ; IO: sa ca homādhikaḥ sarvaśeṣaḥ kartavyaḥ; J, L: sa tva; U[1], U[2]: sa ca homāntikaḥ sarvaśeṣe kartavyaḥ; C[1]: *bro* ca; J: śeṣaḥ
13. a) J: siddhānām; L: siddhūnām; MP: bhūtānām — b) Hem, U[2]: sanātanaḥ; IO: sanātana — c-d) U[1], U[2]: jambunāṃ [U[2] = jambūnāṃ] japrāṇadetyaś ca samuhebhyo [U[2] = samūhebhyo] namaḥ
14. a) L: kṣurīdakā *mc* → kṣurodakā; U[1], U[2]: odakāmbu; C[1]: *bro* ājya; IO, J, L: ādyudadadhi; MP: mādhura; J: lakṣaṇekṣu; L, U[1], U[2]: lavaṇekṣu — b) U[1], U[2]: *om* bhuvanatrayajīvasaṅghān; C[1]: jīvi; IO: bhāvasaṅghān — c-d) U[1], U[2]: *om* — c) Ai, IO: paśubhiś — d) J, L: mayāpy; IO: *but cor* (*fh*) argha; Hem: vināśam; Ai, IO, MP: diśantu
15. a) U[1], U[2]: *om* yasmāt samasta — b) IO: tīrthām avāpya ca imāni punaḥ pradānāt; U[2]: āmarasura-suvarddha; C[1]: *bro* subaddha; J: pratānām; MP: pradānam — c) IO: kṣayaṃ cara; MP: kṣayāmṛta — d) U[1], U[2]: bibhṛti; J: astu sa mamā
16. a) Hem: dadati; MP: rasāmṛta; C[1]: saṃyatān — b) Ai, Hem, J, U[1], U[2]: suciravismayavān — c) U[1], U[2]: bhramala — d) C[1], MP: ārcitaḥ; IO: āvṛtam; L: *but cor* āvṛtāḥ
17. a) L: vighātam alaṃ vidadhvaṃ; MP: vighauta; IO: virājataḥ; L: *adds* 4.14.15. [b) vratānām; d) vibhramati]; c) MP: naraloka; U[1], U[2]: *om* apy alaṃ — d) Hem: ṛg iti; IO: pragiti; U[1], U[2]: sārpayate; C[1]: [']py ayate; IO: 'rthayato *mc* → 'rthayate; J: [']rthayate; L: [*sh*] [']rthate; MP: 'pi nayet — i) C[1]: *adds* mahādānānukīrtane

*4.15 ATHA RATNADHENUDĀNAM

[i]tatra matsyapurāṇe

> [1]athātaḥ sampravakṣyāmi mahādānam anuttamam |
> ratnadhenur iti khyātaṃ golokaphaladaṃ nṛṇām || [MP 288.1, Hem 340]
> [2]puṇyaṃ dinam athāsādya tulāpuruṣadānavat |
> lokeśāvāhanaṃ kṛtvā tato dhenuṃ prakalpayet || [MP 288.2, Hem 340]
> [3]bhūmau kṛṣṇājinaṃ kṛtvā lavaṇadroṇasaṃyutam |
> dhenuṃ ratnamayīṃ kuryāt saṃkalpavidhipūrvakam || [MP 288.3, Hem 340]
> [4]sthāpayet padmarāgāṇām ekāśītiṃ mukhe budhaḥ |
> padmarāgaśataṃ tadvad ghoṇāyāṃ parikalpayet || [MP 288.4, Hem 340]

[i]ghoṇā nāsikāgrabhāgaḥ |

> [5]lalāṭe hematilakaṃ muktāphalaśataṃ dṛśoḥ |
> bhrūyuge vidrumaśataṃ śuktī karṇadvaye sthite || [MP 288.5, Hem 340]
> [6]kāñcanāni ca śṛṅgāni śiro vajraśatātmakam |
> grīvāyāṃ netrapaṭakaṃ gomedakaśatātmakam || [MP 288.6, Hem 340–41]
> [7]indranīlaśataṃ pṛṣṭhe vaiḍūryaśatapārśvakau |
> sphāṭikair udaraṃ tadvat saugandhikaśatāt kaṭim || [MP 288.7, Hem 341]

[i]sphāṭikair udaraṃ tadvad iti śatasaṃkhyair ity arthaḥ |

> [8]khurā hemamayāḥ kāryāḥ pucchaṃ muktāvalīmayam |
> sūryakāntendukāntau ca ghrāṇe karpūracandanam || [MP 288.8, Hem 341]
> [9]kuṅkumāni ca romāṇi raupyāṃ nābhiṃ ca kārayet || [MP 288.9, Hem 341]

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* IO, J: ratnadhenuvidhānam; L: ratnadhenudānavidhānam

1. b) MP: uttamam — c) Hem: dhenu iti khyātaṃ; MP: dhenv iti vikhyātaṃ; U[1]: kṣyātaṃ — d) IO: sarvapāpavināśanam; Ai, U[1], U[2]: phalakaṃ
2. a-d) IO: *om* — a) Hem: puṇyāṃ tithim
3. a-d) IO: *om* — c) C[1]: kṛtvā; U[1]: kut; U[2]: kutsa — d) Hem, MP: saṃkalpya
4. a-i) IO: *om* — c) Hem, MP: puṣpārāga; Ai: śataṃ sadyo; U[1]: śataṃ tad; U[2]: śataṃ ta–; J: dadyād — i) Ai, IO: *adds* tato dhenuḥ prakalpyā ca svarṇaṃ nāsāgrabhāgataḥ
5. a) J, L, U[1], U[2]: lalāṭa — b) L: dṛśo; U[1], U[2]: daśoḥ — c-d) C[1]: occurs after 4.15.4b — c) IO: bhṛguto; MP: śrūyuge; IO: *but cor* sataṃ — d) C[1]: *bro*; IO: śuklā karṇasthite dvayī; J, L: śukti; U[1], U[2]: śuklī varṇa; MP: smṛte
6. b) IO: śivacakraśatālakam — c-d) J, L: *om* — c) Ai: puṭakaṃ; C[1]: paṭake; Hem: paṭṭakaṃ; IO: puṭake; MP: paṭalaṃ — d) C[1]: gomedaśatakātmakam; MP: śatānvitam
7. b) Ai, Hem, IO, MP: pārśvake — c-d) IO: *om* — d) J, L: saugandhisutān; MP: śataiḥ — i) Hem: sphaṭikair; IO: sphāṭakenodaraṃ yadvad; J, L: udare
8. a) J, L: mayā kāryā — b) J: muktādalopamaṃ; L: muktāvalomayam; MP: muktāvalīyam — c) C[1]: sūryakāntena kantau; U[1], U[2]: kāntindu; IO: endukānte; J, L: endukaunteya — d) U[1], U[2]: prāṇe; MP: kūrpara; MP: candane
9. a) C[1], J: kauṅkumāni — b) C[1]: nābhiṃ raupyāṃ; IO: romāntāni; J: raupyā; L: raupyāṇābhi; MP: raupya

[10]gārutmataśataṃ tadvad apāne parikalpayet |
tathānyāni ca ratnāni sthāpayet sarvasaṃdhiṣu || [MP 288.9–10, Hem 341]
[11]kuryāc charkarayā jihvāṃ gomayaṃ ca tadātmakam |
gomūtram ājyena tathā dadhi dugdhaṃ svarūpataḥ || [MP 288.10–11, Hem 341]
[12]pucchāgre cāmaraṃ dadyāt samīpe tāmradohanam |
kuṇḍalāni ca hemāni bhūṣaṇāni ca śaktitaḥ || [MP 288.11–12, Hem 341]
[13]kārayed evam evaṃ tu caturthāṃśena vatsakam || [MP 288.12, Hem 341]
[14]tathā dhānyāni sarvāṇi pādāś cekṣumayāḥ smṛtāḥ |
nānāphalāni sarvāṇi pañcavarṇaṃ vitānakam || [MP 288.13, Hem 341]
[15]evaṃ viracanāṃ kṛtvā tadvad dhomādhivāsanam |
ṛtvigbhyo dakṣiṇāṃ dattvā dhenum āmantrayet tataḥ || [MP 288.14, Hem 341]
[16]guḍadhenuvad āmantrya idaṃ codāharet tataḥ || [MP 288.14, Hem 341]

[i]guḍadhenuvad yā lakṣmīr ity ādinā |

[17]tvāṃ sarvadevagaṇadhāma yataḥ paṭhanti
rudrendracandrakamalāsanavāsudevāḥ |
tasmāt samastabhuvanatrayadevayuktā
māṃ pāhi devi bhavasāgarapīḍyamānam || [MP 288.15, Hem 342]
[18]āmantrya cettham abhitaḥ parivṛtya bhaktyā
dadyād dvijāya gurave jalapūrvikāṃ tām | [MP 288.16, Hem 342]

[i]parivṛtya pradakṣiṇīkṛtya |

[19]yaḥ puṇyam āpya dinam atra kṛtopavāsaḥ
pāpair vimuktatanur eti padaṃ murāreḥ || [MP 288.16, Hem 342]
[20]iti sakalavidhijño ratnadhenupradānaṃ

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10. a-b) IO: gārutmatād rataṃ tadvat paryante parikalpitam; U[1], U[2]: *om* — a) Ai: gārutmataṃ tathā — b) Ai: paryante
11. b) Hem, MP: guḍātmakam — d) MP: dadhidugdhe
12. a) IO: pucchānte — b) C[1]: tāma; IO: *but cor* tāṃ pradohanaṃ — c) Ai, Hem, IO, MP: haimāni; J: homāni
13. a) U[2]: devam evaṃ — b) C[1]: āṃsena; U[1], U[2]: ātmena
14. a-d) IO: *om* — a) Hem: sarvāṇi dhānyāni — b) C[1]: pāpaś; J: pādāṃś — d) Ai, Hem: varṇa
15. a) J, L: vivacanāṃ; U[2]: viracatāṃ — c) MP: dadyād — d) Hem: āmantrayed budhaḥ
16. a) MP: āvāhya — b) U[1], U[2]: codāharat — i) IO: guḍadhenuṃ ca dāyā tu śrāvidyādinā; J, L: yo; U[1], U[2]: lakṣmīty; Ai: ādimantraiḥ
17. a) IO: dhāma tapasy asti; L: paṭhati — b) Ai, Hem: rudrendraviṣṇu; IO: tva indracandra; MP: rudrendrasūrya; L: kamalāśana — c) MP: dehayuktā; Ai, C[1]: yukte — d) L: deva; IO: [*sh*] khidyamānam; U[2]: pīḍyamānā
18. a) Ai, Hem, U[1]: vettham; J: cetyam; U[2]: velvam; Ai, IO: lakṣmyā; MP: bhaktayā; U[1], U[2]: bhaktā — b) IO: dattvā dvijāya munaye jalapūrvakālam; Ai, Hem: pūrvakaṃ; L: tān; MP: gām; U[2]: tā — i) Ai: occurs after 4.15.19b; U[1], U[2]: pradakṣiṇīkṛtyā
19. a) IO: puṇyadinam atra; U[1], U[2]: *om* atra; J: opavāsān; L: opavāsan; U[1], U[2]: opavāsa — b) J, L, U[1]: murāre; U[2]: murārai

vitarati sa vimānaṃ prāpya dedīpyamānam |
sakalakaluṣamukto bandhubhiḥ putrapautraiḥ
saha madanasarūpaḥ sthānam abhyeti śambhoḥ || [MP 288.17, Hem 342]

[i]iti ratnadhenudānam ||

*4.16 ATHA MAHĀBHŪTAGHAṬADĀNAM

[i]tatra matsyapurāṇe

[1]athātaḥ sampravakṣyāmi mahādānam anuttamam |
mahābhūtaghaṭaṃ nāma mahāpātakanāśanam || [MP 289.1, Hem 343]
[2]puṇyāṃ tithim athāsādya kṛtvā brāhmaṇavācanam |
ṛtviṅmaṇḍapasaṃbhārabhūṣaṇāchādanādikam || [MP 289.2, Hem 343]
[3]tulāpuruṣavat kuryāl lokeśāvāhanādikam |
kārayet kāñcanaṃ kumbhaṃ mahāratnacitaṃ budhaḥ || [MP 289.3, Hem 343]
[4]prādeśād aṅgulaśataṃ yāvat kuryāt pramāṇataḥ |
kṣīrājyapūritaṃ tadvat kalpavṛkṣasamanvitam || [MP 289.4, Hem 343]
[5]padmāsanagatāṃs tadvad brahmaviṣṇumaheśvarān |
varāheṇoddhṛtāṃ tadvat kuryāt pṛthvīṃ sapaṅkajām || [MP 289.5, Hem 343]
[6]varuṇaṃ cāsanagataṃ kāñcanaṃ makaropari |
hutāśanaṃ meṣagataṃ vāyuṃ kṛtamṛgāsanam || [MP 289.6, Hem 343]
[7]tathā kāmādhipaṃ kuryān mūṣakasthaṃ vināyakam |
vinyased ghaṭamadhye tān vedapañcakasaṃyutān || [MP 289.7, Hem 343]
[8]ṛgvedasyākṣasūtraṃ syād yajurvedasya paṅkajam |
sāmavedasya vīṇā syād veṇuṃ dakṣiṇato nyaset || [MP 289.8, Hem 343]
[9]atharvavedasya punaḥ sruksruvau kamalaṃ kare |

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20. b) IO: savitari sa vidhānaṃ; MP: *adds* [after 'vitarati'] ha — d) IO: saha sa madanarūpaḥ; MP: sa hi; L: madanaṃ; Hem: surūpaḥ; J, L [*but cor* (*fh*)]: svarūpaṃ; U[1], U[2]: sarūpa; Ai, IO: āpnoti; U[1]: apaiti; U[2]: ā–ti — i) IO, L: pradānaṃ

* J, L: *om*; C[1]: *om* atha; IO: pradānavidhiḥ; U[1], U[2]: dānavidhiḥ — i) J, L: *om*

1. a-d) J, L: *om*
2. a-d) J, L: *om* — a) IO: puṇyaṃ — b) U[1]: brahmavācanam
3. a-d) J, L: *om* — a) IO: kāryaṃ — d) Hem, MP: ratnācitam; IO: ratnānvitaṃ; U[2]: ratnavitaṃ
4. a-d) J, L: *om* — a) C[1]: prādeśāṅgulaśataṃ — c) IO: āvāhyapūritaṃ
5. a-d) J, L: *om* — a) U[1], U[2]: gatās [C[1]: *bro*]; MP: tatra — b) Ai, C[1]: *adds* lokapālān mahendrāṃś ca svavāhanasamāsthitān; MP: *adds* lokapālān mahendrāṃś ca svasvavāhanam āsthitān — c) U[1], U[2]: vārāheṇo
6. a-d) J, L: *om* — a) IO: rāmaṇagataṃ; U[2]: vāsana — c) C[1], U[1], U[2]: hutāsanaṃ — d) Ai, MP: kṛṣṇa; U[1], U[2]: kṛṣṇaṃ
7. a) Hem: tathākāśādhipaṃ; IO: kāmādhiyaṃ; MP: kośādhipaṃ — c) J [*but cor* (*sh*)], L: vinyase; MP: vinyasya; IO: tu — d) IO: vadapañcaka; U[1]: paṅkajāsayutān;U[2]: paṅkajāsa – –
8. a) Ai, Hem, IO: tu — b) IO: paṅkaje — d) Hem: vīṇāṃ; MP: veṇaṃ
9. b) IO: sruvaśruvau — c) IO: purāṇavedavedāṅgaiḥ; J: purāṇavedopavedaḥ; L: vacadaḥ — d) Ai, Hem, IO, MP: kamaṇḍaluḥ [C[1]: *bro*]

purāṇavedo varadaḥ sākṣasūtrakamaṇḍalūḥ ‖[MP 289.9, Hem 344]
[10]paritaḥ sarvadhānyāni cāmarāsanadarpaṇam |
pādukopānahachattradīpikābhūṣaṇāni ca ‖ [MP 289.10, Hem 344]
[11]śayyāś ca jalakumbhāś ca pañcavarṇaṃ vitānakam |
snātvādhivāsanānte tu mantram etam udīrayet ‖ [MP 289.11, Hem 344]
[12]namo vaḥ sarvadevānām ādhārebhyaś carācare |
mahābhūtādidevebhyaḥ śāntir astu śivaṃ mama ‖ [MP 289.12, Hem 344]
[13]yasmān na kiṃcid apy asti mahābhūtair vinā kṛtam |
brahmāṇḍe sarvabhūteśa tasmāc chrīr akṣayāstu me ‖ [MP 289.13, Hem 344]
[14]ity uccārya mahābhūtaghaṭaṃ yo vinivedayet |
sarvapāpavinirmuktaḥ prayāti paramāṃ gatim ‖ [MP 289.14, Hem 344]
[15]vimānenārkavarṇena pitṛbandhusamanvitaḥ |
stūyamāno 'marastrībhiḥ padam abhyeti vaiṣṇavam ‖ [MP 289.15, Hem 344]
[16]ṣoḍaśaitāni yaḥ kuryān mahādānāni mānavaḥ |
na tasya punar āvṛttir iha loke prajāyate ‖ [MP 289.16, Hem 345]
[17]iti paṭhati ya itthaṃ vāsudevasya pārśve
sasutapitṛkalatraḥ saṃśṛṇotīha saṃyak |
puraripubhavane vā mandire vārkalakṣmyor
amarapuravadhūbhir modate so 'pi kalpam ‖ [MP 289.17, Hem 345]

[i]iti bhaṭṭahṛdayadharātmajamahāsāṃdhivigrahikaśrīmallakṣmīdharaviracite

kṛtyakalpatarau dānakāṇḍe ṣoḍaśamahādānāni ‖

*4.17 ATHA PADMAPURĀṆE BRAHMĀṆḌADĀNAVIDHIḤ

[i]rājovāca
[1]vidhiṃ brahmāṇḍadānasya kṛtvā yaṃ mokṣabhāg bhavet |

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10. a) U[1], U[2]: sarvasādhyāni — b) IO: sākṣasūtrakamaṇḍaluḥ; Ai, IO: *adds* cāmarāsanadarpāṇi kārayet susamāhitaḥ — c) U[1], U[2]: opānahaś; MP: chattraṃ — d) C[1]: bhūṣaṇāchādanādikam; IO: bhūṣaṇāni śubhāni ca
11. a) Ai, C[1], MP: śayyāṃ ca jalakumbhāṃś ca; Hem: śayyā; IO: sandhyā ca jalakuṇḍāś ca; U[1]: saprā; U[2]: sa – — b) Ai, Hem: varṇa; U[2]: vināyakam — c) IO: āśivāsanānte — d) J, L, U[1]: etad
12. a) C[1]: bhūtānām — b) IO: dharesavyesaś care — c) Hem, J, MP: ādhidevebhyaḥ
13. b) U[1]: mahābhūter; U[2]: mahābhūtevir; IO: vināyakam — c) J: brahmāṇḍaṃ; U[1], U[2]: brahmāṇḍasaṃbhūteśa; C[1]: sarvadeve sa; Ai, Hem, MP: bhūteṣu — d) IO: tasmād rakṣa kṣamāstu me
14. a-b) IO: *om* — b) U[1], U[2]: ghaṭāṃ yāvan nivedayet; C[1]:vai nivedayet — d) MP: sa yāti
15. b) C[1]: pitṛvaṃsa; MP: pitṛbandha — c) MP: varastrībhiḥ — d) U[1], U[2]: param
16. a) MP: ṣoḍaśa tāni — d) Ai, Hem, IO, MP: 'bhijāyate [C[1]: *bro*]
17. b) U[1]: sasūta — c) IO: punar iha bhuvane; J, L, MP: muraripu; U[2]: pararipu; C[1]: bhuvane; MP: bhavanaiva; U[1], U[2]: *bro* bhavane; Ai, Hem: lakṣmīś; C[1]: *bro* lakṣmyor; IO: lakṣmyāś; J [*sh*], L: lakṣmor; MP: lakṣmyā; U[1]: lakṣmyer U[2]: lakṣyor — d) C[1]: *bro*; Ai, Hem, IO: ciram amaravadhūbhir; MP: tv amara — i) IO: iti kṛtyakalpatarau dānakāṇḍe ṣodaśamahādānāni; Ai: śrībhaṭṭa; U[1]: saṃdhi; Ai: vigrahakabhaṭṭa; U[1], U[2]: vigrahikabhaṭṭa; C[1], U[2]: śrīlakṣmī; Ai: mahādānaparva

* Ai: atha padmapurāṇoktaṃ brahmāṇḍadānam; IO: atha purāṇe atha brahmāṇḍadānavidhiḥ

kālaṃ deśaṃ vipratīrthaṃ sarvam etad vadasva me || [PP 34.385, Hem 240]
[2]kṛtena yena sarvasya phalabhāgī bhavāmy aham |
kutsitasyāsya bhāvasya mokṣaḥ syād acirāc ca me || [PP 34.386, Hem 240]
[i]vasiṣṭha uvāca
[3]evaṃ śrutvā tato rājan purodhās tasya taṃ dvijaḥ |
brahmāṇḍaṃ kārayāmāsa sauvarṇaṃ sarvadhātubhiḥ || [PP 34.387, Hem 241]
[4]pīṭhaṃ niṣkasahasreṇa padmaṃ tatra prakalpayet |
tatra brahmā tasya madhye padmarāgair alaṃkṛtaḥ || [PP 34.388, Hem 241]
[5]sāvitryā caiva gāyatryā munibhir ṛṣibhiḥ saha |
nāradādyaiḥ sutaiḥ sarvair indrādyaiś ca surais tathā || [PP 34.389, Hem 241]
[6]sauvarṇavigrahāḥ sarve brahmaṇas tu puraḥsarāḥ || [PP 34.390, Hem 241]
[7]varāharūpo bhagavān lakṣmyā saha sanātanaḥ |
nīlān marakatāṃś caiva bhūṣāyāṃ tasya kārayet || [PP 34.390–91, Hem 241]
[8]rajatasya ca śuddhasya dehaṃ rudrasya kārayet |
gomedakais tasya śobhāṃ kārayed atra buddhimān || [PP 34.391, Hem 241]
[9]mauktikaiś cāpi somasya śobhāṃ vajrair divākare |
grahāṇāṃ caiva sarveṣāṃ suvarṇāni ca dāpayet || [PP 34.392, Hem 241]
[10]pīṭhāt saptaguṇaṃ raupyaṃ raupyāt tāmraṃ tathāvidhaṃ |
tāmrāt saptaguṇaṃ kāryaṃ kāṃsyam atra narādhipa |
trapuṇaḥ purataḥ sīsaṃ tāval lohaṃ ca kārayet || [PP 34.393–94, Hem 243]
[11]sapta dvīpāḥ samudrāś ca sapta vai kulaparvatāḥ |

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1. b) PP: tat; IO: mokṣam āśrayet — c) C[1]: *bro* vipra; Hem: dvijaṃ tīrthaṃ; U[1]: vipraṃ — d) PP: sarvaṃ tvaṃ vada me [']nagha; IO: *adds, but cor* (*sh*) vaśiṣṭha uvāca
2. a) Ai: kṛte tu; C[1]: *bro* kṛtena; IO: evaṃ śrutvā kṛte sarva — d) C[1]: *bro*; Ai: acirāt tu me; U[1]: acirāt ta me; U[2]: acirān vane
3. a) U[1]: śṛtvā; U[2]: kṛtvā — b) PP: sa
4. a) IO:*bro* pīṭhaṃ niṣka; PP: yutaṃ niṣka; U[1], U[2]: paṭhanti kva sahasreṇa — b) IO: palaṃ; PP: hy akalpayat — c) C[1]: tatra brahmā padmāsanaḥ — d) IO: padmarāgo 'palaṃ kṛtaṃ; U[1], U[2]: padmapurāṇaur
5. b) Hem, PP: ṛṣibhir munibhiḥ; IO: ṛtubhir munibhiḥ; U[1], U[2]: sahaḥ — c-d) PP: nāradādyā sutāḥ sarva indrādyāś ca divaukasaḥ — c) C[1]: yutaiḥ sarvair; IO: stutaḥ sarvair
6. b) IO: brāhmaṇās
7. a) Hem, IO, J: vārāha; PP: rūpī — b-d) J, L: *om* — b) U[1], U[2]: lakṣyā [C[1]: *bro*] — c) C[1]: *bro*; PP: nīlaṃ marakataṃ; IO: marakṛtāṃś; U[1], U[2]: garakatāṃś
8. a-d) J, L, PP: *om* — a) Hem: viśuddhasya — b) IO: dehadravyaṃ ca kārayet; U[1], U[2]: deha — c) Hem: yo mauktikais; PP: gomedais tasya ca — d) IO: *but cor* kārayate; PP: kārayeta ca; C[1]: tatra
9. a) U[1], U[2]: sāmasya — b) Ai: śobhāṃ cakre; C[1]: śobhāṃ va–; IO: śobhāṃ bāhvor; J, L: śobhā vajre; U[1], U[2]: śobhā cakrer; Hem: valkair divākaraiḥ — c-d) Hem: *om* — c) U[1], U[2]: grahaṇāṃ — d) C[1]: sarvavarṇāni kārayet; IO: sarvavarṇāni dāpayet
10. a) PP: svarṇāt; IO: sarvaguṇāṃ raupyāṃ — b) IO: raupyaṃ tāmraṃ — c) PP: tataḥ sapta; C[1]: *bro* kāryaṃ; J: kāryāṃ — d) Ai: kāṃsyapātraṃ; C[1]: *bro* kāṃsyam atra; IO: kāṃsyaṃ pātraṃ; J, L: kātsamantra narādhipaḥ; PP: kāṃsyaṃ saptaguṇaṃ tathā; Ai, IO, PP: *adds* kāṃsyāt saptaguṇaṃ kāryaṃ trapu caiva narādhipa — e) Ai, IO: traputaḥ; PP: trapusaptaguṇaṃ sīsaṃ; Hem, IO: parataḥ — f) PP: sīsāl
11. a-d) J: *om* — b) Hem, IO: saptaiva — c) U[1], U[2]: saṃkṣayā; Hem: jñātvā — d) Ai: nipuṇaḥ; C[1]: *bro* nipuṇaiḥ; U[1], U[2]: niguṇaiḥ; Hem, L: kṛtā; PP: tataḥ; U[1], U[2]: *adds* anayā sakhayā kṛtvā nipuṇaiḥ śilpibhiḥ kṛtāḥ

anayā saṃkhyayā kṛtvā nipuṇaiḥ śilpibhiḥ kṛtāḥ || [PP 34.395, Hem 243]
[12]yādasāni ca bhūtāni rājatāny eva kārayet |
āraṇyāni ca sattvāni sauvarṇāni ca kārayet |
vṛkṣān vanaspatīṃś cātra tṛṇavallīḥ savīrudhaḥ || [PP 34.396–97, Hem 243]
[13]sarvaṃ prakalpya vidhivat tīrthe deyaṃ vicakṣaṇaiḥ || [PP 34.397, Hem 243]
[14]kurukṣetre gayāyāṃ ca prayāge 'marakaṇṭake |
dvāravatyāṃ prabhāse vā gaṅgādvāre ca puṣkare |
tīrtheṣv eteṣu vai deyaṃ grahaṇe somasūryayoḥ || [PP 34.398–99, Hem 243–44]
[15]dinachidreṣu sarveṣu ayane dakṣiṇottare |
vyatīpāte bahuguṇaṃ viṣuve ca viśeṣataḥ || [PP 34.399–400, Hem 244]
[16]dātavyam etad rājendra vicāraṃ naiva kārayet |
bālāgnihotriṇaṃ vipraṃ surūpaṃ ca guṇānvitaṃ || [PP 34.400–01, Hem 244]
[17]sapatnīkaṃ ca saṃpūjya bhūṣayitvā tu bhūṣaṇaiḥ |
purohitaṃ mukhyatamaṃ kṛtvānye ca tathā dvijāḥ || [PP 34.401–02, Hem 244]
[18]caturdaśa guṇopetāḥ sapatnīkā nimantritāḥ |
ahatāmbarasaṃchannāḥ sragviṇaḥ suvibhūṣitāḥ || [PP 34.402, Hem 244]
[19]aṅgulīyakāni tathā karṇaveṣṭāṃś ca dāpayet || [PP 34.403, Hem 244]
[20]evaṃvidhāṃś ca saṃpūjya teṣām agre svayaṃ sthitaḥ |
aṣṭāṅgapraṇipātena praṇamya ca punaḥ punaḥ |
purohitāya purataḥ kṛtvā vai karasaṃpuṭam || [PP 34.403–04, Hem 244]
[21]yūyaṃ vai brāhmaṇāḥ prītā maitratvenānugṛhṇata |
saumukhyeneha bhavatāṃ bhavet pūto naraḥ svayam || [PP 34.405, Hem 244]
[22]bhavatāṃ prītiyogena svayaṃ prītaḥ pitāmahaḥ |

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12. a-b) J: *om* — a) Ai: yā vṛṣāṇi; C[1]: [yā]dāṃsi caiva; Hem, IO, U[2]: yādṛśāni; PP: pādapādīni bhūtāni; U[1]: yādṛsāni — b) Ai, U[1], U[2]: rājatāni ca; L: rājasāny — c-d) Ai: *om* — c) Hem, J, L: araṇyāni; U[1], U[2]: āraṇyā ca; C[1]: bhūtāni — d) U[1], U[2]: *om* sauvarṇāni — e) PP: vanaspatīn gulma — f) IO: vṛkṣāt vanasya tisraś ca; PP: tṛṇaparṇāni vīrudhaḥ; J, L: vallī
13. a) C[1]: *bro* prakalpya; J, L: prakalpa
14. a) U[1]: *bro* kṣetre; U[2]: kṣetra — b) U[1]: prāyāge — c) IO: dvārāvatyāṃ; Ai, Hem, IO, PP: ca — d) U[1], U[2]: puṣkare vā — f) C[1], IO: candrasūryayoḥ; PP: śaśisūryayoḥ
15. a) U[1]: dinaś chidreṣu — d) IO: viṣuveṣu
16. c) PP: śālāgnihotriṇaṃ kṛtvā U[2]: āgnihotṛṇaṃ — d) U[1], U[2]: svarūpaṃ [C[1]: *bro*]
17. a) J: tu [C[1]: *bro*] — b) Hem: vibhūṣaṇaiḥ; PP: ca — c) U[1], U[2]: purohita — d) Hem: kṛtvānyāṃś ca tathartvijaḥ
18. a) C[1]: catura –; Hem, PP: caturviṃśad; J, L: caturthāṅga; U[1], U[2]: caturbāhu; Hem: guṇopetān; IO: guṇopetā; L: guṇopetāṃ — b-d) C[1]: *bro* — b) Hem: sapatnīkān nimantritān; J, L: nimantritaḥ — c-d) PP: *om* — c) Ai: īhitaṃ caramasthā ca; Hem: ahatāmba[ra]succhannān; IO: ahitaṃ camaraṃ channāḥ *mc* → īhitaṃ carama–nnā; U[1], U[2]: grahatāṃ caramaṃ channāḥ — d) J, L: śraviṇaḥ; Ai, IO: ca vibhūṣitāḥ; Hem: suvibhūṣitān
19. a) C[1], IO: aṅgurīyakāni; Hem: aṅgulīyakaratnāni; PP: aṅgulīyāni ca tathā — b) IO: veṣṭau; PP: veṣṭaṃ
20. a) C[1]: *bro*; IO: evaṃvidhāṃ; L: evaṃvidhāsva; J, PP: tu; PP: tān pūjya — b) PP: susaṃsthitaḥ; J: sthitāḥ — c) IO: *but cor* pravipātena — f) IO: saṃpuṭām; U[1]: sapuṭam
21. a) Hem: dhātrā; IO: dhātā — b) IO: mitratvenānugṛhyate; Ai: ānugṛhyata; Hem: ānugṛhyate; U[2]: *bro* ānugṛhṇata — c) IO: te surā neyabhavatāṃ; PP: saumukhyena dvijaśreṣṭhā; J, L: bhavatā — d) PP: bhūyaḥ pūtataras tv aha; IO: pūrvo naraḥ

brahmāṇḍena tu dattena toṣam eti janārdanaḥ || [PP 34.406, Hem 244]
[23]pinākapāṇir bhagavān śakraś ca tridaśeśvaraḥ |
ete vai toṣam āyānti anudhyātā dvijottamaiḥ || [PP 34.407, Hem 244]
[24]evaṃ stutvā tato rājā brāhmaṇān vedapāragān |
brahmāṇḍaṃ tu guroḥ prādāt savidhānaṃ punaḥ kṣaṇāt || [PP 34.408, Hem 244–45]
[25]sarvakāmais tatas tṛpto yayau svargaṃ narādhipaḥ |
tenāpi guruṇā tac ca vibhaktaṃ brāhmaṇaiḥ saha || [PP 34.409, Hem 245]
[26]dattas tair api cānyebhyo brahmāṇḍāṃśo narādhipa || [PP 34.410, Hem 245]
[27]brahmāṇḍaṃ bhūmidānaṃ ca grāhyaṃ naikena tad bhavet |
gṛhṇan doṣam avāpnoti brahmahatyāṃ na saṃśayaḥ || [PP 34.410–11, Hem 245, 58]
[28]sarveṣāṃ caiva pratyakṣaṃ dātavyaṃ tan narādhipa |
dīyamānaṃ ca paśyanti te 'pi bhūtā bhavanti hi |
darśanād eva te pūtā bhaveyur nātra saṃśayaḥ || [PP 34.411–12, Hem 245]
[29]bhīmadvādaśī yā proktā svarṇanābhaṃ mṛgājinam |
etāni gatvā paśyet tu dṛṣṭair etaiḥ kriyāphalam |
ayatnād eva labhyeta kartuś caiva salokatā || [PP 34.413–14, Hem 245]

[i]iti brahmāṇḍadānam ||

*4.18

[i]kālikāpurāṇe

[1]athāparaṃ smṛtaṃ dānaṃ yena rohanti dehinaḥ |
durlabhaṃ tat paraṃ dhāma tṛptāḥ kāmair aśeṣataḥ || [Hem 258]

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22. b) L: prītiḥ — d) Ai: toṣayec ca; C[1]: *bro* toṣam eti; Hem: teṣāṃ mati; IO: teṣām iti; PP: toṣaṃ yātu; U[1], U[2]: toṣayeti; Ai, IO, U[1], U[2]: janārdana
23. b) IO: śaktaṃ *mc* → śaktaś — c-d) PP: ete toṣaṃ samāyāntu anudhyānā dvijottamāḥ — c) L: toṣa yāti; U[1]: loṣam; U[2]: lok–m āyāti — d) IO: anuyātā; U[1], U[2]: ottame
24. a) IO, J, L: śrutvā — b) U[2]: brāhmaṇo — c) IO: brahmāṇḍalaguḍaṃ prāpya; Hem: gurave prādāt; U[1], U[2]: puroḥ; C[1]: dadyāt — d) Hem, IO: punaḥ punaḥ; U[2]: yutaḥ kṣaṇāt; L: kṣaṇā
25. a) Hem: tapto; J: tṛto; U[1]: tupto; U[2]: *bro* tṛpto; Hem: *adds* sa — b) IO: svarge; L: svarga; Hem, IO, U[2]: narādhipa — c) PP: tenaiva — d) Ai, IO: vibhakto; U[1], U[2]: vibhakta
26. a) PP: dattaṃ tenāpi — b) U[2]: *om*; C[1]: brahmāṇḍāṃso; PP: brahmāṇḍaṃ ca; L: narādhipaḥ
27. a) Ai, IO: brāhmāṇḍa; PP: brahmāṇḍe bhūmidāne — b) PP: grāhī caiko na vai bhavet — c) IO: garbha-doṣam; U[1], U[2]: doṣam āpnoti — d) L: hatyā
28. b) PP: dātavyaṃ parikīrtya vai; Hem, J: taṃ; U[1], U[2]: na; Hem, L: narādhipaḥ — c) IO: hīyamānaṃ na; U[1]: kṣayamānaṃ na; U[2]: kṣayamā tatra — d) Ai, Hem, PP, U[1], U[2]: pūtā; C[1]: *bro* bhūtā; L: *but cor* (*fh*) bhūtvā — e) IO: pūjā; PP: muktā — f) PP: bhavanty eva na saṃśayaḥ
29. a) PP: yā bhīmadvādaśī; IO: dvādaśikā; J: dvādaśai *mc* (*sh*) → dvādaśau; L: dvādaśau; Hem: vātroktā — b) Hem: svarṇanābhi; J, L, U[1], U[2]: varṇanābho; PP: svarṇaṃ toyaṃ— c) PP: kṛtvā; Ai: paśyanti; C[1], IO, PP: paśyantu — e) IO: āyānto deva labhyeta; U[1], U[2]: avantāva latyeta [U[2] = latyena] — f) C[1], Hem, J, L: salokatām — i) Ai: iti padmapurāṇoktabrahmāṇḍadānam
* i) Ai, IO: tatra kālikāpurāṇe
1. a) Ai, Hem: ataḥ paraṃ — d) C[1], Hem: tṛptā; IO: tṛpti; J: dattā; L: dṛptā

[2]sahasraṃ tu savatsānāṃ dhenūnāṃ yaḥ śivāya vai |
snānārthaṃ vidhivad dadyāt so 'pi tatpadam āpnuyāt || [Hem 259]
[3]tadgosahasrakṣīreṇa tathā dadhnā ca śaṅkaram |
sarpiṣā ca samagreṇa snāpya vādyādimaṅgalaiḥ |
dadyāt sarasijaṃ raukmaṃ liṅgaṃ saṃpūjya yatnataḥ || [Hem 259]

[i]raukmaṃ sauvarṇam |

[4]tadante vātha puṣpais tu āpīṭhāntaṃ suśobhanam |
vitānahemaghaṇṭādīn yugāṃś caiva nivedayet || [Hem 259]

[i]āpīṭhāntaṃ puṣpaiḥ pūrayed iti śeṣaḥ |

[5]dīpadarpaṇanaivedyaṃ hemadaṇḍaṃ ca cāmaram || [Hem 259]
[6]agniṃ saṃtarpya cājyena mantravicchrotriyeṇa ca |
hemavastrasuyugmena bhūṣitena dvijena vai || [Hem 259]

[i]ājyenetyādi ājyena dravyeṇa śrotriyeṇa ṛtvigbhūtena saṃtarpayed ity arthaḥ | [ii]hemavastrasuyugmeneti hemnā śobhanavastrayugmenety arthaḥ |

[7]tato brahmaraveṇaiva śuklā gaus tatra yā śubhā |
vitānaṃ cocchrayet tasyā gacchet prāgdakṣiṇaṃ punaḥ || [Hem 259]
[8]harāya cāparāḥ sarvā gāvas tad anucālayet |
maṇḍitā hemavastrādyair mahāvāditranisvanaiḥ || [Hem 259]
[9]pradakṣiṇaṃ tato devaṃ kṛtvā gāvas tadagrataḥ |
sthāpayitvā tu tāḥ sarvā yajamānaḥ pradakṣiṇam || [Hem 259]
[10]surabhī yā ca yā mukhyā tasyās tv agre ca kārayet |

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2. b) IO: gavīnāṃ; Ai, J, L, U[2]: dhenūnāṃ ca; U[1]: *om* yaḥ; U[1], U[2]: śivārya — c) C[1]: *bro*; IO: sthānārthaṃ
3. b) IO: tathā pa–āva śaṅkaram; U[1], U[2]: saṃkaraṃ — c) IO: sahasreṇa — d) IO: vāpyādisaṅgataiḥ — e) Ai: sadakṣiṇaṃ; IO: sarakṣijaṃ *mc* → sadakṣiṇaṃ; J: raukmyaṃ — i) J: raukmyaṃ
4. a) IO: tad datte cāpyā puṣpais tat; J: vāyupuṣpais — b) IO: prāpyan tu; J, L: āpānaṃ tu; Ai, U[1] [*but cor*]: suśobhitam; J: suśobhitā; L: suśodhitā — c) IO: vitānaṃ haimaghaṇṭādir; J, L: na homaghaṭādīn — d) C[1], U[1]: yugāṃ; Hem: yugmaṃ; IO: yogī; J, L: yugā; U[2]: puṃgāṃ — i) IO: āpīṭhāntaṃ padmapuṣpaiḥ pūrayeta viśeśataḥ; J: āpyāṃ gataṃ; L: āpyīgataṃ; Ai, U[1], U[2]: pūjayed; J: śeṣam
5. a) J, L: dāyadarpaṇa — b) U[1]: haima [C[1]: *bro*]
6. a) IO: agnisaṃtarpanai[r] mantrair; J, L: agnisaṃtarpitājyena; U[1], U[2]: agnisaṃtarpyarātyena — c) Hem: hemavastrayugmenaiva; IO: hemavastair ayugmaiś ca; J, L: hemavastras tu yugmena; U[1], U[2]: vastre — d) J, L: bhūmitena — ii) IO: *om*; J: vastrayugmeneti; L: *adds* [after suyugmeneti] hemnā śobhanavastrayugmeneti; U[1], U[2]: sobhavanavastra; C[1]: yugmena cety
7. a-d) IO: *om* — a) J, L: tato brahma ca veṇiṃ [L = veṇi] ca — b) J: śuklāṃ gais tatra yā śubhāḥ — c) J, L: cākṣapet; U[1], U[2]: caicchrayet; Ai, U[1], U[2]: tasyāṃ — d) Ai: prāgdakṣiṇāṃ diśam; C[1]: tataḥ; U[1], U[2]: *om* punaḥ; J, L: *adds* punaḥ
8. a-d) U[1], U[2]: *om* — b) Hem: gās tās; IO: *but cor* yāvas — c) Hem: vastrārdyair — d) IO: mahīvāditra; Hem, IO: niḥsvanaiḥ
9. a-d) U[1], U[2]: *om* — a) J, L: deyaṃ — b) J: gāvaṃ — d) J, L: yatamānaḥ; IO: pradakṣiṇān

sarvaṃ tad gosahasraṃ tu mahābrahmaraveṇa vai || [Hem 259–60]
[11]tatas tu puccham ādāya tilahemayavākṣataiḥ |
sapuṣpodakahastābhyāṃ śaṅkarāya nivedayet || [Hem 260]

[i]yavākṣatair akṣatayavaiḥ |

[12]tatas tv ekādaśabhyas tu brāhmaṇebhyas tathāparāḥ |
gāvo vatsānvitā dadyāt tebhyo deyaṃ vicintya ca || [Hem 260]
[13]avratān savratāṃs tatra brāhmaṇāṃś ca viśeṣataḥ |
dīnāndhaduḥkhitāṃś caiva bhojayed anivāritān || [Hem 260]
[14]vidhinānena bhaktyā ca svarjitā gosavena tu |
uddiśya śaṅkaraṃ devaṃ mucyate bhavabandhanāt || [Hem 260]

[i]svarjidgosavau dṛṣṭāntārthau |

[15]atha vānyaprakāreṇa dadyād gośatam uttamam | [Hem 260]

[i]gośatam uttamam iti śataśabdo bahuvācī | [ii]sa cātra sahasraparaḥ agre sahasra-viniyogadarśanāt |

[16]ekādaśādhikaṃ rudre cicchaktāya mitāya ca || [Hem 260]
[17]saṃpūrṇaṃ pūrvavat kṛtvā vidhim ādau prayatnataḥ |
homapūjādisaṃyuktaṃ dadyāt tatraiva śambhave || [Hem 260]
[18]dīkṣitānāṃ śataṃ hy ekam āhṛtya śivamandire |
tataḥ pūjya yathānyāyaṃ dadyāt tebhyo yathā śṛṇu || [Hem 260]
[19]daśakaṃ daśakaṃ caiva ekaikasya pṛthak pṛthak |

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10. a) C[1], U[1], U[2]: yā ca sā; IO: mukhyās — b) U[1], U[2]: tv āgre — d) U[1], U[2]: *om* mahā; IO: yavena
11. a) U[1], U[2]: prayaccham ādāya — b-d) U[1], U[2]: *om* — b) Ai, Hem, IO: homa; J, L: haima; L: yavāñchataiḥ — c) Ai: mukhodarasahasrābhyāṃ; IO: mukhyodakasahasrābhyāṃ — i) U[1], U[2]: *om*; J: akṣatāyavaiḥ
12. a) U[1], U[2]: *om* — b) IO: tathāparaḥ; J, L: tathāparā — c) J: gā vai; Hem: vasānvitā — d) L, U[1], U[2]: vicitya
13. a) IO: avratāḥ suvratās; Ai, Hem: suvratāṃs — b) IO: brāhmaṇāś [C[1]: *bro*] — c) Hem: dīnān suduḥkhitāṃś; J: dīnān adukhitāṃś; L: dināduḥkhitāṃś; U[2]: dīnāṃ ca duḥkhitāṃś; IO: duḥkhitānāṃ ca — d) IO: avicārataḥ
14. a) IO: vidhinā tena; U[1]: vidhimā te ca; U[2]: vidhinā te ca; Hem: ye bhaktyā — b) C[1]: *bro* svarjitā; IO: jite gāvasanena ca; J: svargitāṃ; L: svargitā; U[2]: starjitā — c) J: deyaṃ — d) IO: yujyate na ca bandhanāt; J, L: mucyeta — i) C[1]: svarjitagosavau – – āntārthau; IO: svarjitāṃ gosavau dṛṣṭvā; J, L: svargitagosavo dṛṣṭvāntārthau; U[1], U[2]: svarjitamosavau; Ai: dṛṣṭāntaḥ; U[2]: dṛ – tārthau
15. a) IO: apy anyena prakāreṇa; Hem: vānyat — b) Ai, IO, U[1], U[2]: *om* gośatam uttamam — i) IO: iti śabdo bāṣpam — ii) IO: *om* [1st] sahasra; Ai, C[1]: sahasraparaviniyoga
16. a) J: ādhikā; IO: *but cor* ruje — b) Ai: cicchaktāyāmitāya; Hem: cicchaktaye; IO: viṃśakrape tilāya ca
17. a) IO: pūrvaṃ ca — b) IO, U[1], U[2]: vidhinādau [C[1]: *bro*] — c) IO: hima; J, L: hema; U[2]: hemna — d) U[1], U[2]: taptaiva; IO: saṃbhavet *mc* → saṃbhave; J, L, U[1], U[2]: saṃbhave
18. b) IO: āhṛtya śiva-[*mc* → para]-śivamaṇḍape — c) IO: tataḥ pūjyā tathā nyāyaṃ

hṛdi śambhuṃ gavāṃ caiva dhyātvā teṣāṃ nivedayet ‖ [Hem 260]
[20]adhikaṃ daśakaṃ yat tu nīlakaṇṭhenduśekhare ǀ
dadyāt pūrvavidhānena dhenūnāṃ ca savatsakam ‖ [Hem 260–61]

[i]dīkṣitānāṃ śatam ity ādi śambhuprītaye śambhuṃ hṛdi dhyātvā dīkṣitānāṃ saṃpradānabhūtānāṃ dadyād ity arthaḥ ǀ [ii]pūrvavidhānena kṣīrādisnapanaprakāreṇa ǀ

[21]atha vā śrotriyān viprān vedavedāṅgapāragān ǀ
āhṛtya dviguṇāṃs tebhyaḥ pañca pañca dadet sudhīḥ ‖ [Hem 261]
[22]kṛtvā vidhim imaṃ jantur na śocyaḥ syāt kadācana ǀ
garbhāgārajvare bhūyaḥ pariklāmati naiva saḥ ‖ [Hem 261]

[i]garbhāgārajvare garbhavāsakleśe ǀ

[ii]iti triprakāraṃ gosahasradānam ‖

[iii]ādityapurāṇe

[23]atha prayacched vipreṣu gosahasraṃ mahāmune ǀ
arcayed gandhapuṣpais tu paṭaiḥ sarvāḥ samarcayet ‖ [Hem 263]

[i]paṭair vastraiḥ ǀ

[24]sarvāḥ kanakaśṛṅgābhāḥ sarvā rūpyakhurārcitāḥ ǀ
sarvāḥ pradakṣiṇīḥ kṛtvā prayaccheta dvijātiṣu ‖ [Hem 263]
[25]suvarṇaśṛṅgaracitā vastrābharaṇabhūṣitāḥ ǀ
hīnāṅgā na daded gāvaḥ kṛśā vṛddhāturās tathā ‖ [Hem 263]
[26]ekāṃ gām arcayet tāsāṃ śeṣāṇāṃ ca vidhiṃ śṛṇu ǀ

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19. b) C[1]: *bro*; IO: ekaikaś ca; U[1], U[2]: *om* — c) C[1]: *bro*; IO: yadi śambhuṃ; J: dvādaśaṃ bhagavāṃ caiva; U[1], U[2]: *om* — d) J: niveśayet
20. a) Ai, Hem, IO: yatra — b) IO: nīlakaṃ candra[ś]ekharam; J, L: endra [C[1]: *bro*]; Ai: śekharam — c) J: dadāt — i) U[1], U[2]: śambhuhṛdi [C[1]: *bro*] — ii) J: snāpana; Ai, U[1], U[2]: snapanavidhānena; C[1]: *bro* prakāreṇa
21. a-d) C[1]: *bro* — a) U[2]: viprā — c) Hem: dviguṇaṃ; J, L, U[1], U[2]: dviguṇās; U[1], U[2]: tebhyo — d) IO: puṣpaṃ cāpi dadat sudhīḥ; J, L: daśet
22. a) IO: imaṃ loko; J, L: iyaṃ [C[1]: *bro*]; J, U[1], U[2]: yantu; L: yantur — c-d) C[1]: *bro* — c) IO: garbhādhāna — d) Ai: parikramati; Hem: parikrāmati; IO: parikrāmayati naiva saḥ — i-ii) C[1]: *bro* — i) IO: garbhādhānajvaro garbhavāsakleśaḥ; J: *om* vāsa; J, L: kleśo — ii) Ai: iti kālikāpurāṇoktagosahasradānam; IO: iti prakāreṇa gosahasradānam; J, L: triḥ; U[1], U[2]: prakāra — iii) athādityapurāṇoktagosahasradānam
23. a) IO: prayajed; L: prayed — c) C[1]: *bro*; Ai, U[1], U[2]: ca — d) C[1]: *bro*; Ai, Hem: paṭṭaiḥ; J: *om* sarvāḥ samarcayet; L: sarvā; IO: samanvayet — i) C[1]: *bro*; J: *om*; Ai: paṭṭaiḥ
24. a) J, L: sarvā kanakaśṛṅgābhā; U[1], U[2]: sakalaśṛṅgābhāḥ; C[1]: [śṛ]ṅgābhyāḥ; Hem: śṛṅgās tāḥ; IO: śṛṅgāś ca — b) Ai, Hem: raupya — c-d) Hem: *om* — c) Ai: pradakṣiṇīkṛtya; C[1], IO, J, U[1], U[2]: pradakṣiṇī — d) Ai, U[1], U[2]: prayacchet tad [U[2] = ta]
25. a-d) C[1]: *bro* — a-b) Hem: *om* — b) IO: bhūṣitā — c) U[1], U[2]: dīnāṅgā — d) L: baddhā

tilānāṃ tu śataṃ hy ekaṃ dadyād vipreṣu dakṣiṇām ।
pādyena vidhinā caiva tarpayitvā dvijāṃs tathā ॥ [Hem 263]

[i]tilānāṃ śataṃ tilānāṃ droṇaśatam ity arthaḥ । [ii]pādyena pādyārghādinā ।

[27]śuciḥ śuddhamanā bhūtvā yo 'rcayec ca janārdanam ।
praṇamya śirasā devaṃ dattvā gāvaś ca satvaram ।
tena tā arcitāḥ sarvā bhaviṣyanti na saṃśayaḥ ॥ [Hem 263]
[28]vedaśāstrārthatattvajñāḥ saṃhitādhyāpakā dvijāḥ ।
agnihotraratā ye ca svādhyāyaniratāś ca ye ।
etān viprān parīkṣeta gopradāne mahāmune ॥ [Hem 263]
[29]īdṛśānāṃ tu yad dattaṃ tac cānantam ihocyate ।
anantaṃ tasya tad dānam iti satyaṃ mahāmune ॥ [Hem 263]
[30]upoṣya vidhivac caiva prasannamānasendriyaḥ ।
upetya brāhmaṇān paśyed dadyād gāvaś ca satvaraḥ ॥ [Hem 263–64]
[31]tarpayitvā ca tā gāvaḥ praṇipātena pūjayet ।
sparśayitvā ca tā gāvaḥ sumanāḥ susamāhitaḥ ॥ [Hem 264]

[i]sparśayitvā dattvā ।

[32]na caitās tāḍayed daṇḍair na hastena na leṣṭunā ॥ [Hem 264]
[33]yathoktaṃ gosahasraṃ tu yaḥ prayacchati vai dvijaḥ ।
sarvān kleśān parityajya viṣṇuloke mahīyate ॥ [Hem 264]
[i]iti gosahasradānam ॥

[ii]tathā

[34]tilānāṃ ca śataṃ yas tu vinā gobhyaḥ prayacchati ।
palam ekaṃ suvarṇasya gosahasrād viśiṣyate ॥ [Hem 264]

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26. a) IO: samarcayet — b) C[1]: tu — c) IO: ca; Hem, IO: hy eṣāṃ — e) U[1], U[2]: yājyena — i) IO: tilānāṃ śataṃ hy eṣāṃ dadyā[d] vodra-[*mc* (*sh*) → droṇa]-śatam ity arthaḥ; Ai, U[1], U[2]: tilādroṇa — ii) C[1]: *bro*; IO: pādyādinā; J: pādārghyādinā; L: pādārghādinā; U[1]: pādyarghādīnā; U[2]: pādyarthādīnā
27. a) J: *om* śuciḥ śuddhamanā — b) J, L: yo [']rcayeta; U[1]: yo [']rcayej janārdanam — e) IO: tena tena citāḥ sarvā; J, L: tena tāś carcitāḥ sarvā
28. c) J: parakṣetān *mc* (*sh*) → parīkṣetān; L: parikṣetān — d) J: godānena
29. a) Ai, U[1], U[2]: ca yad; Hem: ya[d] — b) U[1], U[2]: tathātantom; IO: cānantyam — c) Ai, Hem: anantasya tadā dānam — d) IO: iti tasya
30. b) U[1], U[2]: prasannā; Ai, IO, U[1], U[2]: manasendriyaḥ; Hem: manāsendriyaḥ — c) Hem: upetya brāhmaṇebhyaś ca — d) IO: satvaram
31. a-b) Hem: *om* — a) Hem: tu tāṃ; J: tu; J, L: tān viprān — c-d) U[1], U[2]: *om* — c) Ai, J: tu tā — d) IO: tu samāhitaḥ; J: susamāhitāḥ — i) IO: *om*; U[1]: *but cor* sparśayitvā ca
32. a) IO: spārśatās; J: caitāṃs — b) IO: yaṣṭinā; U[1], U[2]: leṇḍanā
33. a) C[1]: yaḥ — b) C[1]: sa prayacchati; U[1], U[2]: prayacchanti vai dvijo; IO: sa dvijaḥ; J, L: dvije — c) C[1], Hem, IO: sarva — d) L: mahāmate — i) Ai: *om*
34. a) IO: dvijānāṃ; C[1], IO, J [*but cor* (*sh*)]: *om* ca; Hem: tu śataṃ

[35]yathoktaṃ gosahasraṃ tu yaḥ prayacched dvijātiṣu |
tatphalaṃ labhate dātā sadyaḥ pāpāt pramucyate || [Hem 264]
[36]yas tu paśyati pāpātmā so 'pi pāpāt pramucyate || [Hem 264]
[37]ekaviṃśatim uddhṛtya ye ca pūrve vyavasthitāḥ |
tārayanti narāḥ kṣipraṃ kulāny ekottaraṃ śatam || [Hem 264]
[38]alābhe gosahasrasya suvarṇaṃ dātum arhati |
sahasrārdhaṃ śataṃ nyūnaṃ dvijānāṃ ca tilaiḥ saha || [Hem 264]
[39]tathā ca labhate nityaṃ saṃpūrṇaṃ dvijasattama |
arcitānāṃ sahasrāṇāṃ phalaṃ prāpnoti mānavaḥ || [Hem 264]
[40]saṃpūrṇadakṣiṇaṃ vipra gosahasraṃ prakīrtitam |
tilānāṃ tu śataṃ hy ekaṃ gavāṃ dānena tat samam || [Hem 264]

[i]sahasrārdhaṃ suvarṇasya ṣoḍaśamāṣaparimitasyeti śeṣaḥ |

[ii]mahābhārate

[41]gavāṃ sahasradaḥ pretya narakaṃ naiva paśyati |
sarvatra vijayaṃ cāpi labhate manujādhipaḥ || [MB 13.65.43, Hem 264]
[42]daśagosahasrado nityaṃ śakreṇa saha modate |
akṣayāṃl labhate lokān naraḥ śatasahasradaḥ || [MB 13.65.52, Hem 265]
[43]suvarṇaśṛṅgais tu virājitānāṃ gavāṃ sahasrasya punaḥ pradātā |
prāpnoti puṇyaṃ divi devalokam ity evam āhur munivedasaṅghāḥ ||
[MB 13.57.27, Hem 265]

[i]iti tiladroṇadānam ||

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35. a) IO: yathoktaṃ gāḥ sahasra[ṃ] yaḥ; U[2]: *om* tu — b) Ai, Hem: prayacchet tu; IO: prayacchec ca; J, L: prayacchetā; U[1], U[2]: *om* yaḥ — c) IO: dānāt
37. b) J, L: pūrvaṃ vyavasthitā — c) IO: vipraṃ
38. d) C[1]: tu; U[1], U[2]: *om* ca
39. a) J: [*sh*] tataś ca; L: tatā ca — b) J: sattamaḥ — d) U[2]: mānava
40. a) J: saṃpūrṇaṃ; U[1]: sa pūrṇa; U[2]: sa pūrṇaṃ; J, L: dakṣiṇāṃ — i) J: ṣoḍaśaṃ; U[1], U[2]: māsa [C[1]: *bro*]; Ai: *adds* ity ādityapurāṇoktagosahasradānam — ii) Ai: atha mahābhāratoktagosahasradānam
41. a) U[1], U[2]: gavī — b) MBh: na prapaśyati; IO: gacchati — c) IO: sarvaṃ tu; U[1], U[2]: sarvas tu — d) Ai, C[1], Hem, IO, MBh, U[2]: manujādhipa
42. a) U[1], U[2]: daśasāhasrado; MBh: samyak — c) J: akṣayā *mc* → akṣayāl; L: akṣayo; U[1], U[2]: akṣayā labhate lokā — d) Hem: sahasraśaḥ
43. a) IO: virājatāṃ; MBh: vibhūṣitānāṃ — b) IO: gavāṃ naraḥ sahasrasya punaḥ pradadyāt; MBh: naraḥ pradātā — c) U[1]: *adds* [after 'prāpnoti'] lokaṃ; Ai: lokaṃ divi; Hem: śakralokam; IO: devaloke — d) IO: nītyaivam; Ai, C[1], MBh: munideva — i) Ai: iti triprakāragosahasradānam; IO: *om*; U[1], U[2]: *om* tila

*5.1 atha parvatadānāni

[i]tatra matsyapurāṇe

[ii]umāpatir uvāca
[1]meroḥ pradānaṃ vakṣyāmi daśadhā munisattama |
yatpradānān naro lokān āpnoti surapūjitān || [MP 83.2, Hem 346]
[2]purāṇeṣu ca vedeṣu yajñeṣv āyataneṣu ca |
na tat phalam adhīteṣu kṛteṣv iha yad aśnute || [MP 83.3, Hem 346–47]
[3]tasmād vidhānaṃ vakṣyāmi parvatānām anuttamam |
prathamo dhānyaśailaḥ syād dvitīyo lavaṇācalaḥ || [MP 83.4, Hem 347]
[4]guḍācalas tṛtīyas tu caturtho hemaparvataḥ |
pañcamas tilaśailaḥ syāt ṣaṣṭhaḥ kārpāsaparvataḥ || [MP 83.5, Hem 347]
[5]saptamo ghṛtaśailaś ca ratnaśailas tathāṣṭamaḥ |
rājato navamas tadvad daśamaḥ śarkarācalaḥ || [MP 83.6, Hem 347]
[6]vakṣye vidhānam eteṣāṃ yathāvad anupūrvaśaḥ || [MP 83.7, Hem 347]

[5.1 ATHA DHĀNYAPARVATADĀNAM]

[7]ayane viṣuve puṇye vyatīpāte dinakṣaye |
śuklapakṣe tṛtīyāyām uparāge śaśikṣaye || [MP 83.7–8, Hem 347]
[8]vivāhotsavayajñeṣu dvādaśyām atha vā punaḥ |
śuklāyāṃ pañcadaśyāṃ vā puṇyarkṣe vā vidhānataḥ || [MP 83.8–9, Hem 347]
[9]dhānyaśailādayo deyā yathāśāstraṃ vidhānataḥ || [MP 83.9, Hem 347]
[10]gomayenānuliptāyāṃ yathāśraddhaṃ vidhānataḥ |
tīrthe vāyatane vāpi goṣṭhe vā bhavanāṅgaṇe || [MP 83.10, Hem 347]
[11]maṇḍapaṃ kārayed bhaktyā caturasram udaṅmukham |

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* C[1]: atha parvatāni — ii) IO: *om*

1. a) IO: śailāś ca dānaṃ; C[1]: pravakṣyāmi — b) MP: puṃgava — c) Ai, Hem: prasādān; IO: praśādān; L: pradān; U[2]: prasādāntaro — d) Ai, IO: prāpnoti; L: pūjitām
2. a) Hem, IO: deveṣu — b) U[1], U[2]: yajñe vyāyataneṣu ca — c) IO: na tat phalaṃ na cānte ca; J: tat tat; C[1]: atīteṣu — d) IO: bhūteṣv; Ai, IO, U[1], U[2]: iva
3. b) MP: anukramāt — c) IO, U[2]: prathame; J: dhyāna; IO, J, L, U[1], U[2]: śaila — d) IO: dvitīye
4. a) U[2]: ācala — b) U[2]: caturthe — c) U[1], U[2]: tisra; J: śaila; U[1]: śaulaḥ
5. a) U[1]: śaulaś — b) U[1], U[2]: śaila — c) IO: raupyo [']tha; J: rajato; U[1], U[2]: rājalo
6. b) Ai: *adds* [in brackets] atha dhānyācaladānam
7. a) Hem: ayane viṣuve caiva
8. a) Ai, C[1], Hem, IO: yajñe vā — c) IO: śuklāyāṃ ca daśamyāṃ vā; U[2]: *om* vā — d) C[1], IO: punar deyā ca; U[1]: puṇyarkṣai cātidhātavaḥ; U[2]: puṇyakṣai vātidhātavaḥ; Ai, Hem: ca
9. a-b) C[1], IO, J: *om* — a) L: devā — b) Ai: yathāśāstra; Hem: yathāśraddhaṃ
10. a-b) Hem, MP: *om* — a) Ai, C[1], U[1], U[2]: opaliptāyāṃ; IO: ānuliptānāṃ — b) Ai: yathāśāstra; IO, J, L: śrāddhaṃ; U[1], U[2]: śuddha — c) MP: tīrtheṣv āyatane; J: cāyatane — d) Hem: vāpi bhavāṅgaṇe; J: āṅgate

prāgudakpravaṇaṃ tadvat prāṅmukhaṃ vā vidhānataḥ || [MP 83.10, Hem 347]
12gomayenopaliptāyāṃ bhūmāv āstīrya vai kuśān |
tanmadhye parvataṃ kuryād viṣkambhaiḥ parvatair yutam || [MP 83.11, Hem 348]
13dhānyadroṇasahasreṇa bhaved girir ihottamaḥ | [MP 83.12, Hem 348]

[i]droṇaś ca pramāṇasthapuruṣasya pramāṇasthakaracaraṇasya dvādaśabhiḥ prasṛtibhiḥ kuḍavo bhavati | [ii]anena kuḍavena caturguṇottaraṃ prasthāḍhakadroṇā bhavanti | [iii]ataś catuḥṣaṣṭhyā kuḍavair droṇo bhavati |

14madhyamaḥ pañcaśatikaḥ kaniṣṭhaḥ syāt tribhiḥ śataiḥ || [MP 83.12, Hem 348]
15merur mahān vrīhimayas tu madhye suvarṇavṛkṣatrayasaṃyutaḥ syāt ||
[MP 83.13, Hem 348]

[i]vṛkṣatrayaṃ śarkarācale trayo vṛkṣā vakṣyamāṇā mandārapārijātakalpapādapāḥ |

16pūrveṇa muktāphalavajrayukto yāmyena gomedakapuṣparāgaiḥ |
paścāc ca gārutmatanīlaratnaiḥ saumyena vaiḍūryasarojarāgaiḥ ||
[MP 83.13–14, Hem 348]
17śrīkhaṇḍakhaṇḍair abhitaḥ pravālalatānvitaḥ śuklaśilātalaḥ syāt ||
[MP 83.14, Hem 349]
18brahmātha viṣṇur bhagavān purārir divākaro 'py atra hiraṇmayaḥ syāt |
mūrdhavyavasthā gatamatsareṇa kāryās tv aneke ca punar dvijaughāḥ ||

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11. c-d) J, L: *om* — c) IO: pravaṇe — d) Hem: mukho; MP, U[1], U[2]: ca
12. a-d) J, L: *om* — a) Ai, IO, MP, U[1], U[2]: ānuliptāyāṃ — b) C[1]: vā; U[1], U[2]: kuśāt — c) U[1], U[2]: madhya; IO: parvatān — d) C[1], IO: viṣkambha-[IO = viṣkambhaṃ]-parvatāśritam; Hem, MP: viṣkambhaparvatānvitam
13. d) IO: vidhir — i-iii) Ai: occurs after 5.1.14b — i) Ai: droṇaḥ pramāṇasthakaracaraṇasya puṃso; IO: droṇapramāṇasya puruṣasya karacaraṇadvādaśabhiḥ prasṛtibhiḥ kuḍavo bhavati; U[1], U[2]: droṇaś cāpramāṇasthapuruṣasya pramāṇasthasya dvādaśabhiḥ prasūtibhiḥ kuḍavo bhavati — ii) IO, U[1], U[2]: droṇo; IO: bhavati — iii) IO: anukāṣṭhā kuḍave droṇo bhavati; Ai: *adds* [after 'kuḍavair'] eko
14. a) Ai: śatakaiḥ; C[1]: śatikaiḥ; IO: śaktakaiḥ *mc* → śatikaiḥ; J: śaktikaḥ — b) IO: kaniṣṭhasyādhiśataiḥ; U[1], U[2]: kaniṣṭhaṃ
15. a) Ai, Hem, IO, MP, U[1], U[2]: mahāvrīhi — b) U[1], U[2]: saṃyataḥ — i) Ai: occurs after 5.1.16b; Ai: vṛkṣatraya iti; IO: vṛkṣatrayī śarkarā ca traye vṛkṣā; J, L: vṛkṣatrayā; C[1]: śarkarācalavat; U[1], U[2]: vṛkṣa vakṣyamāna mandara
16. a) J, L: *om* phala; IO: puṣpayukto — b) IO: yāmye ca; J: dhānyena; U[1]: gomedhapuṣpa *mc* (*fh*) → gomedapuṣpa; U[2]: gomedapuṣpa; IO: rāgaḥ; U[1], U[2]: rāgā — c) U[1], U[2]: raktai[ḥ] — d) U[1]: saimyena; U[2]: sainyena
17. a) J, L: khaṇḍaiḥ racitaḥ [J = khaḍai racita]; MP: pravālair — b) U[1]: latārcitaḥ; U[2]: latārthitaḥ; C[1], Hem, MP: śuktiśilā; IO: śilātila
18. a) C[1], Hem, J, L: murārir — b) IO: hiraṇyadaḥ — c) MP: vyavasthānam amatsareṇa; U[1], U[2]: vyavastho — d) Ai: kāryas; Hem: kāryāḥ suvarṇena tathā dvijaughāḥ; MP: kāryaṃ tv anekaiś ca punar dvijaughaiḥ; IO: pura dvijaughaḥ — i) J: sentence occurs after 5.1.19b; C[1], IO, J, U[1], U[2]: sthitā — ii) J: dvijāḥ; L: dvijādyāḥ; IO: pravisamūhāḥ *mc* → viprasamūhāḥ — iii) IO: tat suvarṇahiraṇyaratnasya prakṛtatvāt; J, L: sauvarṇa; U[1], U[2]: hiranmayasya

[MP 83.15, Hem 349]

[i]mūrdhavyavasthā uparideśasthitāḥ | [ii]dvijaughāḥ pakṣisamūhāḥ | [iii]te ca sauvarṇāḥ hiraṇmayatvasya prakṛtatvāt |

[19]catvāri śṛṅgāṇi ca rājatāni nitambabhāgeṣv api rājataḥ syāt |
ārdrekṣuvaṃśāvṛtakandaras tu ghṛtodakaprasravaṇaś ca dikṣu ||
[MP 83.16, Hem 349]
[20]śuklāmbarāṇy ambudharāvalī syāt pūrveṇa pītāni ca dakṣiṇena |
vāsāṃsi paścād atha karburāṇi raktāni caivottarato ghanālī || [MP 83.17, Hem 349]

[i]ikṣur eva vaṃśaḥ | [ii]ghṛtam evodakam | [iii]vāsāṃsy eva meghāḥ | [iv]ghanālī meghamālā |

[21]raupyān mahendrapramukhān athāṣṭau saṃsthāpya lokādhipatīn krameṇa |
nānāphalālī ca samantataḥ syān manoramaṃ mālyavilepanaṃ ca ||
[MP 83.18, Hem 349]
[22]vitānam evopari pañcavarṇam amlānapuṣpābharaṇaṃ sitaṃ vā ||
[MP 83.19, Hem 349]
[23]itthaṃ niveśyāmaraśailam agryaṃ meros tu viṣkambhagirīn krameṇa |
turīyabhāgena caturdiśaṃ tu saṃsthāpayet puṣpavilepanāḍhyān ||
[MP 83.19–20, Hem 350]
[24]pūrveṇa mandaram anekaphalaiś ca yuktaṃ
yuktaṃ gaṇaiḥ kanakabhadrakadambacihnam |
kāmena kāñcanamayena virājamānam
ākārayet kusumavastravilepanāḍhyam || [MP 83.20–21, Hem 350]
[25]kṣīrāruṇodasarasā ca vanena caiva

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19. a) C[1]: *bro* śṛṅgāṇi; U[1]: sṛṅgāṇi; U[2]: saṅgāṇi; IO: *om* ca — b) U[1]: tamba; U[2]: tava; C[1]: bhāgo [']pi ca — c) Ai, MP, U[1], U[2]: tathekṣu; C[1]: ārdreṣu; IO: ājyekṣusuvaṃvāpūtakaṃ; J, L: tac cakṣu; U[1], U[2]: vaṃśāvrata; C[1]: kandarās; J: kedaras — d) IO: *om*; Ai, Hem: odakaḥ; Hem, J, L: praśravaṇaś; MP: prasravaṇaiś
20. a-b) IO: *om* [execpt 'dakṣiṇena'] — a) L: *adds* [after 'syāt'] tat — d) IO: uktāni caivāntarato hi nāḍī; C[1]: ghanāli — i) IO: *bro* eva; J, L: evaṃ — ii) IO: mūlam — iii) IO: vāsyātsaivamevāndha — iv) IO: nāḍī meghamālā; U[1], U[2]: ghanolī
21. a) U[1], U[2]: rāhendra; MP: tathāṣṭau; U[1], U[2]: aṣvāṣṭau; IO: pramukhān aṣṭau — b) J, L: lokādhipati — c) IO: phalāni; IO: *om* ca — d) J, L: manoramāṃ; IO: *om* mālya; IO: vā [C[1]: *bro*]
22. a) Hem, MP: vitānakaṃ copari — b) IO: saṃsthānapuṇyābharaṇānvitāṃ ca; J: amlāni; J, L, U[1], U[2]: śitaṃ; Hem, MP: ca
23. a) IO: itthaṃ niveśya śelam agryaśailaṃ; U[1], U[2]: niveśya meru [U[1] = mera]; C[1]: śailamukhyaṃ — b) IO: viṣkambham imacaṇa; Hem: ca — c) IO: tulāprabhāgena; MP: ca — d) L: puṇya; C[1]: *bro* āḍhyān; IO: ādyam; J: ādyāt
24. a) J: mandiram [C[1]: *bro*]; MP: anekaphalāvalībhir — b) C[1]: *bro* yuktaṃ; IO: *om* yuktaṃ; J, L: uktaṃ ; U[1], U[2]: yukta; MP: yavaiḥ; MP: cihnaiḥ; U[1], U[2]: cihnaḥ — c) U[1], U[2]: kāñcanam anena; IO: virājamānām — d) IO: ākarayed vastravilepanadyam; U[1], U[2]: *om*; J, L: ājyam
25. a-b) U[1], U[2]: *om* — a) Ai, C[1], Hem, IO, MP: sarasātha; MP: caivaṃ — i) Ai: occurs after 5.1.24d; IO: vrīhiyava — ii-iii) Ai: occurs after 5.1.26b— ii) IO: kṣīrāruṇodasarasī paripūritena aruṇena aruṇa-

raupyeṇa śaktighaṭitena virājamānam || [MP 83.21, Hem 350–51]

[i]mandaro 'pi vrīhimaya eva | [ii]kṣīrāruṇodasarasā kṣīrapūritenāruṇodasaṃjñakena taḍāgena rūpyaghaṭitena | [iii]vanenāpi raupyeṇa |

[26]yāmyena gandhamadanaś ca niveśanīyo
godhūmasaṃcayamayaḥ kaladhautajambvā |
haimena yakṣapatinā ghṛtamānasena
vastraiś ca rājatavanena ca saṃyutaḥ syāt || [MP 83.22, Hem 351]

[i]gandhamadano gandhamādanaḥ | [ii]kaladhautajambvā suvarṇajambūvṛkṣeṇa | [iii]ghṛtamānasena ghṛtakalpitamānasasarasā |

[27]paścāt tilācalam anekasugandhipuṣpaṃ
sauvarṇapippalahiraṇmayahaṃsayuktam |
ākārayed rajatapuṣpavanena tadvad
vastrānvitaṃ dadhiśitodasaras tathāgre || [MP 83.23, Hem 351]
[28]saṃsthāpya taṃ vipulaśailam athottareṇa
śailaṃ supārśvam api māṣamayaṃ savastram || [MP 83.24, Hem 351]

[i]paścāt paścimadeśe | [ii]vipulaśailaṃ vipulaṃ nāma parvatam |

[29]puṣpaiś ca hemavaṭapādapaśekharaṃ tam
ākārayet kanakadhenuvirājamānam |
mākṣīkabhadrasarasā ca vanena tadvad
raupyeṇa bhāsvaravatā ca yutaṃ vidhāya || [MP 83.24–25, Hem 351]
[30]homaś caturbhir atha vedapurāṇavidbhir

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saṃjñakena taḍāgena raupyaghaṭita; Ai: *om* rūpyaghaṭitena; U[1], U[2]: rūpyaghaṭitenāpi — iii) Ai: vanenāpi rūpyaghaṭitena; U[1], U[2]: *om* vanenāpi

26. a) IO: yāmyena gandhanaṃ tad eva suniveśanīyaṃ; J: ca viniveśanīyo — b) IO, U[1], U[2]: saṃcayamayaṃ; C[1]: *bro* jambvā; IO, J, L: jaṃ vā; MP: yuktaḥ; U[2]: jaṅghā — c) IO: pakṣapātinā dhṛtaśāsanena; MP: yajñapatinā — d) IO: (*sh*) vastreṇa [C[1]: *bro*]; U[1], U[2]: rājavane ca — i-ii) Ai: occurs after 5.1.26b [after 5.1.25ii-iii] — i) IO, L [*but cor*]: gandhamādano; J: gandhamodano — ii) IO: kaladhautajaḥ; J, L: jambā; U[2]: jaṅghā; C[1]: sauvarṇa — iii) Ai: occurs after 5.1.27b; IO: dhṛtamanasena vratakalpita; J, L: [sa]rasā; U[1], U[2]: sarasāḥ
27. a) IO: yaś ca; IO: *om* sugandhipuṣpaṃ; J: sugandhiṣu; Ai, Hem, MP: puṣpa — b) IO: pippalaṃ hiraṇyamaya; J, L: yuktavat — c) J: ākarajend; L: ākarayed; L: rajan puṣpa — d) Hem: vasvanvitaṃ; Ai, Hem, J, L, MP: sitoda; IO: rasodarasas; Hem: rasas; J, L, U[1], U[2]: śaras
28. a) J: saṃsthāpitaṃ; U[1], U[2]: [saṃ]sthāpya — b) IO: sāramayaṃ; J: māghamāyaṃ; U[1], U[2]: māṣamayasavastrī — i) Ai: occurs after 5.1.27b [after 5.1.26iii]; U[1], U[2]: deśo — ii) C[1] : [vi]pulaśailaṃ; IO: *om* vipulaśailaṃ; Ai, U[1], U[2]: *om* vipulaṃ
29. a) IO: hemapada; MP: hemapaṭa — b) U[1]: kanake; J: virāhamānam — c) IO: sakṣīrabhadra; MP: sarasātha — d) Ai, Hem: bhāskaravatā; IO: ca suvatā; U[1], U[2]: yutaṃ ca; IO: yutāṃ; MP: nidhāya

dāntair anindyacaritākṛtibhir dvijendraiḥ |
pūrveṇa hastamitam atra vidhāya kuṇḍaṃ
kāryas tilair yavaghṛtena samitkuśaiś ca || [MP 83.25–26, Hem 352–53]
[31]rātrau ca jāgaram anuddhatagītatūryair
āvāhanaṃ ca kathayāmi śiloccayānām || [MP 83.26, Hem 353]
[32]tvaṃ sarvadevagaṇadhāmanidhir viruddham
asmadgṛheṣv amaraparvata nāśayāśu |
kṣemaṃ vidhatsva kuru śāntim anuttamāṃ naḥ
saṃpūjitaḥ paramabhaktimatā mayā hi || [MP 83.27, Hem 353–54]
[33]tvam eva bhagavān īśo brahmā viṣṇur divākaraḥ |
mūrtāmūrtaparaṃ bījam ataḥ pāhi sanātana || [MP 83.28, Hem 354]
[34]yasmāt tvaṃ lokapālānāṃ viśvamūrteś ca mandiram |
rudrādityavasūnāṃ ca tasmāc chāntiṃ prayaccha me || [MP 83.29, Hem 354]
[35]yasmād aśūnyam amarair nārībhiś ca śiras tava |
tasmān mām uddharāśeṣaduḥkhasaṃsārasāgarāt || [MP 83.30, Hem 354]
[36]evam abhyarcya taṃ meruṃ mandaraṃ cābhipūjayet || [MP 83.31, Hem 354]
[37]yasmāc caitrarathena tvaṃ bhadrāśvapramukhena ca |
śobhase mandara kṣipram alaṃ tuṣṭikaro bhava || [MP 83.31–32, Hem 354]
[38]yasmāc cūḍāmaṇir jambudvīpe tvaṃ gandhamādana |
gandharvavanaśobhāvān ataḥ kīrtir dṛḍhāstu me || [MP 83.32–33, Hem 354]
[39]yasmāt tvaṃ ketumālena vaibhrājena vanena ca |
hiraṇmayāśvatthaśikhas tasmāt puṣṭir dhruvāstu me || [MP 83.33–34, Hem 354]

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30. a) Ai, Hem: homaiś — b) IO, J: dānair — c) IO: pūrṇena; U[1], U[2]: mita[m atra]; U[1], U[2]: kuṇḍe — d) IO: kāryaṃ; J, L: kāryais
31. a) IO: rātreś; J: sa jāgaṇaṃ; L: ca jārāram; U[1]: jāgareṇam U[2]: jāgaraṇem — b) IO: śilādyapāmām
32. a) Ai, Hem: nidher; C[1], MP: nidhe; IO: bhiyāvaruddham — b) Hem: gṛhe [']py; MP: gaheṣv; IO: nāśayāṇḍa; J, L: nāśayāyu; U[1], U[2]: nāśayāsu — c-d) C[1], IO: *om* — c) U[1], U[2]: vibhratsva; U[1], U[2]: śān[ti]m J, L: anuttamā
33. b) J: divā naraḥ — c) C[1]: mūrtāmūrtaṃ; IO: pūrtāpūrta; U[1], U[2]: mūrtāmūrtāparaṃ; J: mūrtāmūrta-mataṃ; MP: mūrtāmūrtāt; IO: (*sh*) vīram — d) J, L: sanātanaḥ
34. a) U[1], U[2]: lokamālānāṃ
35. b) Hem: ca samas tathā; MP: ca śivena ca; U[1], U[2]: śiraṃs — c) IO: tasmāt samuddharāśeṣa — d) J, L: sāgarasāgarāt
36. a) IO: ya evam abhidheyas tu; C[1]: āmantrya — b) J, U[1], U[2]: mandiraṃ
37. a) C[1]: tasmāc; IO: caitraṃ rathe tvaṃ — b) C[1], Hem: bhadrāśvena varṣeṇa ca; IO: mantrāśvavarṣeṇa ca; MP: bhadrāśvena ca varṣataḥ — c) J, L: śobhate — d) C[1], MP: atas tuṣṭi; Hem: puṣṭikaro; IO: bhavet
38. a-b) IO: yasmāc ca ketumāle sy ādinā bhūtudāmānaḥ — a) J, L, U[1], U[2]: maṇi; C[1], MP: jambū — b) J: ddīpe; L: dīpe — c) C[1]: gāndharva; IO: gandhamādanasaubhāgyād — d) J, L: *adds* ity anena mantreṇa gandhamādanaparvatāmantraṇam uttaraiḥ
39. b) J, L, U[1], U[2]: vibhrājena — c-d) IO: hiraṇyapātrāc chikhasya paścāt tasmāt tuṣṭis tathāstu me — c) Ai: hiraṇmayaś cālpaśikharas; U[1], U[2]: hiraṇmayāś calpaśiśvaras; C[1], J: śikharas; L: śiṣaras; MP: śirās — i-ii) U[1], U[2]: *om* — i) Ai: *om*; IO: yasmāc ca ketumāle sy ādinā sṛṣṭikrayād bhūmeḥ; J: ādinā puṣṭinā puṣṭikṛd astu me; L: ādinā puṣṭinā puṣṭikravāstu me; C[1]: *bro* puṣṭir — ii) Ai: *om* ity; IO: anyena mantreṇa vipulaparvatāmitrāṇām; Ai, C[1]: vipulamantraṇam

[i]yasmāt tvaṃ ketumālenety ādinā puṣṭir dhruvāstu me | [ii]ity anena mantreṇa vipulaparvatāmantraṇam |

[40]uttaraiḥ kurubhir yasmāt sāvitreṇa vanena ca |
supārśva rājase nityam ataḥ śrīr akṣayāstu me || [MP 83.34–35, Hem 354]
[41]evam āmantrya tān sarvān prabhāte vimale punaḥ |
snātvātha gurave dadyān madhyamaṃ parvatottamam || [MP 83.35–36, Hem 354]
[42]viṣkambhān parvatān dadyād ṛtvigbhyaḥ kramaśo mune |
gāś ca dadyāc caturviṃśad atha vā daśa śaktitaḥ || [MP 83.36–37, Hem 355]
[43]śaktitaḥ sapta cāṣṭau vā pañca dadyād aśaktimān |
ekāṃ vā gurave dadyāt kapilāṃ ca payasvinīm || [MP 83.37–38, Hem 355]
[44]parvatānām aśeṣāṇām eṣa eva vidhiḥ smṛtaḥ |
ta eva pūjane mantrās ta evopaskarāḥ smṛtāḥ || [MP 83.38–39, Hem 355]
[45]grahāṇāṃ lokapālānāṃ brahmādīnāṃ ca sarvadā |
svamantreṇa ca sarveṣu homaḥ śaileṣu paṭhyate || [MP 83.39–40, Hem 355–56]
[46]upavāso bhaven nityam aśaktau naktam iṣyate || [MP 83.40, Hem 356]
[47]vidhānaṃ sarvaśailānāṃ kramaśaḥ śṛṇu nārada |
dānakāle ca ye mantrāḥ parvateṣu ca yat phalam || [MP 83.41, Hem 356]
[48]annaṃ brahma yataḥ proktam annaṃ prāṇāḥ prakīrtitāḥ |
annād bhavanti bhūtāni jagad annena vartate || [MP 83.42, Hem 356]
[49]annam eva yato lakṣmīr annam eva janārdanaḥ |
dhānyaparvatarūpeṇa pāhi tasmān namo namaḥ || [MP 83.43, Hem 356]
[50]anena vidhinā yas tu dadyād dhānyamayaṃ girim |

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40. a-d) U[1], U[2]: *om* — a) IO: uttarasibhiḥ paścāt; J: uttare — c) C[1]: supārśve; IO: yaśase — d) IO: pāhi kṣamāstu me
41. a) U[1], U[2]: evam atrya tāmasadhvani — c) U[1], U[2]: snātvātva gurāva — d) IO: madhyaṃ madhyamottamam; J: opamam
42. a) Ai, Hem, MP: viṣkambha; J: parvatāṃ dadyā — b) IO: ṛtvigbhyaś ca yaśo mune; Hem: nṛpa — c-d) IO: gāvaś ca dadyāc ca trobhā daśa dvādaśa śaktitaḥ — c) Ai: gāvaś ca; Hem: gāvo; J: gāṃś; U[1], U[2]: gārava dadyāc; L: dadyāś; MP: caturviṃśaty — d) Hem: daśa pārthiva; MP: daśa nārada; U[1], U[2]: [da]śa
43. a-b) IO: saptāṣṭau saptadaśa vā tebhyo dadyāc ca śaktitaḥ — a) Ai: atha vā sapta; MP: nava sapta tathāṣṭau vā; U[1], U[2]: *om* śaktitaḥ; C[1], Hem: vāṣṭau — c-d) MP: ekāpi gurave deyā kapilā ca payasvinī — c) Ai: ekāṃ gāṃ; U[1], U[2]: ekāntā
44. c-d) J, L: *om* — c) U[1], U[2]: sa eva — d) U[1], U[2]: *om*; MP: matāḥ
45. a-d) J, L, U[1], U[2]: *om* — b) Hem: sarvaśaḥ — c) C[1]: svamantraṇena; Hem, MP: svamantreṇaiva
46. a-b) U[1], U[2]: *om* — a) Hem, MP: upavāsī — b) Hem: aśakto; IO: aśaktau śaktam; MP: aśakte;
47. a-b) U[1], U[2]: *om* — b) Hem: pārthiva; L: nāradam — c) U[1], U[2]: *om*; Hem: kāleṣu — d) J: parvakāteṣu ca
48. a) U[1], U[2]: antabrahma — b) Hem, MP: anne prāṇāḥ pratiṣṭhitāḥ; U[1], U[2]: antaṃ; J, L: prāṇaḥ prakīrtitaḥ — c) U[1], U[2]: antād — d) IO: anne pravartate; L, U[1], U[2]: antena; L: vartante
49. a) L, U[1], U[2]: antam; MP: tato; J, U[1], U[2]: lakṣmī — b) J, U[1], U[2]: ratnam eva; J, L: janārdana — c) IO: dharmaparvata — d) MP: tasmān nagottama
50. a) J: annena — b) C[1]: da[dy]ā[d dh]ānya; U[2]: dadyāc cānya; Ai: annamayaṃ; U[1], U[2]: girī — c) Ai: manvatara; IO: manvantarayugaṃ; Hem: śataṃ sārdhaṃ; J, L: śataṃ mārga — d) J: divaloke

manvantaraśataṃ sāgraṃ devaloke mahīyate || [MP 83.44, Hem 356]
[51]apsarogaṇagandharvair ākīrṇena virājatā |
vimānena divaḥ pṛṣṭham āyāti ṛṣisevitaḥ || [MP 83.45, Hem 356]
[52]karmakṣayād rājarājyaṃ prāpnotīha na saṃśayaḥ || [MP 83.45, Hem 356]

[i]iti dhānyācaladānam ||

*5.2 ATHA LAVAṆĀCALADĀNAM

[i]tatra matsyapurāṇe

[1]athātaḥ saṃpravakṣyāmi lavaṇācalam uttamam |
yatpradānān naro lokam āpnoti śivasaṃyutam || [MP 84.1, Hem 360]
[2]uttamaḥ ṣoḍaśadroṇaḥ kartavyo lavaṇācalaḥ |
madhyamaḥ syāt tadardhena caturbhir adharaḥ smṛtaḥ || [MP 84.2, Hem 360]
[3]vittahīno yathāśaktyā droṇād ūrdhvaṃ tu kārayet |
caturthāṃśena viṣkambhaparvatān kārayet pṛthak || [MP 84.3, Hem 360]
[4]vidhānaṃ pūrvavat kuryād brahmādīnāṃ ca sarvadā |
tadvad dhemamayān sarvāṃl lokapālān niveśayet || [MP 84.4, Hem 360–61]
[5]sarāṃsi kāmadevādīṃs tadvac cātra niveśayet |
kuryāj jāgaram atrāpi dānamantrān nibodhata || [MP 84.5, Hem 361]
[6]saubhāgyarasasaṃbhūto yato 'yaṃ lavaṇo rasaḥ |
tadātmakatvena ca māṃ pāhi pāpān nagottama || [MP 84.6, Hem 361]
[7]yasmād annarasāḥ sarve notkaṭā lavaṇaṃ vinā |
priyaṃ ca śivayor nityaṃ tasmāc chāntiṃ prayaccha me || [MP 84.7, Hem 361]
[8]viṣṇudehasamudbhūtaṃ yasmād ārogyavardhanam |

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51. a) Ai: apsaroragandharvair — b) Hem: virājitaḥ; IO: virājate; J, U[1], U[2]: virājitā — c-d) IO: vimānena divaspṛṣṭhamaharṣigaṇasevitaḥ — d) Hem: surasevitaḥ; MP: sma niṣevitaḥ
52. a-b) IO: kalpānte tu bhaved rājā rājyaṃ prāpnoty asaṃśayaḥ — a) MP: dharmakṣaye — b) MP: āpnotī
1. c) IO: yasya dānād vasel lokam; U[1]: yatpradān naro; C[1]: prasādān; Hem: loke; MP: lokān — d) Ai, Hem: prāpnoti; MP: saṃyutān
2. a-d) J, L: *om* — a) IO: drauṇaiḥ; MP: droṇaiḥ — b) U[2]: ācala — d) Ai, Hem, MP: adhamaḥ; IO: avara; U[1], U[2]: avaraḥ; U[1], U[2]: *om* smṛtaḥ
3. a-b) J, L: *om* — a) C[1]: hīne — b) IO: droṇārdhena; Ai, Hem: ardhaṃ — c) IO: caturbhāgena
4. a) J, L: parvavat; C[1]: kṛtvā — b) C[1]: brāhmaṇādīnāṃ ca; IO: brahmadānaṃ — c) U[1], U[2]: tadvad veyaman sarvān; Hem: dhematarūn — d) Hem: lokapālaniveśanam; L: lokapālā niveśayan
5. a-b) J: *om, but cor* (*sh*) — a) C[1]: baladevādīṃs; U[1], U[2]: kāmadevāṃs; J, L: devādis — b) C[1]: tadvad atra; IO: tadvad eva; MP: tadvad atrāpi kārayet — c) IO: jāgaramantrādi; MP: jāgaraṇaṃ cāpi — d) J: dānamātra; L: dānamatrā; U[1], U[2]: nivācataḥ
6. a) MP: sarasaṃbhūto — b) IO: yal lavaṇe; U[1], U[2]: *om* 'yaṃ lavaṇo — c-d) IO: tadātmakatvān māṃ pāhi [*adds* (*sh*) tvaṃ hi] sarvarasottamaḥ; MP: taddānakartṛkatvena tvaṃ māṃ pāhi nagottama — c) C[1]: ātmakatvenaiva
7. a) J, L: tasmād; L, U[1], U[2]: antarasāḥ — b) Ai, C[1]: utkaṭā; IO: 'nutkarṣā lavaṇair vinā; J, L: lavaṇānvitāḥ — c) IO: priyaṃ bhavati rasy uktaṃ

tasmāt parvatarūpeṇa pāhi saṃsārasāgarāt ‖ [MP 84.8, Hem 361]
[9]anena vidhinā yas tu dadyāl lavaṇaparvatam |
umāloke vaset kalpaṃ tato yāti parāṃ gatim ‖ [MP 84.9, Hem 361]

[i]iti lavaṇācaladānam ‖

[*]5.3 ATHA GUḌAPARVATADĀNAM

[i]tatra matsyapurāṇe

[1]athātaḥ saṃpravakṣyāmi guḍaparvatam uttamam |
yatpradānān naraḥ śrīmān svargam āpnoti pūjitaḥ ‖ [MP 85.1, Hem 361]
[2]uttamo daśabhir bhārair madhyamaḥ pañcabhir mataḥ |
tribhir bhāraiḥ kaniṣṭhaḥ syāt tadardhenālpavittavān ‖ [MP 85.2, Hem 361]
[3]tadvad āmantraṇaṃ pūjā hemavṛkṣasurārcanam |
viṣkambhaparvatāṃs tadvat sarāṃsi vanadevatāḥ ‖ [MP 85.3, Hem 361]
[4]homajāgaraṇaṃ tadval lokapālādhivāsanam |
dhānyaparvatavat kuryād imaṃ mantram udīrayet ‖ [MP 85.4, Hem 362]
[5]yathā deveṣu viśvātmā pravaro 'yaṃ janārdanaḥ |
sāmavedas tu vedānāṃ mahādevas tu yoginām ‖ [MP 85.5, Hem 362]
[6]praṇavaḥ sarvamantrāṇāṃ nārīṇāṃ pārvatī yathā |
tathā rasānāṃ pravaraḥ sadaivekṣuraso mataḥ ‖ [MP 85.6, Hem 362]
[7]mama tasmāt parāṃ lakṣmīṃ dadasva guḍaparvataḥ ‖ [MP 85.7, Hem 362]
[8]yasmāt saubhāgyadāyinyā bhrātā tvaṃ guḍaparvataḥ |
nivāsaś cāpi pārvatyās tasmān māṃ pāhi sarvadā ‖ [MP 85.7, Hem 362]
[9]anena vidhinā yas tu dadyād guḍamayaṃ giriṃ |

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8. b) J: tasmād — d) U[1], U[2]: *om* saṃsārasāgarāt

9. a-d) IO: *om* — c) L: vaśet

[*] IO: *om* — i) IO: *om*

1. a-d) IO: *om* — a) MP: ataḥ paraṃ pravakṣyāmi — c) Hem, MP: naraḥ svargam — d) Hem: āpnoti surapūjitaḥ; J: sarvam; MP: āpnoti surapūjitān

2. a-d) IO: *om* — d) C[1]: vittamān; J, L: cintavān

3. a-d) IO: *om* — a) MP: pūjāṃ — b) Ai, Hem: homa; C[1]: *bro* hema — c) J: parvatās — d) J, L, U[1], U[2]: devatā

4. a-d) IO: *om* — a) Hem: homaṃ

5. a-d) IO: *om*

6. a-d) IO: *om* — a) MP: pravaṇaḥ; U[1], U[2]: devānāṃ — b) J, L: yathā

7. a-b) IO: *om* — a) J, L: paraṃ lakṣmī — b) MP: guḍaparvata dehi vai; U[1], U[2]: dadaśca; Ai, Hem, L: parvata

8. a-d) IO: *om* — a-b) Ai: *om* — a) U[1], U[2]: *adds* [after ‘yasmāt’] sarva — b) C[1]: *bro*; Hem, MP, U[1], U[2]: parvata — c) U[1]: vivāsaś [C[1]: *bro*]; J: pārvatyā — d) MP: tasmāc chāntiṃ prayaccha me; U[1]: pāhi sarvat

9. d) IO: svargaloke vased ataḥ

pūjyamānaḥ sa gandharvair gaurīloke mahīyate || [MP 85.8, Hem 362]
[10]punaḥ kalpaśatānte tu saptadvīpādhipo bhavet |
āyurārogyasaṃpannaḥ śatrubhiś cāparājitaḥ || [MP 85.9, Hem 362]

[i]iti guḍaparvatadānam ||

*5.4 ATHA SUVARṆĀCALADĀNAM

[i]tatra matsyapurāṇe

[1]atha pāpaharaṃ vakṣye suvarṇācalam uttamam |
yasya pradānād bhavanaṃ vairiñcaṃ yāti mānavaḥ || [MP 86.1, Hem 364]
[2]uttamaḥ palasāhasro madhyamaḥ pañcabhiḥ śataiḥ |
tadardhenāvaras tadvad alpavitto 'pi śaktitaḥ || [MP 86.2, Hem 364]
[3]dadyād ekapalād ūrdhvaṃ yathāśaktyā vimatsaraḥ || [MP 86.2, Hem 364]
[4]dhānyaparvatavat sarvaṃ vidadhyān munipuṃgava |
viṣkambhaśailāṃs tadvac ca ṛtvigbhyaḥ pratipādayet || [MP 86.3, Hem 365]
[5]namas te brahmagarbhāya brahmabījāya vai namaḥ |
yasmād anantaphaladas tasmāt pāhi śiloccayaḥ || [MP 86.4, Hem 365]
[6]yasmād agner apatyaṃ tvaṃ tasmāt tejo jagatpateḥ |
hemaparvatarūpeṇa tasmāt pāhi nagottama || [MP 86.5, Hem 365]
[7]anena vidhinā yas tu dadyāt kanakaparvatam |
sa yāti paramaṃ sthānaṃ brāhmam ānandakārakam || [MP 86.6, Hem 365]
[8]tatra kalpaśataṃ tiṣṭhet tato yāti parāṃ gatim || [MP 86.6, Hem 365]

[i]iti kanakaparvatadānam |

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10. a) MP: tataḥ; U[2]: punaṃ; J, L: śatānye; U[1], U[2]: śataṃ te — b) IO: punar martyāgataḥ so [']tha; J: bhavat — c) IO: ārogaḥ sarvasaṃpannaḥ

* U[1]: *om*; Ai: kanakācala

1. a) IO: atātaḥ saṃpravakṣyāmi — c) Ai, IO, U[1], U[2]: prasādād; U[1], U[2]: bhuvanaṃ — d) Ai, IO: nirvairaṃ; Hem: viriñcir; J, L: vairiśvaṃ; U[1], U[2]: vairi yāti

2. a) IO: sāhasraṃ — b) J: pañcaviṃśataiḥ — c) IO: tadardhena ca yas tadvad; U[1], U[2]: tadardhe varas taddhad; Ai, Hem, MP: ādhamas

3. b) IO: vimarṣataḥ

4. a) IO: kāryaṃ — b) C[1]: vidadyān; Hem: rājasattama — c) Ai, C[1], Hem, J, MP, U[1], U[2]: śailās

5. a) Hem, MP: bījāya — b) Hem, MP: garbhāya; MP: te — c) C[1]: phaladaṃ; IO: phaladā; U[1], U[2]: phalas — d) IO: yasmāt; Ai, IO, MP: śiloccaya; C[1]: śiloccaye

6. b) Hem, MP: yasmāt puṇyaṃ; MP: tejopate; C[1], J, L: pate — d) Hem, L: ottamaḥ; U[1], U[2]: ottamam

7. c-d) Hem, MP: sa yāti paramaṃ brahmalokam ānandakārakam — d) C[1], J, L: brahmam

8. b) IO: jātiparāṃ — i) Ai: kanakācala; L: *om* kanaka

[*]5.5 ATHA TILAŚAILADĀNAM

[i]tatra matsyapurāṇe

[1]athātaḥ saṃpravakṣyāmi tilaśailaṃ vidhānataḥ ǀ
yatpradānān naro yāti viṣṇulokam anuttamam ǁ [MP 87.1, Hem 366]
[2]uttamo daśabhir droṇair madhyamaḥ pañcabhir mataḥ ǀ
tribhiḥ kaniṣṭho viprendra tilaśailaḥ prakīrtitaḥ ǁ [MP 87.2, Hem 366]
[3]pūrvavac cāparaṃ sarvaṃ viṣkambhaparvatādikam ǀ
dānamantraṃ pravakṣyāmi yathāvan munipuṃgava ǁ [MP 87.3, Hem 366]
[4]yasmān madhuvadhe viṣṇor dehasvedasamudbhavāḥ ǀ
tilāḥ kuśāś ca māṣāś ca tasmāc chaṃ no bhavanti te ǁ [MP 87.4, Hem 366]
[5]havyakavyeṣu yasmāc ca tilā evābhirakṣaṇam ǀ
bhavād uddhara śailendra tilācala namo 'stu te ǁ [MP 87.5, Hem 366]
[6]ity āmantrya ca yo dadyāt tilācalam anuttamam ǀ
sa vaiṣṇavaṃ padaṃ yāti punarāvṛttidurlabham ǁ [MP 87.6, Hem 366]
[7]dīrghāyuṣam avāpnoti putraṃ pautraṃ ca mānavaḥ ǀ
pitṛbhir devagandharvaiḥ pūjyamāno divaṃ vrajet ǁ [MP 87.7, Hem 366]

[i]iti tilaparvatadānam ǁ

[*]5.6 ATHA KARPĀSĀCALADĀNAM

[i]tatra matsyapurāṇe

[1]athātaḥ saṃpravakṣyāmi karpāsācalam uttamam ǀ

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* Ai, IO, U[1], U[2]: tilācaladānam; J: tiladānam — i) IO: atra

1. a) MP: ataḥ paraṃ pravakṣyāmi — b) J: tilatailaṃ — c) IO: pradhānān — d) MP: sanātanam

2. a) L: uttamā — b) Hem: pañcabhiḥ madhyamo; C[1], MP: smṛtaḥ — d) U[1], U[2]: śaila [C[1]: *bro*]

3. a-b) C[1]: *bro* — a) J, L: cāparaṃ pūrva; MP: cāparān sarvān — b) Ai, IO: viṣkambhaṃ; Hem: vṛkṣaviṣkambhādikam; MP: viṣkambhān abhito girīn — c) Hem, MP: mantrān — d) Hem: rājasattama; C[1]: puṃgavāḥ; L: puṃgavaḥ

4. a) Hem: madhuvane; L: madhuvidhe; C[1]: viṣṇo — b) U[1], U[2]: svedam anudbhavāḥ; IO: samudbhavā — d) C[1]: *bro*; IO: chando; MP: chāntyai bhavantv iha; U[1], U[2]: chaṃ to bhavantv iti; Ai, Hem, IO: bhavatv iha

5. a) MP: havye kavye ca; J: yac cāsmān — b) Ai: tilair evābhilakṣaṇam; Hem: vilair evābhilakṣaṇam; U[1], U[2]: tila; IO: yavābhirakṣaṇam; J, L: evātirakṣaṇam;

6. a) IO: ittham āmantrya yo — b) L: tilātilam

7. a) Hem, MP: dīrghāyuṣyam; MP: samāpnoti — b) C[1]: *bro* putraṃ; Hem: iha cāmutra mānavaḥ; J, L: putrapautrāṃś; MP: putrapautraiś ca modate; U[1], U[2]: putrapautraṃ — d) IO: gṛhyamāno; J: pūjamāno — i) Ai: tilācala

* C[1]: *bro*; J: *om*; Ai, IO, U[2]: kārpāsā — i) J, L: *om*

yatpradānān naraḥ śrīmān prāpnoti paramaṃ padam ‖ [MP 88.1]
[2]karpāsaparvatas tadvad viṃśadbhārair ihottamaḥ |
daśabhir madhyamaḥ proktaḥ kaniṣṭhaḥ pañcabhiḥ smṛtaḥ ‖ [MP 88.2, Hem 376]
[3]bhāreṇālpadhano dadyād vittaśāṭhyavivarjitaḥ ‖ [MP 88.2, Hem 376]
[4]dhānyaparvatavat sarvam āsādya munipuṃgava |
prabhātāyāṃ tu śarvaryāṃ dadyād idam udīrayan ‖ [MP 88.3, Hem 376]
[5]tvam evāvaraṇaṃ yasmāl lokānām iha sarvadā |
karpāsādre namas tubhyam aghaughadhvaṃsano bhava ‖ [MP 88.4, Hem 376]
[6]iti karpāsaśailaṃ yo dadyāt parvatasaṃnidhau |
rudraloke vaset kalpaṃ tato rājā bhaved iha ‖ [MP 88.5, Hem 376]

[i]iti karpāsaparvatadānam ‖

*5.7 ATHA GHṚTĀCALADĀNAM

[i]tatra matsyapurāṇe

[1]athātaḥ saṃpravakṣyāmi ghṛtācalam anuttamam |
tejomṛtamayaṃ sarvaṃ mahāpātakanāśanam ‖ [MP 89.1, Hem 378]
[2]viṃśatyā ghṛtakumbhānām uttamaḥ syād ghṛtācalaḥ |
daśabhir madhyamaḥ proktaḥ pañcabhis tv adhamaḥ smṛtaḥ ‖ [MP 89.2, Hem 378]
[3]alpavitto 'pi yo dadyād dvābhyām iha vidhānataḥ |
viṣkambhaparvatāṃs tadvac caturthāṃśena kalpayet ‖ [MP 89.3, Hem 378]
[4]śālitaṇḍulapātrāṇi kumbhopari niveśayet |

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1. a-d) Hem, J, L: *om* — a) IO: tathātaḥ — b) Ai, IO, MP: kārpāsā — c) C[1]: prasādān; MP: naro nityaṃ — d) C[1], MP: āpnoti

2. a-d) J, L: *om* — a) Ai, IO, MP, U[2]: kārpāsa; U[2]: tad vā — b) C[1]: *bro*; U[1]: viṃśatiṃ bhārair; U[2]: viṃśatibhārair — c) MP: daśabhis tv adhamaḥ — d) MP: pañcabhis tv adhamaḥ

3. a-b) J, L: *om*

4. a-d) J, L: *om* — b) Hem: āsādyaṃ rājasattama — d) IO: imaṃ mantram udīrayet; Hem, MP: udīrayet

5. a-d) J, L: *om* — a) Hem: evācaraṇaṃ; IO: eva karaṇaṃ — c) Ai: kārpāsendra; Hem: karpāsācala tasmāt tvam; IO [*cor to* (*sh*)], MP: kārpāsādre — d) C[1]: aghaughaśamano; U[1], U[2]: amogha

6. a-i) J, L: *om* — a-b) Ai, MP: iti kārpāsaśailendraṃ yo dadyāc chiva-[MP = charva]-saṃnidhau; Hem: evaṃ karpāsaśailendraṃ yo dadyāt parvasaṃnidhau; IO: iti kārpāsakaṃ śailaṃ pradadyāc chiva-saṃnidhau — a) U[1], U[2]: iti karpāsa-[U[2] = kārpāsa]-śailendra[ṃ] yo — c) U[1], U[2]: loka — i) C[1]: iti karpāsaparvataṃ nāma; Ai, IO, U[2]: kārpāsa; Ai: śaila

* L: *om* — i) C[1]: *om* tatra

1. a) MP: ataḥ paraṃ pravakṣyāmi — b) Hem: ghṛtaśailaṃ; IO: sṛtācalam — c) Hem, MP: mayaṃ divyaṃ; U[2]: sarva

2. b) IO: uttama; J, L: uttamaṃ — d) J, L: pañcamas; Hem: *om* tv

3. a) Hem: alpavittaḥ prakurvīta; IO: yā; MP: kuryād — b) Hem: meruvidhānataḥ — c) C[1]: *bro*; J, U[2]: parvatas; L: parvatās; U[1]: parvas — d) Hem, MP: caturbhāgena

kārayet saṃhatān uccān yathāśobhaṃ vidhānataḥ ‖ [MP 89.4, Hem 378]
[5]veṣṭayec chuklavāsobhir ikṣudaṇḍaphalādikaiḥ |
dhānyaparvatavac cheṣaṃ vidhānam iha paṭhyate ‖ [MP 89.5, Hem 378]
[6]adhivāsanapūrvaṃ tu tadvad dhomasurārcanam ‖ [MP 89.6, Hem 379]
[7]prabhātāyāṃ tu śarvaryāṃ gurave vinivedayet |
viṣkambhaparvatāṃs tadvad ṛtvigbhyaḥ śāntamānasaḥ ‖ [MP 89.6, Hem 379]
[8]saṃyogād ghṛtam utpannaṃ yasmād amṛtatejasoḥ |
tasmād ghṛtārcir viśvātmā prīyatām atra śaṃkaraḥ ‖ [MP 89.7, Hem 379]
[9]yasmāt tejomayaṃ brahma ghṛte tac ca vyavasthitam |
ghṛtaparvatarūpeṇa tasmān naḥ pāhi bhūdharaḥ ‖ [MP 89.8, Hem 379]
[10]anena vidhinā dadyād ghṛtācalam anuttamam |
mahāpātakayukto 'pi lokam āyāti śāṃkaram ‖ [MP 89.9, Hem 379]
[11]haṃsasārasayuktena kiṅkiṇījālamālinā |
vimānenāpsarobhiś ca siddhavidyādharair vṛtaḥ ‖ [MP 89.10, Hem 379]
[12]vicaret pitṛbhiḥ sārdhaṃ yāvad āhūtasaṃplavam ‖ [MP 89.11, Hem 379]

[i]iti ghṛtaparvatadānam ‖

[*]5.8 ATHA RATNĀCALADĀNAM

[i]tatra matsyapurāṇe

[1]athātaḥ saṃpravakṣyāmi ratnācalam anuttamam |
muktāphalasahasreṇa parvataḥ syāt sa uttamaḥ ‖ [MP 90.1, Hem 379]
[2]madhyamaḥ pañcaśatikas triśatenādhamaḥ smṛtaḥ |

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4. b) U[1], U[2]: nivedayet — c) U[1], U[2]: kārayat saṃhatān utvān; IO: saṃghatān; Ai, Hem: sarvān — d) U[2]: śobhā;

5. a) U[1]: *adds, but cor* viṣṇur — b) IO: daṇḍaiḥ; J: ādhikai[ḥ] — c) C[1]: cheṣāṃ; Hem: cheṣa

6. a) Hem: adhivāsaṃ ca kurvīta; L: ādhivāsanapūrvatva; J: pūrvatvaṃ; MP: ca — b) Hem: dhomaṃ; U[1]: surārddhata; U[2]: surārdvata; Ai: *adds* [in parentheses] 5.7.4a-b

7. a) U[1], U[2]: *om* tu — b) MP: tan nivedayet — d) IO: viprebhyaḥ; U[1]: ṛtvigbhya; U[2]: ṛtvigbhyo; J: śānti;

8. b) U[1], U[2]: *om*; Ai, Hem, J: tejasaḥ; L: tejasā — c) U[1], U[2]: yasmāt; IO, L, U[2]: ghṛtārci; J: ghṛtārci[r vi]śvātmā — d) IO: prīyatāmitra; J: prīyatāmantra; U[1], U[2]: pratīyatām atra

9. a) Hem: yas tu — b) MP: ghṛte tadvid dhy avasthitam — d) MP: tasmāt tvaṃ pāhi no 'niśam; Ai, C[1], IO: bhūdhara; J: śaṃkara *mc* → bhūdhara

10. d) IO: āti *mc* (*sh*) → āpnoti; MP: āpnoti; C[1], J, U[2]: śaṃkaram; L: śaṃkaraḥ

11. a-d) J, L: *om* — c-d) IO: vimānenārkavarṇena siddhavidyādharārcitaḥ

12. a-b) J, L: *om* — a) Hem, MP: viharet — b) Ai, MP: ābhūta

* U[1]: *om*; Ai: ghṛtācala; U[2]: muktācala

1. a) C[1], Hem, IO, MP: ataḥ paraṃ pravakṣyāmi — b) U[2]: muktācalam — d) Hem: ihottamaḥ; IO, MP: anuttamaḥ; C[1]: *but cor* uttaraḥ

caturthāṃśena viṣkambhaparvatāḥ syuḥ samantataḥ || [MP 90.2, Hem 380]
[3]pūrveṇa vajragomedair dakṣiṇenendranīlakaiḥ |
puṣparāgayutaiḥ kāryo vidvadbhir gandhamādanaḥ || [MP 90.3, Hem 380]
[4]vaiḍūryavidrumaiḥ paścāt saṃmito vipulācalaḥ |
padmarāgaiḥ sasauparṇair uttareṇa ca vinyaset || [MP 90.4, Hem 380]

[i]vajragomedaiḥ samasaṃkhyaiḥ samaṃ syād aśrutatvād iti nyāyāt | [ii]sauparṇo gārutmataḥ |

[5]dhānyaparvatavat sarvam atrāpi parikalpayet |
tadvad āvāhanaṃ kṛtvā vṛkṣān devāṃś ca kāñcanān || [MP 90.5, Hem 380]
[6]pūjayet puṣpapānīyaiḥ prabhāte ca visarjanam |
pūrvavad gururtvigbhya imān mantrān udīrayet || [MP 90.6, Hem 380]
[7]yathā devagaṇāḥ sarve sarvaratneṣv avasthitāḥ |
tvaṃ ca ratnamayo nityaṃ namas te hi sadācala || [MP 90.7, Hem 380]
[8]yasmād ratnaprasādena vṛṣṭiṃ prakurute hariḥ |
sadā ratnaprasādena tasmān naḥ pāhi sarvataḥ || [MP 90.8, Hem 380]
[9]anena vidhinā yas tu dadyād ratnamahāgirim |
sa yāti vaiṣṇavaṃ lokam amareśvarapūjitaḥ || [MP 90.9, Hem 380]
[10]yāvat kalpaśataṃ sāgraṃ vasec ceha narādhipaḥ |

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2. a) U[2]: madhyama; IO: śatakair; MP: śatakas — b) IO: viṃśataiś cādhamaḥ; J: triṃśatenādhama[ḥ]; L: triṃśat tenā — c) C[1]: caturthāṃsena; U[1], U[2]: caturthona viṣkambha; IO: viṣkambhāḥ

3. a-b) IO: pūrveṇa dānena dakṣiṇendranīlakaiḥ — b) Ai, Hem: dakṣiṇe indra; J: dakṣiṇendra *mc* (*sh*) → dakṣiṇendraṇa; U[1], U[2]: dakṣinendradranīlakaiḥ — c) IO: puṃsāvāyutaiḥ; C[1], MP: yutaḥ — d) Ai: vidvadbhyo; J, L: mādanaiḥ

4. a-d) U[1], U[2]: *om* — a) J: vidrumau — b) Hem: sanmiśro; J, L: samito; MP: saṃmiśro vimalācalaḥ; IO: ācala — c) IO: samair varṇair; MP: sasauvarṇair — d) Hem: tu — i) IO: vajragomavedhaiḥ samaṃ saṃhatya samaṃ syād astu tat syādi nyāyāt; U[1], U[2]: *om* vajragomedaiḥ samasaṃkhyaiḥ; J: samaḥ syād — ii) IO: sauvarṇagurur uttaraḥ; U[1], U[2]: sauparṇā garutmataḥ; Ai: garuḍātmajaḥ

5. a) IO: parvatatat; U[1], U[2]: parvat — c) Hem, MP: kuryād — d) IO: vṛkṣān dadyāt sa; U[1]: ta devāṃś ca; U[2]: 4P ta devāśvakāñcanāt

6. a) IO: puṇya [C[1]: *bro*]; MP: puṣpagandhādyaiḥ — b) Ai: visarjayet; IO: vivarjayet; MP: vimatsaraḥ — d) IO: mantrān umudīrayet; U[1], U[2]: mantrān mudīrayet

7. a-b) Ai: occurs after 5.8.7d — a) MP: yadā — b) IO: sarvai ratnair vyavasthitāḥ; U[1], U[2]: *om* ratneṣv avasthitaḥ; Hem: api sthitāḥ — c) U[1], U[2]: ratnamayo divyaṃ nityaṃ — d) Hem: ataḥ pāhi mahācalaḥ; Ai, IO, MP: te [']stu; IO: ghṛtācala; J, L: ācalaḥ

8. a) Hem, MP: pradānena — b-c) IO: *om* — b) Ai, MP: tuṣṭiṃ; J, L: vṛṣṭiḥ — c) Hem: mahāratna; Hem, MP: pradānena — d) Ai, Hem, IO, MP, U[1], U[2]: parvata; U[2]: 5.8.8–10 reads as follows: yasmād ratmamahāgirim || sa yāti vaiṣṇavaṃ lokam amareśvara prasādena vṛṣṭiṃ prakurute hariḥ || sadā ratnaprasādena tasmān naḥ pāhi sarvataḥ || anena vidhinā yas tu dadyād ratna – – – || yāvat kalpaśataṃ sāgraṃ vased dehanarādhipa || rūpārogyaguṇopetaḥ saptadvīpādhipo bhavat

9. b) Hem, MP: ratnamayaṃ girim — c-d) Ai: occurs after 5.8.8b — c) MP: viṣṇusālokyam

rūpārogyaguṇopetaḥ saptadvīpādhipo bhavet || [MP 90.10, Hem 380]
[11]brahmahatyādikaṃ kiṃcid yad atrāmutra vā kṛtam |
tat sarvaṃ nāśam āyāti girir vajrahato yathā || [MP 90.11, Hem 381]

[i]iti ratnācaladānam ||

*5.9 ATHA RŪPYĀCALADĀNAM

[i]tatra matsyapurāṇe

[1]ataḥ paraṃ pravakṣyāmi rūpyācalam anuttamam |
yatpradānān naro yāti somalokaṃ dvijottama || [MP 91.1, Hem 381]
[2]daśabhiḥ palasāhasrair uttamo rajatācalaḥ |
pañcabhir madhyamaḥ proktas tadardhenāvaraḥ smṛtaḥ || [MP 91.2, Hem 381]
[3]aśakto viṃśater ūrdhvaṃ kārayec chaktitaḥ sadā |
viṣkambhaparvatāṃs tadvat turīyāṃśena kalpayet || [MP 91.3, Hem 381]
[4]pūrvavad rājatān kuryān mandarādīn vidhānataḥ |
kaladhautamayāṃs tadval lokeśān arcayed budhaḥ || [MP 91.4, Hem 381]

[i]kaladhautaṃ kāñcanam |

[5]brahmaviṣṇvarkavān kāryo nitambo 'tra hiraṇmayaḥ |
rājataṃ syād yad anyeṣāṃ kāryaṃ tad iha kāñcanam || [MP 91.5, Hem 381]
[6]śeṣaṃ ca pūrvavat kuryād dhomajāgaraṇādikam |
dadyāt tadvat prabhāte tu gurave raupyaparvatam || [MP 91.6, Hem 381]
[7]viṣkambhaśailān ṛtvigbhyaḥ pūjya vastravibhūṣaṇaiḥ |

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10. a-b) Ai: occurs after 5.8.8d — a) Hem: sārdhaṃ; J, L: sāgryaṃ [L = śāgryaṃ] — b) Ai, Hem: vased iha; U[1]: vased deha; Ai, C[1], Hem, MP, U[1]: narādhipa — c) IO: bhūpālapravaropetaḥ — d) U[1]: bhavat

11. a) J: ādi yat kiṃcid — b) IO: tat sarvaṃ ca vyapohati

* J: *om*; IO: raupyācala

1. a) C[1], U[1], U[2]: athātaḥ saṃpravakṣyāmi — b) IO, MP: raupyā; U[1], U[2]: [an]uttamam — c) Ai, C[1]: prasādān — d) IO: svarga; Hem, J, L: dvijottamaḥ; MP: anuttamam

2. a) J: phala; C[1]: sahasrair — b) Hem: rājatācalaḥ — c) IO: madhyamaḥ pañcabhiḥ — d) C[1]: *bro*; Hem, IO: ādharaḥ; MP: ādhamaḥ

3. a) C[1]: *bro*; Ai, Hem, IO: aśaktau; U[1]: viśatir; U[2]: viṃśatir — b) MP: tadā — c) IO: parvatās [C[1]: *bro*] — d) IO: tadvac catucarthāśena; J: turīyena; L: turīyaṃ kena; C[1], U[1]: āṃsena; U[2]: āsina *mc* → asina

4. a) IO: parvatān; J: rājatā *mc* (*sh*) → rājatāt; MP: kurvan — c) C[1]: *bro*; L: kaladvaitamayās tadval; Hem: tatra

5. a) IO: ratnavatsā naraḥ kāryā — b) IO: *om* 'tra *mc* (*sh*) → hi — c) IO: rājato; U[1], U[2]: rājata; C[1]: yadānyeṣāṃ; IO: ato 'nyeṣāṃ; J: *om* yad — d) Hem, MP: sarvaṃ tad; IO: yad

6. a) J: roṣaṃ; MP: tu — b-d) IO: *om* — c) MP: dadyāt tataḥ

7. a) IO: *om*; U[2]: śailā — b) IO: pūjyā; Ai, U[1], U[2]: vilepanaiḥ — c) IO: mantrasya paṭhanād dadyād; J: mantra-paṭhaṃ; U[1], U[2]: mantra

imaṃ mantraṃ paṭhan dadyād darbhapāṇir vimatsaraḥ ǁ [MP 91.7, Hem 381]
[8]pitṝṇāṃ vallabhaṃ yasmād dharīndrāṇāṃ śivasya ca ǀ
rajataṃ pāhi tasmān naḥ śokasaṃsārasāgarāt ǁ [MP 91.8, Hem 381]
[9]itthaṃ niveśya yo dadyād rajatācalam uttamam ǀ
gavām ayutadānasya phalaṃ prāpnoti mānavaḥ ǁ [MP 91.9, Hem 381–82]
[10]somaloke sa gandharvaiḥ kiṃnarāpsarasāṃ gaṇaiḥ ǀ
pūjyamāno vased dhīmān yāvad āhūtasaṃplavam ǁ [MP 91.10, Hem 382]

[i]iti rajatācaladānam ǁ

[*]5.10 ATHA ŚARKARĀCALADĀNAM

[i]tatra matsyapurāṇe

[1]athātaḥ saṃpravakṣyāmi śarkarācalam uttamam ǀ
yasya pradānād viṣṇvarkarudrās tuṣyanti sarvadā ǁ [MP 92.1, Hem 382]
[2]aṣṭabhiḥ śarkarābhārair uttamaḥ syān mahācalaḥ ǀ
caturbhir madhyamaḥ prokto bhārābhyām avaraḥ smṛtaḥ ǁ [MP 92.2, Hem 382]
[3]bhāreṇa cārdhabhāreṇa kuryād yaḥ svalpavittavān ǀ
viṣkambhaparvatān kuryāt turīyāṃśena mānavaḥ ǁ [MP 92.3, Hem 382]
[4]dhānyaparvatavat sarvam āsādyāmarasaṃyutam ǀ
meror upari tadvac ca sthāpyaṃ hematarutrayam ǁ [MP 92.4, Hem 382]
[5]mandāraḥ pārijātaś ca tṛtīyaḥ kalpapādapaḥ ǀ
etad vṛkṣatrayaṃ mūrdhni sarveṣv api nivedayet ǁ [MP 92.5, Hem 382]
[6]haricandanasaṃtānau pūrvapaścimabhāgayoḥ ǀ
niveśyau sarvaśaileṣu viśeṣāc charkarācale ǁ [MP 92.6, Hem 382]
[7]mandāre kāmadevaś ca pratyagvaktraḥ sadā bhavet ǀ
gandhamādanaśṛṅge tu dhanadaḥ syād udaṅmukhaḥ ǁ [MP 92.7, Hem 382]

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8. a) Ai, MP: vallabho — b) C[1]: *bro* dharī; Hem: dharmasya śaṃkarasya ca; IO: rarendrāṇāṃ; U[1], U[2]: varīndrāṇāṃ viśiṣyate — c) Ai: pāhi rājata; IO: rājataṃ; MP: pāhi rajata tasmāt tvaṃ

9. a) C[1]: nimantrya; IO: niśasya — b) Hem: rājatā; IO: raupyācalam anuttamam; U[1], U[2]: rajatāñcalam — c) Hem: gavāyutasahasrasya — d) Ai, IO: āpnoti

10. a) Ai: sa gandhavaḥ; J, L: gandharve — b) Hem: kiṃna'ropsarasāṃ — c) IO: bhaved; C[1], Hem, MP: vidvān — d) Ai, MP: ābhūta — i) Ai: rūpyācala

1. b) MP: śarkarāśailam

2. a) MP: aṣṭābhiḥ — d) L: bhārābhyāt pavata smṛtaḥ; Hem: adharaḥ; IO, MP: adhamaḥ; J: adhyamaḥ

3. a) IO, MP: vārdha — b) J: ya; L: yā — d) U[1], U[2]: āṃsena

4. a-b) IO: dhātā pūrvaṃ samāsādya amareśvarasaṃyutaḥ — d) C[1], Hem, MP: sthāpya

5. a-d) IO: *om* — a) U[1], U[2]: mandaraḥ — c) L: vṛtra — d) J, L: niveśayet; MP: niyojayet

6. a) IO: *om* — b) IO: mandārabhāgayor — c) IO: niveśyo; U[1], U[2]: nivetyo

7. a) IO, [but cor], U[1], U[2]: mandāra; MP: mandare; MP: tu — b) IO: pratyagvāṅkaḥ; C[1], U[2], vakraḥ — c) J, L: śṛṅgeṣu; Hem: ca — d) IO: madhyama[ḥ]

[8]prāṅmukho vedamūrtiś ca haṃsaḥ syād vipulācale |
haimī supārśve surabhī dakṣiṇābhimukhī bhavet || [MP 92.8, Hem 382]
[9]dhānyaparvatavat sarvam āvāhanam athādhikam |
kṛtvātha gurave dadyān madhyamaṃ parvatottamam |
ṛtvigbhyaś caturaḥ śailān imān mantrān udīrayet || [MP 92.9, Hem 382–83]
[10]saubhāgyāmṛtasāro 'yaṃ paramaḥ śarkarā yataḥ |
tan mamānandakārī tvaṃ bhava śailendra sarvadā || [MP 92.10, Hem 383]
[11]amṛtaṃ pibatāṃ ye tu nipetur bhuvi śīkarāḥ |
devānāṃ tatsamuttho 'yaṃ pāhi naḥ śarkarācala || [MP 92.11, Hem 383]
[12]manobhavadhanurmadhyād udgatā śarkarā yataḥ |
tanmayo 'si mahāśaila pāhi saṃsārasāgarāt || [MP 92.12, Hem 383]
[13]yo dadyāc charkarāśailam anena vidhinā naraḥ |
sarvapāpavinirmuktaḥ prayāti śivamandiram || [MP 92.13, Hem 383]
[14]candrādityapratīkāśam adhiruhyānujīvibhiḥ |
sahaiva yānam ātiṣṭhet tato viṣṇupuraṃ vrajet || [MP 92.14, Hem 383]
[15]tataḥ kalpaśatānte tu saptadvīpādhipo bhavet |
āyurārogyasaṃpanno yāvaj janmārbudatrayam || [MP 92.15, Hem 383]
[16]bhojanaṃ śaktitaḥ kuryāt sarvaśaileṣv amatsaraḥ |
sarvatrākṣāralavaṇam aśnīyāt tadanujñayā |
parvatopaskarān sarvān prāpayed brāhmaṇālayam || [MP 92.16, Hem 383]

[i]tathā

[17]paśyed imān apy adhano 'pi bhaktyā spṛśen manuṣyair iha dīyamānān |

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8. a) U[1], U[2]: mukhe; MP: tu — c) IO: haimī pārśve; C[1]: tu pārśve; L: surabhi; MP: surabhir

9. a-b) U[2]: this line occurs twice — b) Ai, Hem: āvāhanamakhādikam; MP: āvāhanavidhānakam; IO: ādikam — c) MP: kṛtvā tu; U[1]: kvatvātha — e) U[1], U[2]: ṛtvig yāś — f) IO: imaṃ mantram; MP: udīrayan

10. a) U[1], U[2]: saubhāgyamṛta — b) C[1]: paramā; Hem: paramaṃ; MP: parvataḥ śarkarāyutaḥ; IO: śarkarācalaḥ — c-d) J: *om, but cor* (*sh*) — c) Ai; IO: tadvan mamānandakārī; MP: tasmād ānandakārī; U[1], U[2]: kāri — d) IO: parvataḥ

11. a-d) J: *om, but cor* (*sh*) — a) IO: ye sta — b) U[1], U[2]: bhavi; Hem: sīkarāḥ; IO, J: śarkarāḥ — c) U[2]: daivānan; Hem: tatsamaṃ somaṃ; C[1]: *bro* samuttho; IO: samasto; J, U[1], U[2]: samutthe; MP: samutthas tvaṃ — d) IO: pāvanaḥ śarkarācalaḥ; Hem: ācalaḥ

12. a-b) IO, J [*but cor* (*sh*)]: *om* — a) Hem: mama bhavatu madhyā yad — b) Hem, MP: udbhūtā — c-d) IO: tanmayāṃ hi mahāśailaṃ dattvaitad vidhinā naraḥ — c) C[1]: *bro*; J: tanmayaśī; L: tanmayo [']śī

13. a-b) IO: *om* — c) MP: pāpair; U[1]: vinimuktaḥ — d) MP: sa yāti paramaṃ padam

14. a) MP: candratārārkasaṃkāśam — b) U[1], U[2]: ādijīvibhiḥ — d) Ai, Hem: sa tu; MP: tatra; Ai, Hem, MP: viṣṇupracoditaḥ

15. d) IO: yāvad abdaśatatrayam; Ai, Hem: janmāyuta

16. a) U[1]: śatritaḥ; U[2]: śaṃ–taḥ — b) C[1]: *bro*; Ai, Hem, IO: sarvaśaile vimatsaraḥ; U[1], U[2]: sarvaṃ [U[2] = sarva] śaileṣu matsaraḥ — c) J: sarvatra kṣāra; U[2]: lavaṇām aśniyāt — e) J, L, U[1], U[2]: sarvatopaskarān — f) IO: preṣaye[d]; J: *but cor* brahmālayam; U[1], U[2]: brahmaṇālayam

śṛṇoti bhakyātha matiṃ dadāti niṣkalmaṣaḥ so 'pi divaṃ prayāti ||
[MP 92.34, Hem 383]

[18]duḥsvapnapraśamam upaiti paṭhyamānaiḥ
śailendrair bhavabhayabhedanair manuṣyaḥ |
yaḥ kuryāt kim u munipuṃgaveha saṃyak
sannātmā sakalagirīndrasaṃpradānam || [MP 92.35, Hem 384]

[i]iti śrīmallakṣmīdharaviracite kṛtyakalpatarau dānakāṇḍe parvatadānāni ||

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17. a-b) U[2]: paśyav imān atha dhano dhibhaktyā spṛtten mānuṣyair iha dīpyamārtā — a) IO: paśye[d] ya etad vidhano [']tibhaktyā; MP: paśyed apīmān adhano 'tibhaktyā; U[1]: paśyad; J: *om* apy; C[1]: alpadhano; L: aṣṣadhino; U[1]: *but cor* (*fh*) bhakṣyā — b) U[1]: mānuṣyair iha dīpyamānām; MP: api; IO: hīyamānaḥ — c) U[1], U[2]: śaktyā tva — d) IO: niṣkambhakān; MP: vikalmaṣaḥ

18. a) C[1], MP: duḥsvapnaṃ; U[1], U[2]: duḥsvapno praśnam; IO: paṭhyamāne; J, L: paṭhymānaḥ — b) MP: manuṣyaiḥ — c) IO: kuryāt kila — d) Ai, C[1], MP, IO: śāntātmā; Hem: sattvātmā; IO: kanakagirīndra-saṃprānāt; J: savalagirī; U[1], U[2]: *adds* iti śarkarācaladānam — i) Ai: iti mahārājādhirājaśrīmadgovinda-candradevamahāsāṃdhivigrahikabhaṭṭaśrīhṛdayadharātmajabhaṭṭaśrīlakṣmīdharaviracite; C[1]: iti mahārājā-dhirājaśrīmadgovindacandradevabhaṭṭaśrīhṛdayadharātmajamahāsāṃdhivigrahiikaśrīlakṣmīdharaviracite; IO: iti kṛtyakalpatarau dānakāṇḍe dānaparva; J, L: *om* iti; J: viracitaṃ

[*]6.1 atha guḍadhenvādidānāni

[i]tatra matsyapurāṇe

[1]guḍadhenuvidhānasya yad rūpam iha yat phalam ׀
tad idānīṃ pravakṣyāmi sarvapāpapraṇāśanam ׀׀ [MP 82.2, Hem 398]
[2]kṛṣṇājinaṃ caturhastaṃ prāggrīvaṃ vinyased bhuvi ׀
gomayenopaliptāyāṃ darbhān āstīrya yatnataḥ ׀׀ [MP 82.3, Hem 398]
[3]laghveṇakājinaṃ tadvad vatsasya parikalpayet ׀
prāṅmukhīṃ kalpayed dhenum udakpādāṃ savatsakām ׀׀ [MP 82.4, Hem 398]
[4]uttamā guḍadhenuḥ syāt sadā bhāracatuṣṭayam ׀
vatsaṃ bhāreṇa kurvīta bhārābhyāṃ madhyamā smṛtā ׀׀ [MP 82.5, Hem 398]
[5]ardhabhāreṇa vatsaḥ syāt kaniṣṭhā bhārakeṇa tu ׀
caturthāṃśena vatsaḥ syād gṛhavittānusārataḥ ׀׀ [MP 82.6, Hem 398]
[6]dhenuvatsau ghṛtāsyau tau sitasūkṣmāmbarāvṛtau ׀
śuktikarṇāv ikṣupādau śucimuktāphalekṣaṇau ׀׀ [MP 82.7, Hem 399]
[7]sitasūtraśirālau tau sitakambalakambalau ׀
tāmragaḍukapṛṣṭhau tau sitacāmararomakau ׀׀ [MP 82.8, Hem 399]
[8]vidrumabhrūyugopetau navanītastanānvitau ׀
kṣaumapucchau kāṃsyadohāv indranīlakatārakau ׀׀ [MP 82.9, Hem 399]
[9]suvarṇaśṛṅgābharaṇau rājatakhurasaṃyutau ׀

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1. a) IO: guḍadhenor vidhānaṃ ca — d) Hem, MP: vināśanam

2. a) J: *adds* [after 'ājinaṃ'] pravakṣyāmi; U[1], U[2]: ca hastaṃ — b) Ai, MP: prāgagraṃ; L: *but cor* (*sh*) prāgjīvaṃ; U[1], U[2]: prāggā — c) MP: gomaye nānuliptāyāṃ; U[1], U[2]: opaliptāyā — d) IO: darbham; Hem: sarvataḥ

3. a) C[1]: la–eṇakā; IO: laghveḍakā; J, L: labdhenakā; U[1]: laṅgheṇakāñjinaṃ; U[2]: laṅgheṇakāṇḍinaṃ — b) IO: vastrasyopari kalpayet; MP: vatsaṃ ca — c) L, U[2]: mukhī; Hem: prāpayed — d) IO: dadyāt palaśatātmikāṃ; L: savatsakān

4. b) Hem: sadā bhāram uttamam; IO: tad dānāc ca catuṣṭayaṃ — c) IO: tat saṃbhāreṇa; U[2]: kurvanti — d) MP: dvābhyāṃ vai madhyamā; Hem: madhyamaḥ smṛtaḥ; C[1], L, U[1]: smṛtāḥ; U[2]: smṛtaḥ

5. b-c) Hem: *om* — b) U[1], U[2]: kaniṣṭho; Ai: yaḥ; IO: ca — c) U[1], U[2]: vatsa

6. a) L: denu; IO: vasau dhṛtasye; J: ghṛtasyai; U[1], U[2]: *om* ghṛtāsyau; MP: ca — c-d) J: *om, but cor* (*sh*) — c) J, L: karṇā citra [L = citru]; U[1], U[2]: varṇāv

7. a-b) J: *om, but cor* (*sh*) — a) U[1], U[2]: śivasūtra; IO: vastraśirālau ca; MP: sutrāśirālau; C[1]: śirālavau; Hem: sirālau — c) Ai, Hem: kadrūka; IO: pāduka; J: gaḍḍūka; L: gaṇḍūka; MP: gaṇḍaka; U[2]: gaṇḍuka — d) MP: sica

8. a) IO: vidrumākṣi — b) U[1], U[2]: navanīla; MP: stanāv ubhau — c-d) J, L: kāśyagovindanīla; U[1], U[2]: kāṃsyan indra

nānāphalasamāyuktau ghrāṇagandhakaraṇḍakau || [MP 82.10, Hem 399]

[i]gandhakaraṇḍakaḥ surabhigandhāḍhyadravyaṃ karpūrādi |

[10]ity evaṃ racayitvā tu dīpadhūpair athārcayet || [MP 82.10, Hem 399]
[11]yā lakṣmīḥ sarvabhūtānāṃ yā ca deveṣv avasthitā |
dhenurūpeṇa sā devī mama śāntiṃ prayacchatu || [MP 82.11, Hem 399]
[12]dehasthā yā ca rudrāṇī śaṃkarasya sadā priyā |
dhenurūpeṇa sā devī mama pāpaṃ vyapohatu || [MP 82.12, Hem 399]
[13]viṣṇor vakṣasi yā lakṣmīḥ svāhā yā ca vibhāvasoḥ |
candrārkaśakraśaktir yā dhenurūpāstu sā śriye || [MP 82.13, Hem 399]
[14]caturmukhasya yā lakṣmīr lakṣmīr yā dhanadasya ca |
lakṣmīr yā lokapālānāṃ sā dhenur varadāstu me || [MP 82.14, Hem 400]
[15]svadhā yā pitṛmukhyānāṃ svāhā yajñabhujāṃ ca yā |
sarvapāpaharā dhenus tasmāc chāntiṃ prayaccha me || [MP 82.15, Hem 400]
[16]evam āmantrya tāṃ dhenuṃ brāhmaṇāya nivedayet |
vidhānam etad dhenūnāṃ sarvāsām iha paṭhyate || [MP 82.16, Hem 400]
[17]yās tu pāpavināśinyaḥ paṭhyante daśa dhenavaḥ |
tāsāṃ svarūpaṃ vakṣyāmi nāmāni ca narādhipa || [MP 82.17, Hem 397]
[18]prathamā guḍadhenuḥ syād ghṛtadhenus tathā parā |
tiladhenus tṛtīyā ca caturthī jalasaṃjñitā || [MP 82.18, Hem 398]
[19]kṣīradhenuś ca vikhyātā madhudhenus tathā parā |
saptamī śarkarādhenur dadhidhenus tathāṣṭamī || [MP 82.19, Hem 398]
[20]rasadhenuś ca navamī daśamī syāt svarūpataḥ |
kumbhāḥ syur dravadhenūnām itarāsāṃ tu rāśayaḥ || [MP 82.19–20, Hem 398, 401]

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9. b) J: rājataḥ; MP: rājataiḥ; U[1], U[2]: rājatai; C[1], IO: kṣura — c) Hem: nānāphalamayair dantai[r] — d) J: gaṇḍakakhaṇḍakaḥ; IO: karaṇḍarau; L: karaṇḍakaḥ — i) IO: gandhakarāṇḍakasaṃnibhaṃ dhātudravyaṃ kuryād ity artham; J, L: *om* gandhakaraṇḍakaḥ; Ai: karaṇḍaḥ; U[1], U[2]: dravya

10. a) MP: tau — b) Ai, Hem, MP, U[1], U[2]: dhūpadīpair; IO: dhūpadīpais tathā; J, L: *om* dīpa; U[2]: ārcayat; Hem: *adds* oṃ

11. a) IO, J, L: lakṣmī — b) Ai, IO: deveṣu saṃsthitā; C[1]: deve–vasthitā; U[1]: devavyavasthitā; U[2]: deve vyavasthitā; L: eva sthitā — d) Hem: pāpaṃ vyapohatu; L: prayacchanti *mc* (*fh*) → prayacchantu

12. a) L: rudrāṇi; U[1], U[2]: kalyāṇī — b) IO: tūmā priyā

13. a) J, L: lakṣmī — b) J, U[1], U[2]: svāhā caiva; L: *om* yā; L: vibhāvaso — c) IO: rudraśaktir — d) J, L: śriyaḥ

14. a) IO: *adds* [after 'yā'] yā — b) Ai, Hem, J, MP: yā lakṣmīr; U[1], U[2]: *om* lakṣmīr; L: *om* yā

15. a) J: svādhyāyapitṛ; C[1]: sā; Hem: tvaṃ — b) Hem: bhujāṃ tathā; MP: bhujā — d) IO: prayacchatu

16. d) MP: abhipaṭhyate; J: pākhyate; Ai: *adds* tathā

17. a) L: yas tu; MP: yās tāḥ — d) L, U[1]: narādhipaḥ

18. a) IO: atha sā — c) C[1], Hem, IO, MP: tu; U[1]: *om* ca — d) L: caturthā; U[1], U[2]: saṃjitā

19. a) IO: *but cor* kṣīre — b) IO: madhya; IO: *but cor* purā — d) Hem: athāṣṭamī

20. a) U[1], U[2]: daśadhenuś; Hem: navamī syād — c) C[1], J, L: kumbhā; J, L: syā — d) C[1]: ca; IO: narāśraya

[21]suvarṇadhenum apy atra kecid icchanti mānavāḥ |
navamī tena tailena tathānye 'pi maharṣayaḥ || [MP 82.20–21]
[22]etad eva vidhānaṃ syāt ta evopaskarāḥ smṛtāḥ |
mantrāvāhanasaṃyuktāḥ sadā parvaṇi parvaṇi || [MP 82.21–22, Hem 400]
[23]yathāśraddhaṃ pradātavyā bhuktimuktiphalapradāḥ |
ameyayajñaphaladāḥ sarvapāpaharāḥ śubhāḥ || [MP 82.22–23, Hem 400]
[24]ayane viṣuve puṇye vyatīpāte 'tha vā punaḥ |
guḍadhenvādayo deyā uparāgādiparvasu || [MP 82.25, Hem 400]

[i]atra ca ghṛtādidhenudravyaparimāṇam api guḍadhenūktam eva vidhānam etad dhenūnāṃ sarvāsām api paṭhyata iti sāmānyenātideśāt | [ii]kumbhāḥ syur dravadhenūnām itarāsāṃ tu rāśaya iti bhāracatuṣṭayādiparimitadravyasyāvasthāpana-prakārakathanam | [iii]yat tu padmapurāṇādāv ekenaiva ghaṭena ghṛtādidhenukathanaṃ droṇamātreṇa ca tiladhenukathanaṃ tad etaddhenuprakārāt prakārāntarābhiprāyeṇa |

[iv]mahābhārate

[25]gomatyā vidyayā dhenuṃ tilānām abhimantrya yaḥ |
rasaratnamayīṃ dadyān na sa śocet kṛtākṛte || [MBh 13.77.21, Hem 405]

[i]gomatī vidyā

[26]gāvo mām upatiṣṭhantu hemaśṛṅgyaḥ payomucaḥ |

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21. a) IO: *but cor* avarṇa — b) L: icchati; J, L: mānavaḥ — c) L: navanītena; MP: navanītena ratnaiś ca; IO: kalpena — d) MP: tu

22. a) IO: eṣāṃ tu suvicāraḥ syāt — b) Ai: tatraivopaskarāḥ; IO: *but cor* tatra vopaskarāḥ; L: opaskarā; J, L: smṛtā — c) Hem: mandrā; J, L: saṃyuktā

23. a) Ai: śraddhā; J, L: śrāddhaṃ; U[2]: śṛrddhaṃ; U[1], U[2]: pradātavyāṃ — b) Ai, IO, J, L, U[1], U[2]: pradā; MP: *adds* guḍadhenuprasaṅgena sarvās tāvan mayoditāḥ — c) Hem, MP: aśeṣayajña; IO: anekayajña; U[1], U[2]: ayam evaṃ [U[2] =eva] yajña; IO: *but cor* phaladhāḥ; J, L: phaladā — d) MP: sarvāḥ; U[1], U[2]: harā

24. b) IO: ca vai punaḥ — c) MP: deyās — d) MP: tūparāgā — i) IO: *but cor* kṛtādi; IO: dhenuṣu dravya-pramāṇam api guḍadhenuvad uktam eva vidhānam — ii) C[1]: kumbhā; J, L: kumbhaḥ; IO: *om* itarāsāṃ rāśaya; J, L: itarāśā; J, L: iti tu; U[1], U[2]: bhāna; Ai: *adds* [after 'parimita'] drava; C[1]: dravyasthāpana — iii) Ai, U[1], U[2]: yatra; IO: *om* yat tu; J, L: *om* [up to 1st 'kathanaṃ']; IO: ekaikena [C[1]: *bro*]; C[1], IO: *om* ca; J: tad eva taddhenu; C[1]: *om* prakārāt; IO: āntarāṇi prāyeṇa — iv) IO: *om*

25. a) IO: gomayāpi *mc* → gomayā — b) J, L: dhenūnām abhimantra yaḥ — c-d) IO: sa ratnamayakaṃ dattaṃ tadva(t) śocet kṛtākṛte — c) C[1]: *bro*; J: ratnamayī; L: ratnanayī — d) Hem: nāpi; Ai, U[1]: saṃśocet; J: śaśoce[t]; L: śaśocet; U[2]: saṃkocet — i) C[1]: *bro*; IO: gomatīviṣayā; U[1]: gopatī; Ai: *adds* tatraiva

26. a) IO: *om* mām upatiṣṭhantu; Ai, U[1], U[2]: anutiṣṭhantu — b) Ai, MBh: śṛṅgāḥ; U[1], U[2]: śṛṅgaḥ; IO: payostuvaḥ; L: prayomuca — c) IO: śuddhāś ca saurabheyāś; Ai, Hem: saurabheyyaś — d) IO: *adds* gāvo mamāgratas tasmād gāvo me santu pṛṣṭhataḥ | gāvo me hṛdaye santu gavāṃ goṣṭhe vasāmy aham

surabhyaḥ saurabheyāś ca saritaḥ sāgaraṃ yathā || [MBh 13.77.22, Hem 405]
[27]gā vai paśyāmahe nityaṃ gāvaḥ paśyantu māṃ sadā |
gāvo 'smākaṃ vayaṃ tāsāṃ yato gāvas tato vayam || [MBh 13.77.23, Hem 405]
[28]ity eṣā gomatī vidyā kīrtitā te mayānagha ||
[29]evaṃ rātrau divā vāpi sameṣu viṣameṣu ca |
mahābhayeṣu ca naraḥ kīrtayan mucyate bhayāt || [MBh 13.77.24, Hem 405]

[i]iti govadhaprāyaścitte vakṣyate |

[ii]padmapurāṇe

[30]vidhānaṃ tiladhenor yat tac chṛṇuṣva narādhipa |
ṣoḍaśāḍhamayī dhenuś caturbhir vatsako bhavet || [PP 34.364–65, Hem 406]
[31]ikṣudaṇḍamayāḥ pādā dantāḥ puṣpamayāḥ śubhāḥ |
nāsā gandhamayī tasyā jihvā guḍamayī tathā || [PP 34.365–66, Hem 406]
[32]pṛṣṭhe tu kalpanīyā syād ghaṇṭābharaṇabhūṣitā |
īdṛśīṃ kalpayitvā tu svarṇaśṛṅgīṃ prakalpayet || [PP 34.366–67, Hem 406]
[33]raupyakhurāṃ kāṃsyadohāṃ pūrvadhenuvidhānataḥ |
evaṃvidhānāṃ tāṃ kṛtvā brāhmaṇāya tu dāpayet || [PP 34.367–68, Hem 406]
[34]kṛṣṇājinasthitāṃ dhenuṃ vāsobhir bhūṣitāṃ śubhām |
sūtreṇa sūtritāṃ kṛtvā pañcaratnasamanvitām |
sarvauṣadhisamāyuktāṃ mantrapūtāṃ tu dāpayet || [PP 34.368–69, Hem 406]
[35]annaṃ me jāyatāṃ sadyaḥ pānaṃ sarvarasās tathā |

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27. a-b) MBh: gāvaḥ paśyantu māṃ nityaṃ gāvaḥ paśyāmy ahaṃ tadā — a) Ai, Hem: gāvaḥ; C[1]: *bro* gā vai; IO: gāś ca; U[1], U[2]: gāvau; Ai, C[1], Hem, IO: paśyāmy ahaṃ — b) J, L: paśyatu; U[2]: mā — c) J: gāvaḥ smākaṃ — d) IO: vatsas

28. a-b) Ai: occurs after 6.1.29d; C[1], J, L, U[1], U[2]: occurs after 6.1.29b; IO: *om* — a) U[1], U[2]: ity edhā [C[1]: *bro*]

29. a) Ai, IO: cāpi; MBh: caiva — b) C[1]: *bro*; J: sarve[ṣ]u viṣayeṣu ca; L: sarveṣu; U[2]: *om* viṣameṣu — i) IO: vakṣyanti; L: vavaṣvate; U[1]: īkṣyate; U[2]: ikṣyate

30. a) C[1]: *bro*; U[1], U[2]: vidhāne; L: dheno yaṃ; PP: tu — b) J [*but cor*], L: ādhipaḥ — c) Hem: śoḍaśāḍhakamayī dhenuś; IO: ṣoḍaśārṇamayī; J, L: ṣoḍaśāṣṭamayī; PP: dhenuḥ syāt ṣoḍaśāḍhakya; J: dhenu; U[1], U[2]: dhenubhiś

31. a) J, L: daṇḍamayā; U[1], U[2]: daṇḍabhayāḥ — b) IO: dantā; J: dattāḥ; L: dattā; U[1]: dāttāḥ; U[2]: dātāḥ; J, L: puṣpamayā; U[1], U[2]: puṣpabhayāḥ — d) J: nasā

32. a) Hem, PP: pucche srak; IO: kalpanā tasyā; J: kalpanīyā sā; L, U[1], U[2]: kalpanīyāsyā — c) Hem: īdṛśīḥ; J, L: īdṛśaṃ — d) J, L, U[1], U[2]: śṛṅgī; PP: tu kalpayet

33. a) L: khurā — b) IO: sarvadhenu — c-d) PP: kṛtvā tāṃ brāhmaṇāyāśu dāpayen mantrato nṛpa — c) Ai, U[1], U[2]: vidhānaṃ kṛtvā tu; J, L: vidhānatāṃ; C[1]: jñātvā; IO: dattvā — d) IO: brāhmaṇāyānudāpayet; C[1], U[1], U[2]: pradāpayet; J: pādayet

34. a-d) IO: *om, but cor* (*sh*) — a) IO: kṛṣṇājine; PP: sthitāṃ kṛṣṇājinadhenuṃ; J, U[2]: sthitā dhenu; L, U[1]: sthitā dhenur — b) PP: gopitāṃ śubhām; Hem, IO: śubhaiḥ — c) J, L: mūtreṇa mūtritāṃ; PP: sūtreṇāsūtritāṃ; Ai, U[1], U[2]: sūcitāṃ; C[1]: sūtrikāṃ; IO: sūtriṇīṃ — d) C[1]: pañcaratnamayīṃ tathā; U[1], U[2]: samanvitā — f) Ai: mantram uktvā; U[1], U[2]: *om* pūtāṃ; IO: p[ūt]āṃ; J: *om* tu

kāmān saṃpādayāsmākaṃ tiladheno dvijārpite ॥ [PP 34.370, Hem 406]
[36]gṛhṇāmi devi tvāṃ bhaktyā kuṭumbārthe viśeṣataḥ ।
bharasva kāmair māṃ sarvais tiladheno namo 'stu te ॥ [PP 34.371, Hem 407]
[37]evaṃ vidhānato dattā tiladhenur nṛpottama ।
sarvakāmasamāvāptiṃ kurute nātra saṃśayaḥ ॥ [PP 34.372, Hem 407]
[38]jaladhenus tathaiveha kumbhadhenuḥ prakalpitā ।
dattā tu vidhinā kāmān sadyaḥ sarvān prayacchati ॥ [PP 34.373, Hem 407]
[39]dhenuś ca tattvato dattā paurṇamāsyāṃ narādhipa ।
sā pitṝṃs tārayed durgān narakāt kāmadā bhavet ॥ [PP 34.374, Hem 407]
[40]ghṛtadhenus tathā dattā vidhānena vicakṣaṇaiḥ ।
sarvakāmasamāvāptiṃ kurute kāntidā bhavet ॥ [PP 34.375, Hem 407]
[41]rasadhenuṃ tathā dattvā kārttike māsi pārthiva ।
sarvān kāmān avāpnoti nityaṃ sugatibhāg bhavet ॥ [PP 34.376, Hem 407]
[i]iti pañcadhenudānam ॥

[ii]varāhapurāṇe

[42]caturbhiḥ setikābhis tu prastha ekaḥ prakīrtitaḥ ।
te ṣoḍaśa bhaved dhenuś caturbhir vatsako bhavet ॥ [VarP 98.90, Hem 404]
[43]ikṣudaṇḍamayāḥ pādā dantāḥ puṣpamayāḥ śubhāḥ ।
nāsā gandhamayī tasyā jihvā guḍamayī tathā ॥ [VarP 98.91, Hem 404]
[44]pucche srak kalpanīyā syād ghaṇṭābharaṇabhūṣitā ।

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35. a) IO: annaṃ bhojaye[t] tāṃ sarva; U[1], U[2]: jāyatā — b) C[1]: tasya rasās; Hem, IO, U[1], U[2]: rasāṃṣ — d) Hem, L: tiladhenor; J: tile dhenur; Hem, J: dvijārpitā; L: dvijārpitāḥ; IO: dvijārpate; PP: dvije [']rpitā; U[1], U[2]: dvijā[r]pitā

36. a) IO: gṛhyāti daivikāṃ bhaktyā; U[1]: tvāṃ devi; U[2]: tvaṃ devi — c-d) U[1]: *om, but cor* (*fh*) — c) IO: bhajasva kāmair māsādyais; PP: dehi kāmānvitān sarvāṃṣ; U[1]: kāme mā; U[2]: –me mā — d) J: dhenor

37. a) U[1]: *om, but cor* (*fh*); IO: dadyāt; J: dattvā; U[1], U[2]: dattāṃ — b) IO: dhenuṃ; J, L: dhenu; U[1], U[2]: dhenor; C[1]: narottama; Hem: nṛpottamaḥ; L: nṛpottamam — c) IO: sarvān kāmān avāpnoti

38. b) C[1], Hem: kumbhe; PP: kumbhair eva; IO: dhenuṃ prakalpayet; L: dhenu; U[1], U[2]: dhenuṃ — c) C[1]: dadātu; J: dātā; L: dāttā

39. a-d) PP: dhenuśataṃ tathā dattaṃ pūrṇimāniyamena hi ། sāvitrī iva vai svarge sarvakāmapradā bhavet — a) IO: dhenubhūtaṃ tato dadyāt; Ai: ca tatra dattā hi; U[1]: ca tatta dattā; U[2]: ca tatra dattā — b) IO, L: narādhipaḥ — c) Hem: pitṝṃs tārayate durgān — d) J, L: narakā; U[1], U[2]: *om, but cor* kāmadā bhavet

40. a-d) U[1]: *om, but cor* (*fh*); U[2]: occurs after 6.1.41ii — c) Hem: sarvakamamaṃ; IO: sarvakāmān; Hem, IO: samāpnoti — d) IO: kāntibhāg;

41. a) PP: dhenus; L, PP, U[1], U[2]: dattā — c) PP: prayacchet tu — d) IO: śubhagatir bhavet; PP: sā gatidā; U[1], U[2]: sugativāg — i) Ai: *adds* [in brackets after 'pañca'] guḍa — ii) J: vārāha

42. a) IO: sainikābhis; J: śetikābhis; L: śetikāprasthabhis tu; VarP: kuḍavaiś caiva; C[1]: ca — b) U[2]: ekaṃ — c) Ai: sā tu ṣoḍaśabhiḥ kāryā; VarP: taiḥ ṣoḍaśaiḥ bhavet sā tu; J: śoḍaśā; L: bhave

43. a) U[1]: *but cor* (*fh*) iṣṭadaṇḍa; L: daṇḍo mayā; J, L: pādāḥ — b) J, U[2]: dattāḥ; U[1], U[2]: puṣpair; J: mayā — c) J, L: nāśā; J: tasya — d) VarP: mayī śubhā

īdṛśīṃ kalpayitvā tu svarṇaśṛṅgīṃ prakalpayet || [VarP 98.92, Hem 404]
[45]kāṃsyadohāṃ raupyakhurāṃ pūrvadhenuvidhānataḥ |
tiladhenuṃ tato dattvā dvādaśyāṃ niyataḥ śuciḥ |
ātmānaṃ tārayed durgān narakāt kāmabhāg bhavet || [VarP 98.93, Hem 404–05]

[i]setikā kuḍavaḥ | [ii]sa ca dvādaśaprasṛtiparimitaḥ |

[iii]devīpurāṇe

[46]tiladhenuṃ pravakṣyāmi durgā yena prasīdati |
api duṣkṛtakarmāpi yāṃ dattvā nirṛṇo bhavet || [DP 104.11, Hem 407]
[47]pratyakṣā yena devī syād rājyaputrasukhāvahā |
bhavate acireṇaiva tāṃ śṛṇuṣva nṛpottama || [DP 104.12, Hem 407]
[48]devadevīm anujñāpya snāto vai vijitendriyaḥ |
pūjayet puṣpagandhānnadīpadhūpavicitrakaiḥ || [DP 104.13, Hem 407]
[49]hutvā hutāśane devīṃ tathā droṇamayīṃ kuru || [DP 104.14, Hem 407]

[i]hutvā hutāśane devīm iti devīpūjoktahomaprakāreṇa devīṃ prīṇayitvā |

[50]āḍhakena bhaved vatsaḥ sarvaratnavibhūṣitaḥ |
haimaśṛṅgī raupyakhurā gandhaghrāṇā suśobhanā || [DP 104.14–15, Hem 407–08]
[51]mukhaṃ guḍamayaṃ kāryaṃ jihvā cānnamayī tathā |
kambalaḥ sūkṣmasūtraṃ tu pādā ikṣumayās tathā || [DP 104.15–16, Hem 408]

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44. a) IO: pucche tat; J, L: pucche tā [L = staṃ] kalpanāṃ yasyāt; U[1], U[2]: puccheśa — b) L: ghaṭā; J: bhūṣitaḥ — c) L: īdṛśī — d) L, U[2]: śṛṅgī; VarP: tu kārayet

45. c-f) VarP: *om* — c) C[1]: tathā; IO, U[1], U[2]: tadā — d) J: niyato; L: śuci — f) J, L: narakān; Ai, IO, U[1], U[2]:kāmadā — i) Ai: setikāḥ; IO, U[1], U[2]: sainikā; L: sitikā — ii-iii) J: *om, but cor* (*sh*) — ii) IO: parimititaḥ

46. a-b) J: *om, but cor* (*sh*) — c) C[1], DP: karmāṇi — d) C[1]: nirṛṇo hi yayā bhavet; Ai, IO, U[1], U[2]: prayato; DP: nirmalo; J: anṛṇo

47. b) Ai, IO, U[1], U[2]: rājaputra sukhāvaha; DP: tu — c-d) Ai, IO, U[1], U[2]: bhavane [']ticireṇaitat tac chṛṇuṣva narottama — c) Hem: bhavati na cireṇaiva; DP: tv acireṇaiva; L: apireṇaiva — d) L: nṛpottmaḥ

48. a) J, L: devaṃ — b) DP: snātvā caiva jitendriyaḥ; C[1]: vai jite; Ai, IO: saṃyate; U[1], U[2]: sa[ṃ]yate — c) Ai, Hem: gandhādyaiḥ; U[1], U[2]: gandhā tu — d) Ai, IO, U[1], U[2]: dīpadhūpair vicakṣaṇaḥ; DP: dhūpadīpa-pavitrakaiḥ

49. a) C[1]: dattvā hutvāsane; U[2]: *bro* hutvā; IO, U[1], U[2]: hutvāśanair — b) J, L: devī; L: droṇamayī — i) C[1]: dattvā hutvāsane; IO, U[1], U[2]: hutvāśanair; Ai, U[2]: devīṃ pūjayitvā; IO: devīpūjātma; U[1]: devīpūjātvā; IO: *but cor* moha; IO: prasāreṇa; U[1], U[2]: prasareṇa

50. a) U[1], U[2]: bhave tu tsaḥ; Hem, DP: vatsa — b) Hem: vibhūṣitā; DP: vibhūṣitām; J, L: vibhūṣitāḥ — c) C[1], Hem, J: hema; DP: hemaśṛṅgīṃ śaphaiḥ rupyaiḥ; Ai, Hem, IO, U[1], U[2]: śṛṅgīṃ raupyakhurāṃ — d) Ai, Hem, DP, IO, U[1], U[2]: ghrāṇāṃ; Ai, U[1], U[2]: suśobhitām; Hem, DP, IO: suśobhanām

51. b) Ai, Hem, DP, IO, U[1], U[2]: jihvām annamayīṃ [DP = annamayī]; J: svarṇamayī; L: sthannamayī — c) Ai, IO, U[1], U[2]: kaṅkaṇaṃ; Hem: kambalā; DP: kambalaṃ śuklasūtrāṃ — d) Ai: pādāv ikṣumayau; DP: pādo; IO: pādān ikṣumayāṃs; J, L: pāda ikṣumayā; U[1]: pādār ikṣumayāṃs; U[2]: pādār ikṣumayaṃ

[52]tāmraṃ pṛṣṭhaṃ bhavet tasyā īkṣaṇe maṇimauktike |
cārupatramayau karṇau dantāḥ phalamayās tathā || [DP 104.16–17, Hem 408]
[53]navanītastanāṃ kuryāt puṣpamālāmayīṃ kuru |
pucchaṃ tu maṇimuktābhiḥ phalais tāṃ ca samarcayet || [DP 104.17–18, Hem 408]
[54]śubhavastrayugachannāṃ cāruvastravibhūṣitām |
īdṛksaṃsthānasampannāṃ kṛtvā śraddhāsamanvitaḥ || [DP 104.18–19, Hem 408]
[55]kāṃsyopadohanāṃ dadyād devī me prīyatām iti |
mantrābhimantritāṃ kṛtvā tadbhaktāya nivedayet || [DP 104.19–20, Hem 408]
[56]yāvānti tilavastrāṇāṃ dhātumūlaphalasya ca |
vidyante rajobindūni tāvat svarge vasen naraḥ || [DP 104.20–21, Hem 408]
[57]pitṝn vigatapāpāṃs tu kṛtvādhastād gatān api |
prāpya devyāḥ śubhān lokān sthāpayed avicāraṇāt || [DP 104.21–22, Hem 408]
[58]tasmin sa ramate vatsa yāvac candrārkatārakam |
tathā kālād ihāyāto jāyate pṛthivīpatiḥ || [DP 104.22–23, Hem 408]
[59]ihaiva tejasā yukto bahuputraḥ sukhānvitaḥ |
punar devyāṃ rato nityaṃ pūjayed vidhinā ca tām || [DP 104.23–24, Hem 408]
[60]prāpyaṃ yogasahasrair yat prāpnoti paramaṃ padam || [DP 104.24, Hem 408]

[i]iti tiladhenudānam ||

[61]tilābhāve pradātavyā sarpirdhenur vijānatā |

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52. a) Ai, Hem, IO, U[1], U[2]: tāmra; DP: pṛṣṭhe; U[1]: *but cor* pṛṣṭhāṃ — b) DP: īkṣaṇaṃ; J: dakṣiṇe maṇimauktikau; L: drakṣiṇe; Hem, L: mauktikaiḥ; DP: moktikaiḥ — c) Ai, IO, U[1], U[2]: sūtramayau; J, L: patramayaiḥ karṇair — d) Ai, IO, U[1], U[2]: dantau [U[2] = dattau] phalamayau; DP: dantaiḥ phalamayaiḥ śubhaiḥ; J, L: dattaiḥ phalamayais

53. a) Ai, IO, U[1]: navanītaiḥ stanān; U[2]: navanāntau snānān; C[1], Hem: stanīṃ — b) Ai, IO: pucchaṃ mālyamayaṃ; U[1], U[2]: pucchaṃ mānyaṃ mayaṃ; DP, L: mālāmayaṃ — c) DP: ca maṇimuktais tu — d) DP: phalai[ḥ] śuciṃ; C[1]: taṃ; DP, J, L, U[1] [*but cor*], U[2]: samarpayet

54. a) Hem: subhagabhrūyuga; DP: śubhāṃ; J, L: śubhra; L: suga; IO, U[1], U[2]: channā; J, L: channaṃ — b) DP: cāruchattra; Ai: vibhūṣaṇām; IO, U[1], U[2]: vibhūṣaṇā; J, L: vibhūṣitam — c) J, L: saṃpannaṃ; U[1], U[2]: saṃpannā — d) U[1], U[2]: śṛddhā

55. a) DP, J, L: opadohanaṃ — b) DP: devyā — c) DP, L: ābhimantritaṃ

56. a) Ai: yāvāṃś ca; DP: vastrāṇi; J, L: vṛkṣāṇāṃ — c) Ai, IO, U[1], U[2]: vidyate tu rajo yāvat; Hem: ca rajobindūn; DP: rajoreṇūṃṣi; J: rajaso bindūn — d) J, L: svargaṃ; C[1]: mahīyate

57. a) J: vigalavāyāṃs; U[1]: pāpaṃ; U[2]: pāpāṃ; C[1]: vai; Hem: ca — b) DP: kṛtvādhastha; Ai: dhṛtān api; IO, U[1], U[2]: bhavān api; J, L: gatām api — c) DP: śubhaṃ lokaṃ; J: śubhāṃ — d) Ai, IO, U[1], U[2]: avicārataḥ

58. a) Hem: tu; DP: me — b) Ai, Hem, DP, IO, U[1], U[2]: yāvad ācandratārakam; C[1]: tārakāḥ — c) C[1]: tataḥ; J: ihājāti; L: ihājāte — d) J, L: pati

59. a-d) Ai, IO, U[1], U[2]: *om* — a) DP: vinayatejasaṃpanno; Hem: tejaḥsaṃpanno; C[1]: pūrṇo — b) J, L: putra — c) DP: devyāvrate — d) DP: pūjane vidhivat tathā; Hem: vidhinācalam; J, L: tam

60. a) Hem, DP: prāpya; Hem: yogaśatair yat tat; DP: yogamaheśvaryaṃ; J, L: yogi — b) DP: padam avyayam — i) U[1], U[2]: *om* tila; Ai: *adds* atha ghṛtadhenudānam | devīpurāṇe; C[1]: *adds* atha ghṛtadhenu-dānam

snāpayitvā bhavānīṃ tu ghṛtakṣīrair yathāvidhi || [DP 105.1, Hem 415]
[62]pūjayet srajamālābhir naivedyaiḥ sumanoharaiḥ |
āharet sarvadravyāṇi upakalpeta tatra tām || [DP 105.2, Hem 415]
[63]gavyasya sarpiṣaḥ kumbhe puṣpamālāvibhūṣite |
kāṃsyapātryāṃ tathā vastraiś chādayīta vidhāya tām || [DP 105.3, Hem 415]
[64]hiraṇyagarbhasahitāṃ maṇividrumamauktikaiḥ |
pādān ikṣumayān kuryāt tathā raupyamayān śaphān || [DP 105.4, Hem 415]
[65]hemacakṣus tathā śṛṅge kṛṣṇāgurumaye śubhe |
saptadhānyaiś ca tatpārśve pattrorṇena ca kambalam || [DP 105.5, Hem 415]

[i]pārśve kukṣisaṃnihitau dehabhāgau |

[66]ghrāṇaṃ tv agurukarpūraiḥ stanāḥ phalamayāḥ śubhāḥ |
mukhaṃ ca guḍakṣīreṇa sitāṃ jihvāṃ prakalpayet || [DP 105.6, Hem 415]

[i]sitā śarkarā |

[67]pucchaṃ kṣaumamayaṃ kāryaṃ romāṇi sitasarṣapaiḥ |
tāmrapṛṣṭhaṃ vicitraṃ tu īdṛgrūpāṃ manoramām |
vidhinā ghṛtavatsaṃ ca kuryāl lakṣaṇalakṣitam || [DP 105.7–8, Hem 415]
[68]etaiḥ kṛtvā tathā natvā pūjayitvā vidhānataḥ |
tadbhaktāya pradātavyā maṅgalā śāstrapārage || [DP 105.8–9, Hem 415]
[69]imāṃ mamopakārāya gṛhṇīṣva madanugrahāt |
prīyatāṃ nandinī devī maṅgalā carcikā umā || [DP 105.9–10, Hem 415]

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61. b) DP: dhenū; J: dhenu; Ai, IO, U[2]: vidhānataḥ; U[1]: vidhārataḥ — c) L: bhavānī; C[1], Hem: ca — d) DP: vidhiḥ

62. a) J, L: puṣpamālābhir — b) DP: sumanoramaiḥ — c) C[1]: ākṛṣya sarva; U[1], U[2]: dravyā — d) IO: upakalpena; U[1], U[2]: ta pakalpena tadru tām; DP: tān

63. a) DP: gavye sapriṣi kumbhe tu; J, L: gandhe [']sya sarpiṣā; IO, U[1], U[2]: kumbhaiḥ — b) Ai: vibhūṣitam; IO, U[1], U[2]: vibhūṣitām; J, L: vibhūṣitaiḥ — c) Ai, DP, IO, U[1], U[2]: pātraṃ; Hem, J, L: pātryā; Hem: tayā — d) Ai, IO, U[1], U[2]: chāditaṃ ca vidhīyatām; C[1]: chādayec ca; DP: vijānatā

64. a) DP: sahitaṃ; IO: savitā; U[1], U[2]: sahitā — c) Ai, IO, U[1], U[2]: kṛtvā — d) Ai, Hem, IO, U[1], U[2]: kuryād raupya; DP: kuryād raupyāṃs tathā śaphān; L: *om* tathā; C[1]: mayān phalān; U[1], U[2]: mayān śakān

65. a) C[1], Hem: haimaṃ; Ai, IO, U[1], U[2]: śṛṅgaiḥ; DP: śṛṅgo — b) Ai, DP, IO, U[1], U[2]: mayaiḥ śubhaiḥ — c) DP: dhānyāni — d) Ai: patrāntena ca kevalam; Hem: pattorṇena; IO, U[1], U[2]: pātrāntena; J: yattorṇena — i) Ai, IO, U[1], U[2]: saṃnihitadeśa; J: saṃnihito; Ai: bhāge C[1]: *adds* [after 'saṃnihitau'] pārśvāmekau

66. a) DP: ghrāṇo tagarakarpūro; U[1], U[2]: tu guru; J: agaru — b) Ai: tathā phala; DP: phalamayā — c) DP: gurukṣīreṇa — d) U[1], U[2]: *om* sitāṃ — i) Ai, IO, U[1], U[2]: *om*

67. a) IO, U[1], U[2]: prasthaṃ — b) C[1]: rimāṇi; U[1]: romaṇi — c) C[1], DP: tāmraṃ — d) DP: sneharūpā manoramā — e) IO, U[1], U[2]: vidhinā himavat kuryāt — f) J, L: lakṣitām

68. a) DP: etau kṛtvā tathā nandāṃ — c) C[1]: evaṃ kṛtvā tathā nandāṃ; U[1], U[2]: tathā vatvā — d) Ai: sarpiṣo dhenur uttamā; U[1], U[2]: maṅgala;

69. a) DP: mātre sadopakārāya — b) DP: gṛhna me 'nugrahāya — c) U[1], U[2]: devīṃ — d) Ai, IO, U[1], U[2]: carcitā tu sā

[70]ity uktvā cārcayed dhenuṃ kṛtvā nandāṃ manonugām |
anena vidhinā deyā sarpiṣo dhenur uttamā || [DP 105.10–11, Hem 415]
[71]hiraṇyaratnadhenuś ca pradeyā vidhināmunā |
mucyate sarvapāpebhyaḥ sarvān kāmān avāpnuyāt || [DP 105.11–12, Hem 415]
[72]yatra kṣīravahā nadyo yatra sarpirvahā hradāḥ |
pāyasāḥ kardamā yatra tasmiṃl loke mahīyate |
teṣāṃ svāmitvam āpnoti mudā paramayā yutaḥ || [DP 105.12–13, Hem 416]
[73]daśa pūrvāparāṃs tārya ātmānaṃ tv ekaviṃśakam |
bhūyaḥ pṛthvīśatāṃ yāti iha loke sa mānavaḥ || [DP 105.14, Hem 416]
[74]sakāmānām iyaṃ vyuṣṭir dhenos tāvad udāhṛtā |
devyā lokam avāpnoti niṣkāmo ghṛtadhenudaḥ || [DP 105.15, Hem 416]
[i]iti ghṛtadhenudānam ||

[75]toyadhenuṃ śṛṇu vatsa yathā devī prasīdati |
kumbhaṃ toyasusaṃpūrṇaṃ ratnavastrayugānvitam || [DP 106.1, Hem 421]
[76]samastabījasaṃyuktaṃ dūrvāpallavaśobhitam |
dūrvākṣatadadhiśaṅkhakuṣṭhāmalakacandanaiḥ || [DP 106.2, Hem 421]

[i]samastabījaṃ sarvadhānyam |

[77]mālyachattrasamāyuktaṃ tilapātraiś ca saṃyutam |
dadhikṣīraghṛtaṃ pātraṃ vidhānenopakalpayet || [DP 106.3, Hem 421]

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70. a-b) C[1]: evaṃ kṛtvā tathā nandāṃ pūjayitvā vidhānataḥ — a) U[2]: uktā; Ai, IO, U[1], U[2]: vācayed; DP: arcayed — b) Ai, IO, U[1], U[2]: mantramanonugām; J: nandā — c) C[1]: tadbhaktāya pradātavyā; DP: yava-śālīkṣūkalpitā

71. a) DP: hemaratnānnavastrā vā — b) DP: deyā gaur vidhinā nayā; Ai, IO, U[1], U[2]: vidhinā śubhā — c) L: pāpebhyo — d) DP: sarva

72. a) J, L: kṣīramahā; U[1], U[2]: vadyo — b) Ai, IO: sapriḥphalā [Ai = phala] drumāḥ; U[1], U[2]: sarpiḥkalā drumāḥ — c) Ai, DP: payasā; J, L: pāyasā; U[1]: payasāḥ; U[2]: payasāṃ — e) Ai, IO, U[1], U[2]: cābhīṣṭam [U[2] = cābhīṣṭem] — f) C[1]: mudayā paray[ā] [yutaḥ]; DP: mudayā parayā; Ai, IO, U[1], U[2]: punaḥ

73. a-b) C[1]: *bro* — a) DP: diśāṃ pūrvāparāṃs tāta; J, L: pūrvāparās; U[1], U[2]: pūrvāṃ parāṃs; U[2]: tarpya — b) DP: ātmanas tv ekaviṃśatiḥ; Ai, IO, U[1], U[2]: caikaviṃśatim — c) C[1]: bhūpaḥ; L: pṛthvīsatāṃ; DP: eti — d) C[1]: iti loke; DP: samāgataḥ

74. a) J, L: ayaṃ; Ai, IO, U[1], U[2]: puṣṭir — b) Ai, IO, U[1], U[2]: yenoktā bahudhā kṛtā; DP: tatas tāvad — c) IO, U[1], U[2]: daivyaṃ [C[1]: *bro*] — d) IO, U[1], U[2]: dhenutaḥ — i) Ai: *adds* [in brackets after 'iti'] devīpurāṇokta; Ai: *adds* atha jaladhenudānam

75. a-b) IO, U[1], U[2]: toyadhenuṃ pravakṣyāmi śṛṇu vatsa yathāvidhi — c) Ai: toyena saṃpūrṇaṃ; C[1]: toyaṃ; IO, U[1], U[2]: tulopasaṃyuktaṃ; DP: samāpūrṇaṃ — d) IO, U[1], U[2]: *om*; J, L: ratnavatsa

76. a) IO, U[1], U[2]: *om* — b) J, L: pūrvā; L: śobhitām — c) DP: murābālam uśīraṃ; Ai, IO, U[1], U[2]: dadhikṣīra — i) Ai: samastabījāni sarvadhānyāni; C[1]: samastabījasaṃyuktaṃ sarvadhānyasamanvitam; IO, U[1], U[2]: dhānyānām

77. a) Ai, IO: mālyadravya; DP: mālāchattram upānahaṃ; L: mālyakṣatra; U[1], U[2]: mālyadrava — b) DP: caturyutam — c) DP: dadhikṣaudra — d) Ai, IO, U[1], U[2]: dhānyānāṃ ca prakalpayet; C[1]: *bro*; DP: vidhānam upakalpayet

[78]vatsakaṃ kalpayet tatra tadvat toyamayaṃ budhaḥ || [DP 106.4, Hem 421]
[79]devīm abhyarcya vidhivat sopavāso 'tha naktavān |
devībhakte pradadyād yaḥ sarvān kāmān avāpnuyāt || [DP 106.4–5, Hem 421]
[80]jayārisūdanī devī devānāṃ bhayanāśinī |
vedamātar vare durge sarvage śubhade namaḥ || [DP 106.5–6, Hem 421]
[81]anena vatsa mantreṇa nandānāmnābhimantrayet |
devī me prīyatāṃ nityaṃ yathoditaphalā śivā || [DP 106.7, Hem 422]
[i]iti toyadhenudānam ||

[ii]skandapurāṇe

[82]jaladhenuṃ ca yo dadyāt tasya dānaphalaṃ śṛṇu || [Hem 422]
[83]prapāṃ sabhāṃ taḍāgaṃ vā kūpaṃ vāpi supuṣkalam |
kṛtvā kumbhān suvarṇāṃś ca gandhamālyair alaṃkṛtān || [Hem 422]

[i]prapā pānīyasattraśālā | [ii]sabhā janasamāśrayaḥ | [iii]suvarṇān śobhanavarṇān |

[84]puṣpaiś ca vividhākārair abhyarcya dvijasattamān |
bhakṣyabhojyaiḥ sutṛptānāṃ tilapātrāṇi dāpayet || [Hem 422]
[85]dakṣiṇāṃ puṣkalāṃ dadyād ebhyas tv āśaṃsayet tataḥ || [Hem 422]

[i]ebhyo dvijebhyaḥ |

[86]āpaḥ śivāś ca saumyāś ca tarpayantu pitṝn mama |

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78. a) DP: vatsakaṃ pūjayed vatsa; J, L: vatsaṃ saṃkalpayet; Hem: tasyās — b) DP: kṛtaṃ havi[r]mayaṃ; U[1], U[2]: tan na toyaṃ mayaṃ

79. b) Ai: hy anantaram; DP: ca; IO, U[1], U[2]: vyanantarām — c) Ai: devībhaktāya dadyād yaḥ; C[1]: *bro*; DP: devyā bhakte pradātavyaṃ J, L: bhakta; U[1], U[2]: pradatyāyuḥ — d) DP: sarva

80. a) Ai: jayāritūdanī; IO: jayati svardhunī; J, L: jayārī; U[1], U[2]: jayati surkunī — b) C[1]: bhava; IO, U[1]: nāśanī — c) DP: vedamāte — d) Ai, Hem, IO, U[1], U[2]: subhage namaḥ

81. a-d) IO, U[1], U[2]: *om* — a) C[1]: mantreṇa vatsa — b) DP: tāṃ dānāyābhimantrayet — c) L: priyatāṃ — d) DP: yathepsita; Ai: phalaṃ; Ai, C[1]: śubhā — i) IO, U[1], U[2]: *om*; Ai, C[1]: pradānam

82. a) U[1], U[2]: yo labhyā — b) C[1]: tasyā; U[1], U[2]: tulya

83. a) Ai, IO, U[1], U[2]: prapāśālāṃ nagaṃ kūpaṃ; Hem: prapāṃ sattraṃ; J: prapāṃ śanāṃ; L: prapāṃ śabhāṃ; C[1]: ca — b) Ai: vāpīkāsārapuṣkalam; IO: vāpīkhātaṃ ca puṣkalam; U[1], U[2]: vāpīpuṣkalam; C[1]: cāpi; J, L: sa puṣkalam — c-iii) Ai, IO, U[1], U[2]: kṛtvā caitat samantrena mandānāmnābhimantrayet | devī me prīyatāṃ nityaṃ yathoditaphalāni ca [IO, U[1], U[2]: *adds* iti toyadhenupradānam] skandapurāṇe — c) J: savarṇāṃś; C[1]: saṃpūrṇāṃ — d) J: mālair alaṃkṛtāḥ; L: alaṃkṛtā — i) J, L: pānīyasaśālā

84. c) IO: lakṣabhojyaiḥ; U[1]: lakṣyabhodyai; U[2]: lakṣyabhau–; Ai: satṛptānāṃ; U[1], U[2]: svatṛptānāṃ — d) IO, U[1], U[2]: pātayet

85. a) J, U[2]: puṣkalam — b) IO, U[1], U[2]: devebhyaḥ sthāpayet tataḥ; J, L: trāsaṃśayet

86. a) Hem: śivās tu — b) IO: pitṝn namaḥ — c-d) IO, U[1], U[2]: kāmadānāya bhavan [U[2] = kāmadāya bhavān] tv iti dhenave ca nivedayet — c) Ai: kāmadā mama kāmāya; C[1]: kāmadā mama kāmadāya; J, L: kāmadaḥ — d) J, L: bhavatv; Ai: *om* ca

kāmadāḥ kāmadānāya bhavantv iti ca vai vadet || [Hem 422]
[87]evaṃ dattvā tu tāṃ dhenuṃ punaḥ krītvā ca vai tadā |
vāhayet tu prapāṃ devīṃ brahmalokasamarpiṇīm || [Hem 422]
[88]tilapātrāṇi dattvā ca tathā vastrayugaṃ śubham |
suvarṇasya ca sāṃnidhyaṃ phalāni vividhāni ca |
tato dadyāc chuciḥ snāto brāhmaṇebhyo yathāvidhi || [Hem 422]
[89]ghṛtaṃ gāvaḥ prasūyante ghṛtaṃ bhūmyāṃ pratiṣṭhitam |
ghṛtam agniś ca devāś ca ghṛtaṃ samyak pradīyatām || [Hem 414]
[90]evaṃ vidhānato dadyād brahmaloke mahīyate || [Hem 422]

[i]iti jaladhenudānam ||

[ii]ādityapurāṇe

[91]daridraḥ khalu yo dadyāt tiladhenuṃ vidhānataḥ |
gomayenopalipyātha tatra dhenuṃ samālikhet || [Hem 405]
[92]tilair ākīrya sarvāṅgaṃ tiladhenuṃ prakalpya ca |
khureṣu caiva śṛṅgeṣu deyaṃ kanakam eva ca |
satilāṃ dakṣiṇāṃ caiva brāhmaṇāya nivedayet || [Hem 406]
[93]tiladhenuṃ prayacched yaḥ svargalokaṃ ca gacchati |
ṛṇaiḥ sarvaiḥ pramucyeta karmaṇā manasā kṛtaiḥ || [Hem 406]
[94]tilasaṃkhyā ca yāvad vai tāvat koṭiśatāni ca |
modate tatra varṣāṇāṃ vasuloke na saṃśayaḥ || [Hem 406]
[95]atha mānuṣyam āyāti kadācit kālaparyayāt |
dhanadhānyasamṛddhe vai jāyate mahatāṃ kule || [Hem 406]

[i]mahābhārate

[96]sudakṣiṇāṃ kāñcanacāruśṛṅgīṃ kāṃsyopadohāṃ draviṇottarīyām |

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87. a) J: dadyāt; L: dadyā[t]; U[1], U[2]: dattā; C[1]: ca tāṃ — b) Ai, Hem, IO: kṛtvā; J, L: krīḍā; U[1], U[2]: kṛrtvā; L: *om* ca; C[1]: tāṃ tadā — c) Hem: āvāhayet prapāṃ; J: vāhayeta; L: *om* tu; Ai, IO: prapā; C[1]: pramā; U[1]: pradā *mc* → prapā; U[2]: pāde; IO, U[1], U[2]: devī — d) J, U[1], U[2]: loke; IO, U[1], U[2]: samarpanam

88. b) U[1], U[2]: vastre yuge — c-f) J, L: *om* — e) Ai, IO, U[1], U[2]: śānto

89. a-b) J, L: *om* — a) U[1]: ghṛtagāvaḥ; U[2]: –tagāvaḥ — b) IO, U[1], U[2]: pratiṣṭhate — c) L: aśniś — d) Ai, C[1], Hem: me saṃpradīyatām

90. a) J: vidhānaṃ yo *mc* → vidhānāṃ yo; L: vidhānād yo; C[1], Hem: dattvā — i) Ai: *adds* atha tiladhenu-dānam

91. a) U[2]: daridraṃ — b) L: dhenu — d) C[1]: tiladhenuṃ

92. a) Ai, IO, U[1], U[2]: āpūrya; L: sarvāṅgaṃs — e) Hem: sacelāṃ

93. a) Ai, IO, U[1]: prayacchaṃs tu; C[1]: prayaccheta; U[2]: prayacchaṃ tu; Hem: tu — b) C[1]: sa — c) Hem: pāpaiḥ sarvaiḥ

94. b) Ai, IO, U[1], U[2]: tilakoṭiśatāni; Hem: tāvān

95. a) Ai, IO, U[1], U[2]: mānuṣam; IO, U[1], U[2]: āyānti — b) IO: paryāyāt; U[2]: pa–yāt — c) Ai, U[1], U[2]: samṛddho; Ai: vā

dhenuṃ tilānāṃ dadato dvijāya lokā vasūnāṃ sulabhā bhavanti ||
[MBh 13.57.30, Hem 405]

[i]tathā

[97]dhenvāḥ pramāṇena samapramāṇāṃ dhenuṃ tilānām api ca pradāya |
pānīyavāpīṃ ca yamasya loke na yātanāṃ kāṃcid upaiti martyaḥ ||
[MBh 13.79.9, Hem 405]

[i]iti tiladhenudānam ||

[ii]ādityapurāṇe

[98]gavābhāve tathā dadyād ghṛtadhenuṃ yatavrataḥ |
yena kāryā vidhānena tad ihaikamanāḥ śṛṇu || [Hem 416]
[99]ādityaṃ tu jagannāthaṃ ghṛtakṣīrābhiṣecanaiḥ |
saṃpūjya pūrvavat puṣpair gandhadhūpādibhir naraḥ || [Hem 416]
[100]ahorātroṣito bhūtvā abhiṣṭutya ghṛtārciṣam |
gavyasya sarpiṣaḥ kumbhaṃ puṣpamālāvibhūṣitam || [Hem 416]
[101]kāṃsyopadhānasaṃyuktaṃ sitavastrayugena ca | [Hem 416]

[i]kāṃsyopadhānasaṃyuktaṃ kāṃsyapātrapihitam |

[102]hiraṇyagarbhasahitaṃ maṇividrumamauktikaiḥ || [Hem 416]
[103]ikṣuyaṣṭimayāḥ pādāḥ khurā rūpyamayās tathā |
sauvarṇe cākṣiṇī kuryāc chṛṅge cāgurukāṣṭhaje || [Hem 416]
[104]saptadhānyamaye pārśve patrorṇena ca kambalam | [Hem 416]

[ii]patrorṇaṃ kauśeyaviśeṣaḥ |

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96. a) MBh: sadakṣiṇāṃ; J: kāruṇacāruśṛṅgī; L: kāraṇacāruśṛṅgī — b) J: kāṃsyopadohā; L: kāṃsopadehā; J: ottarīyā — c-d) U[1], U[2]: *om* — d) IO: lokābhipūtaṃ kulam ālabhante — i) U[1], U[2]: *om*

97. a) U[1], U[2]: *om*; J, L: dhenvā; Ai, Hem: pramāṇaṃ; IO: pramāṇo — c) IO, U[1], U[2]: vāpī ca yamasya lokapālāḥ; J, L: yānīyakhāpi; MBh: pānīyadātā; J: *om* ca — d) IO, U[1], U[2]: pūrīṃ ca kāṃcit samupaiti martyaḥ; Hem: kācid; J, L: upetya; MBh: upaiti tatra

98. a) IO, U[1], U[2]: tathā kṛtvā — b) Hem: ghṛtadhenuṃ prayatnataḥ — c) Ai, IO, U[1], U[2]: kena; Ai, C[1], IO, U[1]: kārya; U[2]: kārtha

99. c-d) J, L: *om* — d) C[1], Hem: gandhapuṣpādibhir; C[1]: naraiḥ; U[2]: narāḥ

100. a-d) J, L: *om* — b) Ai, IO, U[1], U[2]: abhipūjya; Hem: abhiplutya; Hem, IO, U[1], U[2]: ghṛtārciṣā

101. a) L: kāṃso; J: saṃyuktāṃ — b) IO, U[1], U[2]: kāṃsyapātranihitam; J, L: śitavatsa — i) Ai, IO, U[1], U[2]: *om*; J, L: kāṃsopadhāna; J, L: kāṃsapātra

103. b) J: raupya — c) J, L: sauvarṇa — d) Ai, IO: chṛṅgaṃ; U[1], U[2]: chṛṅga; Ai, IO, U[1], U[2]: cāgurukalpitam

104. a) C[1]: mayaiḥ; IO, U[1], U[2]: mayaiḥ pārśvaiḥ — b) C[1]: patrāntena; Hem: pattorṇena; J: yatraurṇena; L: yatrārṇena; IO, U[1], U[2]: kevalam — i) C[1]: patrāntaṃ; J, L: yatraurṇaṃ

[105]kuryāt turuṣkakarpūraṃ ghrāṇaṃ phalamayān stanān || [Hem 416]
[106]tadvac charkarayā jihvāṃ guḍakṣīramayaṃ mukham |
kṣaumasūtreṇa lāṅgūlaṃ romāṇi sitasarṣapaiḥ |
tāmrapātramayaṃ pṛṣṭhaṃ kuryāc chraddhāsamanvitaḥ || [Hem 416]
[107]īdṛksvarūpāṃ saṃkalpya ghṛtadhenuṃ narādhipaḥ |
tadvat kalpanayā dhenor ghṛtavatsaṃ prakalpayet || [Hem 417]

[i]tadvat kalpanayā dhenuvad avayavakalpanāprakāreṇa |

[108]taṃ ca vipraṃ mahābhāgaṃ manasaiva ghṛtārciṣam |
kalpayitvā tatas tasmai prayataḥ pratipādayet || [Hem 417]
[109]imāṃ mamopakārāya gṛhṇīṣva tvaṃ dvijottama |
prīyatāṃ mama deveśo ghṛtārcir mihirottamaḥ || [Hem 417]
[110]ity udāhṛtya viprāya dadyād dhenuṃ narottama |
dattvaikarātraṃ sthitvā ca ghṛtāhāro narādhipaḥ || [Hem 417]
[111]mucyate sarvapāpebhyas tasya dānaphalaṃ śṛṇu |
ghṛtakṣīravahā nadyo yatra pāyasakardamāḥ || [Hem 417]
[112]teṣu lokeṣu nityaṃ sa supuṇyeṣu pramodate |
pitur ūrdhvaṃ nayet sapta puruṣāṃs tasya ye 'py adhaḥ || [Hem 417]
[i]iti ghṛtadhenudānam ||

[113]upoṣitaḥ samabhyarcya ādityaṃ parameśvaram |
puṣpadhūpopahāraiś ca yathāvibhavam ādṛtaḥ || [Hem 419]
[114]saṃkalpya jaladhenuṃ ca kumbhe tam abhipūjya ca |

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105. a) U[2]: kupyat; IO, U[1], U[2]: karpūraiḥ — b) Ai, IO, U[1], U[2]: prāṇān phalamayāṃs tathā; Hem: phalamayaṃ; J: phalam avāpnuyāt; C[1]: [st]anān

106. a) Ai: tattvaśarkarayā; IO, U[1], U[2]: jihvā — d) Ai, U[1], U[2]: lomāni; IO: lomāṇi — e) Ai, IO: mayaṃ kuryāt; U[1]: mayaṃ ku[ryāt]; U[2]: *om* pṛṣṭhaṃ — f) Ai, IO, U[1], U[2]: pṛṣṭhaṃ srag-[U[1], U[2] = śṛg]-dāma-saṃyutam

107. a) Hem: surūpāṃ; IO, U[1]: sarūpāṃ; J: saṃkalpa — b) C[1], IO, U[2]: narādhipa — c) L, U[1], U[2]: dheno — d) U[1], U[2]: ghṛtaṃ — i) Ai: īdṛksvarūpāṃ saṃmukhaṃ ghṛtadhenuvat avayavakalpanāprakāreṇa; IO, U[1], U[2]: tadvat kalpanayā dhenur [IO = dhenu] deyā kalpalatāsamā; C[1]: ghṛtadhenuvad;

108. a) IO, U[1], U[2]: tato; J, L: tac ca; Hem: mahābhāga — b) IO, U[1]: manasaitad; U[2]: manasaita[d]; J: ghṛtārcitaṃ; U[2]: *om* ghṛtārciṣam

109. b) J: gṛhṇīta; L: gṛhṇīya — b) J, L: dvijottamaḥ — c-d) IO, U[1], U[2]: *om* — d) J, L: ghṛtārci

110. b) C[1]: dvijottama; J, L: narādhipaḥ — d) L: ghṛtāhāreṇarādhipaḥ; U[1], U[2]: ghṛtāhārā; Ai, C[1], IO [*cor to* (*fh*)],U[1], U[2]: narādhipa

112. b) Ai, IO, U[1], U[2]: modate tridaśaiḥ saha — c) IO: naye[t]; J: sardha; L: sarva — d) J: puruṣas; L, U[2]: puruṣās; IO, U[1], U[2]: te [']sya yo dhruvaḥ; J: yo

113. a) U[1]: tapodhitaḥ; U[2]: tapacitaṃ — b) C[1]: āditya; Hem: vāsudevaṃ jaleśvaram; J: ādityaḥ parameśvaraḥ — c) J: opacāraiś; Hem: tu

114. a) C[1]: *bro*; J: saṃkalpa — b) Ai, Hem, IO, U[1], U[2]: kumbhaṃ; Ai, IO, U[1], U[2]: abhipūjayet; C[1]: *bro* kumbhe; J: vā — d) Hem: kumbhaṃ jalamayaṃ

pūjayed vatsakaṃ tadvat kṛtaṃ jalamayaṃ budhaḥ || [Hem 419]
[115]evaṃ saṃpūjya ādityaṃ jaladhenuṃ savatsakām |
sitavastradharaḥ śānto vītarāgo vimatsaraḥ || [Hem 420, 419]
[116]dadyād dvijāya devāgre prītyarthaṃ mihirasya tu |
ādityasya jagadyoniḥ prīyatāṃ mihiraḥ sadā || [Hem 420]
[117]iti coccārya tāṃ gāṃ tu viprāya pratipādayet |
aparādhān niśāste 'yam ayaṃ cātti na saṃśayaḥ || [Hem 420]
[118]anena vidhinā dattvā jaladhenuṃ mahāmune |
sarvāhlādān avāpnoti yāṃś ca dhyāyeta mānuṣaḥ || [Hem 420]
[119]śarīrārogyam ābādhāpraśamaḥ sarvakāmakāḥ |
nṝṇāṃ bhavanti dattāyāṃ jaladhenvāṃ na saṃśayaḥ || [Hem 421]
[120]sarvapāpavinirmuktaḥ pitaraṃ sapitāmaham |
prapitāmahaṃ yathāpūrvaṃ puruṣāṇāṃ catuṣṭayam || [Hem 421]
[121]ātmānaṃ tanayaṃ pautraṃ tad adhastāc catuṣṭayam |
tārayet sa munīndreha jaladhenuprado naraḥ || [Hem 421]
[122]yaś ca gṛhṇāti vidhivat tasyāpy evaṃvidhāḥ kule |
caturdaśa tathā caiva dadataś cānumodataḥ || [Hem 421]
[123]dīyamānāṃ prapaśyanti jaladhenuṃ ca ye narāḥ |

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115. a) Hem: tataḥ saṃpūjya cādityaṃ — b) J: savatsakaṃ; L: savatsikā — c) J, L: śitavastradharāṃ

116. a-b) C[1]: *bro* — a) Ai, IO, U[1], U[2]: dvijāya devāya; Hem: viprāya — b) J: artha; Ai, IO, U[1], U[2]: ca — c) Ai, U[1], U[2]: ādityaś ca; J: yoniṃ — d) Ai, IO, U[1], U[2]: tadā

117. a) IO: cochrāpaṇāṃ; J: voccārya; U[1]: codrāpanāṃ; U[2]: codrāpanā — c-d) Hem: *om* — c) Ai: aparādhād dhi hasto ma; C[1]: aparādhā[n] ni[śā]ste [']yam; IO, U[1], U[2]: aparādhād vihasto [U[2]: vihastau] mam; J: dhātṛśāstre [']yam — d) Ai: aghaṃ; Ai, IO, U[1], U[2]: yāti; C[1]: [c]ātti; J: cānti

118. a) Hem: yas tu — c) C[1]: sarvān kāmān; Ai, IO: āhlādam; U[1], U[2]: āllādam — d) Ai: ye divyā ye ca mānuṣāḥ; IO, U[1], U[2]: yaś; J: yac cādhyāyeta; L: yāś; Hem: dhyāyati mānavaḥ; U[2]: dhayita

119. a) U[2]: ābodhā — b) U[1], U[2]: prasamaḥ; Ai, IO, U[1], U[2]: kāmadaḥ; Hem: kāmikāḥ — c) Ai, Hem, IO, J, L, U[1], U[2]: bhavati; IO: dattānāṃ; J, L: dattvāyā — d) C[1]: dhenau; IO, J, L: dhenvā; Ai: *adds* tathā

120. a) IO, U[1], U[2]: vinirmuktāḥ — b) Ai, IO, U[1], U[2]: pitaraḥ sapitāmahāḥ — c) Ai, Hem: pūrva — d) IO, U[1], U[2]: puruṣasya

121. a) U[1]: avastāc; U[2]: avastā[c] — c) U[1], U[2]: bhāvayet; L: munīn deha — d) C[1]: dhenupradānataḥ

122. a) C[1]: tu — b) IO, U[1], U[2]: tat [U[1], U[2] = *om*] sthāpyaivaṃvidhāḥ; J, L: evaṃvidhā — c) Ai: vidhāś caiva; IO, U[1], U[2]: vidhā caiva — d) IO, U[1], U[2]: cānumodakaḥ

123. a) U[1], U[2]: dīyamānaṃ; C[1]: ca paśyanti — c) Ai: cāśeṣāgha; IO, U[1]: cāśeṣaugha; U[2]: cāśeṣauca; J: *but cor* nirmuktaḥ — d) C[1]: padam — iii) Ai: *om*; C[1]: bhagavān uvāca

te 'py aśeṣāghanirmuktāḥ prayānti paramāṃ gatim || [Hem 421]

[i]iti jaladhenudānam ||

[ii]ādityapurāṇe

[iii]bhānur uvāca
[124]jaladhenuṃ pravakṣyāmi prīyate dattayā yayā |
devadevo mayūkheśaḥ sarvagaḥ sarvabhāvanaḥ || [Hem 418]
[125]jalakumbhaṃ munīndreha suvarṇarajatānvitam |
ratnagarbham aśeṣais tu grāmyair dhānyaiḥ samanvitam || [Hem 418]
[126]sitavastrayugachannaṃ dūrvāpallavaśobhitam |
kuṣṭhaṃ māṃsīm uśīraṃ ca vālakāmalakair yutam || [Hem 419]
[127]priyaṅgupātrasahitaṃ sitavastropavītinam |
sachattraṃ sopānatkaṃ ca darbhaviṣṭarasaṃsthitam || [Hem 419]
[128]caturdiśaṃ vṛtaṃ dhūpais tilapātraiś caturdiśam |
sthagitaṃ haviḥpātreṇa ghṛtakṣaudravatā mukhe || [Hem 419]
[129]sarvakleśaṃ parityajya viṣṇum āśrayate sadā |
pūjyamānaś ca vibudhaiḥ sa gacchet paramaṃ padam ||
[130]yas tu sthāpayate sarvaṃ sa mokṣaṃ vrajate naraḥ ||

[i]iti jaladhenudānam ||

[*]6.2 ATHA SVARŪPATO GODĀNAM

[i]tatra yājñavalkyaḥ

[1]hemaśṛṅgī śaphai raupyaiḥ suśīlā vastrasaṃyutā |

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124. b) J, L: dantayā; U[1], U[2]: devadeva — c) Hem: hṛṣīkeśaḥ — d) C[1]: sarve[ś]aḥ

125. a) Hem: naravyāghra; J, L: muniṃ deha — b) Ai, IO, U[1], U[2]: suvarṇakajalānvitam — c) Ai, IO: garbhair; U[1], U[2]: garbhaiv — d) Ai, IO: yāmyair; J: *cor to* grāmye; U[1], U[2]: māmyair

126. b) J, L: pūrvā; C[1]: saṃyutam — c) Hem: kuṣṭhamāṃsīmurośīra; J: kuṣṭhamāsī; L: kuṣṭhamānsī; IO: māṃsāṃ muśīraṃ; C[1], J, L: usīraṃ — d) Ai: bālakā; IO: kālakāmalakair; J, L: bālāmalakasaṃyutaṃ; IO, U[1], U[2]: yutām

127. a) C[1], Hem: patra — b) J: śiva; C[1]: yajño; J, L: vastropaśobhitam — c) J: svachannaṃ; Ai: ca sopānatkaṃ; Hem: sa upānatkaṃ; IO, U[1], U[2]: ca sopānakaṃ — d) Ai, IO, U[1], U[2]: yānaṃ viṣṇurase [Ai = rathe] sthitam; J, L: saṃyutam

128. a) Ai, IO, U[1]: caturdaśāvṛtaṃ; Hem: caturbhiḥ saṃvṛtaṃ bhūpa; J: caturdaśaṃ ghṛtaṃ; L: caturdaśaṃ dhṛtaṃ; U[2]: caturdaśavṛtaṃ — b) IO: sthitapātraiś; IO, U[2]: caturdaśa; J: caturdaśam; U[1]: ca[tu]rdaśa — c) Ai, Hem, IO, U[1], U[2]: sthāpitaṃ dadhipātreṇa; C[1]: *bro* — d) Ai, IO, U[1], U[2]: madhukṣaudravatā

129. b) J, L: viṣṇumāṃś cayate — c) C[1]: pūjyamānaś ca sa devais tu

130. a) IO, U[1]: *but cor* sthāpayete — b) Ai: mokṣaṃ sa; U[1]: *om* sa; U[2]: maukṣaṃ ca; Ai, IO, U[1], U[2]: labhate

* Ai, IO, U[1], U[2]: atha rūpato godānam

sakāṃsyapātrā dātavyā kṣīriṇī gauḥ sadakṣiṇā ǁ [YDh 1.204, Hem 461]
[2]dātāsyāḥ svargam āpnoti vatsarān romasaṃmitān ǀ
kapilā cet tārayati bhūyas tv āsaptamaṃ kulam ǁ [YDh 1.205, Hem 461]
[3]savatsaromatulyāni yugāny ubhayatomukhīm ǀ
dātāsyāḥ svargam āpnoti pūrveṇa vidhinā dadat ǁ [YDh 1.206, Hem 477]
[4]yāvad vatsasya pādau dvau mukhaṃ yonau pradṛśyate ǀ
tāvad gauḥ pṛthivī jñeyā yāvad garbhaṃ na muñcati ǁ [YDh 1.207]

[i]saṃvarttaḥ

[5]yo dadāti śaphai raupyair hemaśṛṅgīm aroginīm ǀ
savatsāṃ vastrasaṃyuktāṃ suśīlāṃ gāṃ payasvinīm ǁ [Hem 455]
[6]yāvanti tasyā romāṇi savatsāyā divaṃ gataḥ ǀ
tāvato vatsarān āste sa naro brahmaṇo 'ntike ǁ [Hem 455]
[7]yo dadāti balīvardam uktena vidhinā śubham ǀ
avyaṅgaṃ gopradānāt tu bhuṅkte daśaguṇaṃ phalam ǁ [Hem 483]

[i]yamaḥ

[8]rukmaśṛṅgīṃ raupyakhurāṃ muktālāṅgūlabhūṣitām ǀ
kāṃsyopadohanāṃ dhenuṃ vastrachannām alaṃkṛtām ǀ
dattvā dvijendrāya naraḥ svargaloke mahīyate ǁ [Hem 461]
[9]daśadhenupradānena tulyaikā kapilā matā ǀ

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1. a) Ai, IO: haima; Ai, IO, U[1], U[2]: śṛṅgaiḥ — b) Hem: suśīlāṃ vastrasaṃyutām; L: surśolā vastrasaṃyutāḥ; U[1], U[2]: svaśīlā; C[1]: vatsa — c) IO, U[1], U[2]: sā kāṃsya-[IO = kāṃśya]-pātre — d) L: kṣīriṇāṃ; J, L: sadakṣiṇāḥ [C[1]: *bro*]

2. a) IO, U[1], U[2]: dātā ca —b) IO, U[1], U[2]: samaṃ [U[2] = sama] sarvapitāmahaiḥ; J: vatsarāṃ; Ai: saṃhitān — c-d) IO: *om, but cor* — c) Hem: kapilāṃ; J: ce[t]; L: ca — d) YDh: cāsaptamaṃ

3. a-c) IO: *om, but cor* — a) Ai: sa vased romasaṃkhyāni; Hem, YDh: savatsā; IO, U[1], U[2]: vaset [IO = vase] sa romasaṃkhyāni — b) C[1], J, L: mukhī — c) Hem: dattvā svargam avāpnoti; J, L: dātā svargam avāpnoti — d) IO: vadan *mc* → dadan; IO, U[1], U[2]: vadan

4. a) U[1], U[2]: utsasya — b) L: mukhā; Ai, IO, U[1], U[2], YDh: yonyāṃ; YDh: ca dṛśyate — c) Ai: tāvad ubhau; IO, U[1], U[2]: tāvat so — d) U[1], U[2]: kayā garbhaṃ

5. b) Ai, IO: śṛṅgāṃ [U[1], U[2]: *bro*]; J: aroginī; U[1], U[2]: aropiṇīṃ — c) L: saṃyuktā — d) L: suśīlā; J: (*sh*) ca

6. b) Ai, IO, U[1], U[2]: gatāḥ — c-d) Ai, IO, U[1], U[2]: tāvato vatsarān te tu vasanti brahmaṇo [U[2] = brahmaṇā] 'ntike

7. a-d) IO: *om, but cor* — a) U[1], U[2]: balirbaddham — c) Ai: svavyaṅga; IO, U[1], U[2]: svavyaṅgaṃ; J: atha gopradānāt; L: avya[ṃ]ga[ṃ]; U[1], U[2]: pradānā; Hem: ca — i) Ai, IO, U[1], U[2]: *om*

8. a-f) IO: *om, but cor* — a) U[1]: rūḍhāśṛṅgīṃ; U[2]: ruṇaśṛṅgī; IO, J, L: śṛṅgī; Ai, IO, U[1], U[2]: raupyamukhīṃ — b) Ai, IO: śuklāṃ; U[1], U[2]: yuktāṃ lāṅgula; C[1]:laṅgūla; L: bhūṣitā — c) L: dhenu

9. a) IO: *om, but cor* — b) Ai, IO, U[1], U[2]: tulyaikakapilā; Ai, IO, U[1], U[2]: *adds* ayaṃ tadraktapītāśaḥ kapilā gaur vibhūṣaṇam — c) Ai, IO, U[1], U[2]: dātā dhuraṃdharaṃ gatvā; J: dānaṃ — d) Hem: chattropānahasaṃyutam; Hem: *adds* daśadhenupradānāc ca yat phalaṃ tat samaśnute — i) Ai: *om*; IO: dāstaḥ; IO, U[1], U[2]: kṛtadaśanaḥ

dāntaṃ dhuraṃdharaṃ dattvā daśadhenuprado bhavet ‖ [Hem 461, 483]

[i]dāntaḥ kṛtadamanaḥ |

[ii]bṛhaspatiḥ

[10]hemaśṛṅgīṃ raupyakhurāṃ vastrakāṃsyājyasaṃyutām |
savatsāṃ kapilāṃ dattvā vaṃśān sapta samuddharet ‖ [Hem 461–62]

[i]viṣṇuḥ

[11]gopradānena svargam āpnoti | [12]daśadhenuprado golokam | [13]śatadhenupradaś ca brahmalokam | [ViDh 92.5–7, Hem 450]

[i]jābālaḥ

[14]homārtham agnihotrasya yo gāṃ dadyād ayācitām |
trir vittapūrṇā pṛthivī tena dattā na saṃśayaḥ ‖ [Hem 450]

[i]devīpurāṇe

[15]nīlāṃ vā yadi vā śvetāṃ pāṭalāṃ kapilām api |
sadugdhāṃ vatsalāṃ caiva sukhadohāṃ sugāṃ nṛpa ‖ [DP 103.2, Hem 463]
[16]ādāya vidhivad devīṃ pūjayec chubhapaṅkajaiḥ |
dhūpaṃ ca pañcaniryāsaṃ turuṣkāgurucandanam ‖ [DP 103.3, Hem 463]
[17]dattvā ca mantrapūrvaṃ tu naivedyam upakalpayet |
pāyasaṃ ghṛtasaṃyuktaṃ kṣāmayec ca tathā tu tām ‖ [DP 103.4, Hem 463]
[18]dvijāya śivabhaktāya savatsāṃ gāṃ nivedayet |

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10. a) Ai: haima; Hem: rukma; L, U[1], U[2]: śṛṅgī — b) Ai, IO: kāṃsyabhājanasaṃyutām; Hem: vastra-kāṃsyopadohanām; U[1], U[2]: kāṃśyaṃ bhājanasaṃyutām; L: kāsyāṣva

11. ViDh: svargalokam; Ai, C[1]: *adds* yo dāntaṃ vṛṣabhaṃ dadāti sa ca

12. ViDh: golokān

13. C[1]: *bro*; J [*but cor* (*sh*)], L: daśa; Ai, Hem, IO, U[1], U[2]: *om* dhenu; ViDh: prado brahmalokān; Ai, IO, U[1], U[2]: brahmaṇo lokam — i) Ai: jābāliḥ

14. b) J, U[1]: gā; Ai, IO, U[1], U[2]: yathāvidhi; J, L: ayācitān — c) Ai, IO, U[1], U[2]: trivargapūrṇāṃ pṛthivīṃ; J: trivṛtta — d) Ai, IO [*om, mc* →]: ciraṃ bhuṅkte na saṃśayaḥ; U[1], U[2]: *om* — i) Ai, IO, U[1], U[2]: vāyupurāṇe

15. b) DP: kapilāṃ pivā — c) Ai, U[1]: satvagrāṃ; DP: aduḥkhāṃ vatsavālāṃ ca; U[2]: satvagrā — d) L: mukha; U[1], U[2]: lohāṃ; Ai, U[1]: svagāṃ; DP: gavāṃ; U[2]: svagā; L: nṛpaḥ

16. a) IO: tv ādāya; U[1], U[2]: nnādāya; J, L: devī — b) U[1]: pṛsaved; U[2]: pṛsave bhaktibhāvanaḥ; Ai, IO, U[1]: bhaktibhāvataḥ; DP: srajapaṅkajaiḥ — c-d) IO, U[1], U[2]: *om* — c) Hem: tu; DP: *adds* sa — d) Ai: pañca-niryāsaṃ guggulusarjasaraladevadāruniryāsasaṃjñakāḥ; C[1]: *adds* pañcaniryāsaṃ – – – sarjasarala-devadāruniryāsāsaṃ – kāḥ

17. a-b) IO, U[1], U[2]: *om* — a) Hem: dattvā tu; J: sa dehyā; L: sa dattvā; DP: *om* ca; DP: *adds* devyā — d) C[1]: *bro* kṣāmayec ca; DP: kṣamāpayet tathā; IO, U[1], U[2]: kṣālayec; C[1]: tathā kṛtām

sahemavastrakāṃsyāṃ ca mahāpuṇyam avāpnuyāt ‖ [DP 103.5, Hem 463]
[19]yāvat tadromasaṃkhyānaṃ tāvad devyāḥ pure vaset ǀ
ihaiva gatapāpo 'sau jāyate nṛpasattamaḥ ‖ [DP 103.6, Hem 464]

[i]nandipurāṇe

[20]yo gāṃ suparipūrṇāṅgīṃ hemaśṛṅgīm akopanām ǀ
suśīlāṃ rājataiḥ pādaiś citravastrasusaṃvṛtām ‖ [Hem 456]
[21]salohapātrāṃ kutape niviṣṭacaraṇāṃ tathā ǀ [Hem 456]

[i]kutape nepālakambale ǀ

[22]sadakṣiṇāṃ pradadyād gāṃ so 'kṣayaṃ svargam āpnuyāt ‖ [Hem 456]
[23]gavi romāni yāvanti saprasūtikulasthitau ǀ
tāvanty abdāni vasati svarge dātā na saṃśayaḥ ‖ [Hem 456]
[24]etacchataguṇaṃ puṇyaṃ kapilādānataḥ smṛtam ‖ [Hem 456]

[i]saprasūtikulasthitau prasūtisaṃtānasahitāyām ǀ

[ii]ādityapurāṇe

[25]kapilāṃ ye prayacchanti celachannāṃ svalaṃkṛtām ǀ
svarṇaśṛṅgīṃ raupyakhurāṃ muktālāṅgūlabhūṣitām ǀ
śvetavastrayugachannāṃ ghaṇṭāsvanaravair yutām ‖ [Hem 461]

[i]ghaṇṭāsvanaravair ghaṇṭāśabdakolāhalaiḥ ǀ

[26]sahasraṃ yo gavāṃ dadyāt kapilāṃ vāpi suvrata ǀ

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18. b) DP: nivedayet savatsagām; L: gā — c) Ai, IO, U[1], U[2]: hemavastrāṃ sakāṃsyāṃ [U[1], U[2] = śakāṃsyāṃ] ca; DP: vastrakañcayāñ ca; J, L: vatsakāṃsyā ca — d) DP: mahat

19. a) J: yāvaṃ; C[1]: ta[d]dravya; DP: yadroma; U[1], U[2]: tatroma; J: saṃkhyānāṃ — b) Hem: devyā; Hem, IO, U[1], U[2]: puraṃ — c) DP: ihatra vigatapāpo; J, L: gatayāyo; U[2]: [']si — d) C[1], Hem, IO, J: sattama

20. a) Ai, IO, U[1], U[2]: yo māṃsaparipūrṇāṃ gāṃ; J, L: āṅgāṃ — b) Ai, IO: haima; U[1], U[2]: śṛṅgīv — c) L: suśīlā; U[1]: svaśīlāṃ; U[2]: –śīlāṃ; IO, U[1], U[2]: saṃyataiḥ — d) Ai, IO, U[1], U[2]: chattravastra

21. a) Ai, IO, U[1], U[2]: kutapa — b) Ai, IO, U[1], U[2]: vivikta — i) Ai, IO, U[1], U[2]:kutapo nepālakambalaḥ

22. a) Ai, IO, U[1], U[2]: ca; J, L: so — c) Ai, IO, U[1], U[2]: akṣayaṃ; J, L: [']kṣayaṃ svargam avāpnuyāt

23. b) Hem: prasūtikulasaṃsthitaḥ; U[1], U[2]: svaprasūti; Ai, IO, U[1], U[2]: kulena vai — c) Ai, IO, U[1], U[2]: tāvad abda-[U[2] = a–]-sahasrāṇi

24. a) IO: śatachataguṇaṃ; U[1], U[2]: śatācchataguṇaṃ — i) J: *om* saṃtāna

25. b) U[2]: valachannāṃ; J, L: vaiṇachannāṃ — c) Ai, C[1], Hem, U[1], U[2]: suvarṇa; U[2]: śṛṅgāṃ [C[1]: *bro*] — d) U[1]: lāṅgula; U[2]: lāṅgala — e) IO: *om*; Hem, J, L: parichannāṃ — f) U[1]: ghaṇḍāṃ; U[2]: ghaṇṭāṃ; J: svana vai *mc* → svanena vai; L: svanana vai; IO: yuktām; L: yutān — i) C[1], L, U[1], U[2]: *om* ghaṇṭā-svanaravair; J: ghaṇṭāsvanaṃ; IO: śabdaghoraiḥ; L: svanakolāhalaiḥ

samam eva purā prāha brahmā brahmavidāṃ varaḥ || [Hem 461]
[27]yāvanti romakūpāni kapilāṅge bhavanti hi |
tāvatkoṭisahasrāṇi varṣāṇāṃ divi modate || [Hem 461]
[28]kṛṣṇāṃ gāṃ dadate yas tu paṭachannāṃ svalaṃkṛtām |
vidhivac ca dvijātibhyo yamalokaṃ na paśyati || [Hem 457]
[29]āyur ārogyam aiśvaryaṃ dātā kāmāṃś ca mānasān |
śvetāṃ gāṃ dadate yas tu divyai ratnair alaṃkṛtāṃ || [Hem 457]
[30]ghaṇṭāmālākulāṃ kṛtvā puṣpaiś caivāpy alaṃkṛtām |
mukhe dhūpaḥ pradātavyo ghṛtenāsyaṃ ca pūrayet || [Hem 457]
[31]suvarṇaśṛṅgābharaṇā tathā rūpyakhurā śubhā |
paṭachannā śubhā caiva dātavyā dhyānayogine || [Hem 457–58]
[32]yas tu dadyāc ca gāṃ śvetāṃ tasya puṇyaphalaṃ śṛṇu |
janmaprabhṛti yat pāpaṃ mātṛkaṃ paitṛkaṃ ca yat || [Hem 458]
[33]jaloddhṛtasya hastasya tat kṣaṇād eva naśyati |
gāṃ dadānīha ity eva vācā pūyeta sarvaśaḥ || [Hem 458]
[34]pitā pitāmahaś caiva tathaiva prapitāmahaḥ |
narakasthā vimucyante somalokaṃ vrajanti te || [Hem 458]
[35]gaurīṃ caiva prayacchet tu yas tu gāṃ vai naraḥ śuciḥ |
ahorātroṣitaś caiva kṛtaśauco naraḥ sadā || [Hem 458]
[36]svarṇaśṛṅgīṃ raupyakhurāṃ muktālāṅgūlabhuṣitām |
ghaṇṭāmālākulāṃ caiva gandhapuṣpair alaṃkṛtām || [Hem 458]
[37]kutapaṃ cāstaret prājño mukhe dhūpaṃ pradāpayet |

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26. a) Hem: dattvā — b) Hem, IO: cāpi; Ai, IO: suvratām — c) Hem: pure — d) U[1]: brahma bra[hmavidāṃ]; U[2]: brahma brahmavidāṃ

27. d) U[1][*but cor* (*fh*)], U[2]: varṣāṇi; C[1]: mohate

28. a) IO: etāṃ gāṃ — b) J: paṭṭa; Hem: *adds* 6.2.30a-b [caivāpy araskṛtaṃ]

29. b) U[1], U[2]: kāmāś — c) L: gā — d) Ai, IO: divyavastrair; Hem: divyaṃ; J, L: divya

30. a) U[1], U[2]: mālāṅgalāṃ — b) Ai, IO: puṣpamālyair; J, L: caivātyalaṃkṛtām — c) IO: dhūpā; IO, L: pradātavyā — d) IO: bhūrayet

31. a) IO: ābharaṇāṃ — b) IO: khurāṃ śubhām; J: kharā — c) Ai, Hem: paṭṭa; IO: paṭṭachannāṃ śubhāṃ; J: paṭṭachanna — d) IO: dadyāc ca; J: *adds* mukhye; L: *adds* mukhe

32. a) C[1], U[1], U[2]: yaś ca dadyād gāṃ śvetāṃ — c) U[1]: manma; U[2]: –nma — d) Ai, IO: yat pāpaṃ mātṛkaṃ bhavet; J, L: pitṛkaṃ; L: tat

33. a) Ai, IO: yac ca janmaśatais tasya; Hem: kuloddhatasya; J, L: jalodhṛtasya; L: haste [']sya — c) Ai, C[1], U[1], U[2]: dadāmy ahaṃ; IO: evaṃ — d) IO: vaded api ca sarvaśaḥ; Ai: pūjyeta; U[1]: pūyet *mc* → pūjayet; U[2]: pūjayet

34. a) IO: pitāmahaiś — b) IO: prapitāmaha eva ca — c) IO: mucyante sarvapāpebhyaḥ; Hem: pramucyante

35. a) IO [*but cor*], J, L: prayaccheta — b) C[1]: *om* vai; Ai, C[1], U[1], U[2]: payasvinīm; L: śuci — c) C[1], U[1], U[2]: snātvā — d) U[2]: kṛtaśaucottaraḥ sadā

36. a) C[1], Hem, L, U[1], U[2]: suvarṇa; IO: śṛṅgāṃ; J, U[1], U[2]: śṛṅgī; U[1], U[2]: khurā — b) Ai, C[1], U[1], U[2]: śobhitām — c) U[2]: ghaṇṭāṃ [C[1]: *bro*]; U[1]: mālāṅgalāṃ; U[2]: mālāgalāṃ — d) J, L: śṛṅgapuṣpair [C[1]: *bro*]

bhakṣyabhojyānnapānena brāhmaṇān bhojayec chubhān || [Hem 458]
[38]gāṃ dadānīha ity evaṃ vācā pūyeta sarvaśaḥ |
mātṛkaṃ paitṛkaṃ caiva yac cānyaduṣkṛtaṃ kṛtam || [Hem 458]
[39]pāpaṃ ca tasya tat sarvaṃ dahaty agnir ivendhanam |
varṣakoṭisahasraṃ tu pumān sa divi modate || [Hem 458]
[40]dāsīdāsair alaṃkāraiḥ stūyate sarvajantubhiḥ |
arogaś caiva jāyeta tejasvī ca bhaven naraḥ || [Hem 458]
[41]nīlavarṇāṃ ca gāṃ dadyād dogdhrīṃ śīlaguṇānvitām |
svarṇaśṛṅgīṃ raupyakhurāṃ muktālāṅgūlabhūṣitām || [Hem 458]
[42]paṭachannāṃ śubhāṃ saumyāṃ ghaṇṭādāmair alaṃkṛtām |
pañcaraṅgeṇa sūtreṇa galāveṣṭanasaṃyutām || [Hem 458]
[43]rudrasya pramukhe deyā viṣṇoś ca brahmaṇaś ca ha |
gāṃ dadānīha ity eva vācā pūyeta sarvaśaḥ || [Hem 459]
[44]pitā pitāmahaś caiva tathaiva prapitāmahaḥ |
narakasthā vimucyante nīlāṃ gāṃ dadate tu yaḥ || [Hem 459]
[45]varṣakoṭisahasrāṇi loke tiṣṭhati vāruṇe |
dadhikṣīravahā nadyo vartante sarvataḥ sadā || [Hem 459]
[46]ghṛtaśailāḥ prapadyante navanītasya parvatāḥ |
kṛṣibhāgī bahudhano durbhikṣaṃ ca na paśyati || [Hem 459]
[i]iti kapilādigodānamāhātmyam ||

[ii]mahābhārate

[47]samānavatsāṃ kapilāṃ dhenuṃ dattvā payasvinīm |

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37. a) Ai: kutapaś cāmbaro prokto; IO: kṛtapaśvaṭambharaprājño; C[1], U[1], U[2]: vāstare [C[1] = cāstare] prokto — c) Hem: bhakṣa; IO: lakṣyabhojyapradānena — d) L: brāhmaṇā

38. a) IO: gāṃ svāvahī ity evaṃ; J, L: dadātīha; Hem: eva — b) Ai: pūjyeta; U[1], U[2]: pūjayet — c) J, L: pitṛkaṃ — d) Ai, Hem, U[1]: cānyad; Hem, J, L: duṣkṛtaṃ bhavet

39. a-d) J: *om* — b) Ai, IO: dahaty āsaptamaṃ kulam; L: agnin; U[1], U[2]: ivaindhanam — c) C[1], U[1], U[2]: ca

40. a) J: dārair; IO: alaṃkāṛaḥ — c) J, L: ārogyaś; L: jāteta

41. b) J: dogdhīṃ śīlāṃ; L: godhrī śīlā guṇānvitā; U[1], U[2]: dogdhrī; U[1]: guṇonvitāṃ — c) C[1]: suvaśṛṅgīṃ; Hem, L: suvarṇa; IO, J: śṛṅgāṃ; L, U[1], U[2]: śṛṅgī; C[1], U[1], U[2]: rūpya

42. a-d) J: *om* — a) Ai, Hem, J, U[1]: paṭṭa; U[2]: yaṭṭa — b) Ai, IO: ghaṇṭāghoṣair; L: ghaṇṭādānair — d) Ai, IO: gala; Hem: gaṇa; L: gavā; Hem, L: śobhitām

43. a-b) IO: ghṛtaṃ cāpi mukhe deyād brahmaṇe brāhmaṇasya ha — b) J: brāhmaṇaḥ sva *mc* (*sh*) → brāhmaṇaś ca; L: brahmaṇasthahā — c) IO: gaṃ dadīta ity evaṃ; J, L: dadātīha; Ai: evaṃ — d) Ai: pūjyeta sarvadā; IO [*but cor*], U[1], U[2]: pūjayet; U[2]: sarvadāḥ

44. a) U[1]: pitāmahaiś — c) IO: karasthād iva mucyante; Ai, C[1], Hem, U[1], U[2]: pramucyante — d) Ai, IO: tu ye

45. b) C[1], J, U[1], U[2]: tiṣṭhanti — d) L: vartate; J, L: sarvadaḥ

46. a) Ai, IO: pravartante — b) J, L: sarvataḥ — c) IO: kṛdvibhāgī *mc* → kṛṣidvibhāgī; J: ṛṣi; Ai: bhāgī — d) Hem: durbhakṣyaṃ; Ai, IO: na ca; C[1], U[1], U[2]: sa na — i) Ai: *om*; IO, J, L: *om* iti; C[1], J, L: kapilāgo

suvratāṃ vastrasaṃvītāṃ brahmaloke mahīyate || [MBh 13.78.8, Hem 459]

[i]samānavatsāṃ samānavarṇavatsām |

[48]samānavatsāṃ śvetāṃ tu dhenuṃ dattvā payasvinīm |
suvratāṃ vastrasaṃvītām indraloke mahīyate || [MBh 13.78.11, Hem 459]
[49]samānavatsāṃ śabalāṃ dhenuṃ dattvā payasvinīm |
suvratāṃ vastrasaṃvītāṃ somaloke mahīyate || [MBh 13.78.10, Hem 459]

[i]śabalā karburā |

[50]samānavatsāṃ kṛṣṇāṃ tu dhenuṃ dattvā payasvinīm |
suvratāṃ vastrasaṃvītām agniloke mahīyate || [MBh 13.78.12, Hem 459]
[51]vātareṇusavarṇāṃ tu savatsāṃ kāmadohinīm |
pradāya vastrasaṃyuktāṃ vāyuloke mahīyate || [MBh 13.78.15, Hem 459]

[i]vātareṇusavarṇā dhūsaravarṇā |

[52]samānavatsāṃ dhūmrāṃ tu dhenuṃ dattvā payasvinīm |
suvratāṃ vastrasaṃvītāṃ yamaloke mahīyate || [MBh 13.78.13, Hem 460]
[53]aghnyāṃ hemasavarṇāṃ tu savatsāṃ kāṃsyadohanām |
pradāya vastrasaṃvītāṃ vāruṇaṃ lokam aśnute || [MBh 13.78.14, Hem 460]

[i]aghnyā gauḥ | [ii]kāmadohanā anāyāsadohyā |

[54]hiraṇyavarṇāṃ piṅgākṣīṃ savatsāṃ kāmadohanām |

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47. b) Ai, IO, J: dadyāt — c) U[1], U[2]: suvratī; C[1], U[1], U[2]: saṃchannāṃ; IO: saṃpannāṃ — d) U[1], U[2]: somaloke — i) IO, J, L: *om*

48. a) Ai, C[1], U[1], U[2]: rohiṇīṃ [Ai = rohiṇī] tulyavatsāṃ ca — b) C[1], IO, J, U[1], U[2]: dadyāt — c) IO: vatsa; Hem: saṃpannāṃ — d) IO: iha loke

49. a) C[1], J, L: sabalāṃ — b) IO, J: dadyāt — c) IO: sunīla — d) Ai, U[1], U[2]: agniloke — i) C[1]: sabalā; J, L: sabalā śarkarā; U[1], U[2]: *om*

50. a-d) U[1], U[2]: *om* — b) Ai, IO: dadyāt — c-d) Ai: *om* — c) J: *om* vastra; IO: saṃpannāṃ — d) IO: yamaloke

51. a-d) IO: *om* — a) J: vātareṇuṃ; Hem: suvarṇaṃ — b) MBh: kāṃsyadohanām — c) Ai, Hem, MBh: saṃvītāṃ — i) Ai: vātareṇusavarṇāṃ dhūmravarṇām; IO: bālareṇuvarṇā; U[1], U[2]: dhūmravarṇā

52. a) IO: saṃvītavastrāṃ tāmrāṃ tu — b) IO: dadyād — c) IO: suvratāṃ svarṇabhūṣāṃ tu; L: suvratān vastrasaṃvītaṃ; U[1]: savatāṃ; U[2]: savatsāṃ; Hem: vastrasaṃyuktāṃ — d) MBh: yāmyaloke

53. a) Ai: adhyāṃ; Hem, J: arghyāṃ; IO: adhva; L: aghnyā hemasavarṇā; MBh: apāṃ phenasavarṇāṃ tu; U[1]: vighnyāṃ hemasannāṃ ca; U[2]: vi – haṃmasaṃnnāṃ; IO: *but cor* savarṇās; J: suvarṇāṃ; Ai, C[1]: ca — b) Ai: gāṃ payasvinīm; C[1]: *bro* kāṃsya; IO: kāmadohanīm; J: dohinīm — d) Ai, C[1], U[1], U[2]: kauberaṃ — i) Ai: adhyā; IO: adhvā; J: ārghyā; L: aghnya; U[2]: aghyā — ii) Ai: occurs after 6.2.55d; IO: kāmadohanīm anāyāsadohyām; J, L: dohanāḥ

pradāya vastrasaṃvītāṃ kauberaṃ lokam aśnute || [MBh 13.78.16, Hem 460]
[55]palāladhūmavarṇāṃ tu savatsāṃ kāmadohanām |
pradāya vastrasaṃvītāṃ pitṛloke mahīyate || [MBh 13.78.17, Hem 460]
[56]savatsāṃ pīvarīṃ dattvā śitikaṇṭhīm alaṃkṛtām |
vaiśvadevam asaṃbādhaṃ sthānaṃ śreṣṭhaṃ prapadyate || [MBh 13.78.18, Hem 460]

[i]śitikaṇṭhīṃ kṛṣṇagalām |

[57]samānavatsāṃ gaurīṃ tu dhenuṃ dattvā payasvinīm |
suvratāṃ vastrasaṃvītāṃ vasūnāṃ lokam aśnute || [MBh 13.78.19, Hem 460]
[58]pāṇḍukambalavarṇāṃ tu savatsāṃ kāmadohanām |
pradāya vastrasaṃvītāṃ sādhyānāṃ lokam aśnute || [MBh 13.78.20, Hem 460]
[59]vatsopapannāṃ nīlāṅgīṃ sarvaratnasamanvitām |
gandharvāpsarasāṃ lokān dattvā prāpnoti mānavaḥ || [MBh 13.78.22, Hem 460]
[60]gopradānarato yāti bhittvā jaladasaṃcayān |
vimānenārkavarṇena divi rājan virājate || [MBh 13.78.24, Hem 460]
[61]taṃ cāruveṣāḥ suśroṇyaḥ sahasraṃ surayoṣitaḥ |
ramayanti naraśreṣṭhaṃ gopradānarataṃ naram || [MBh 13.78.25, Hem 461]

[i]skandapurāṇe

[62]yo naro gāṃ prayaccheta savatsāṃ kāṃsyadohanām |
hemaśṛṅgīṃ raupyakhurāṃ dukūlakṣaumavāsitām || [Hem 454]
[63]śayyāstaraṇasaṃpannāṃ bahupuṣpaphalair yutām |

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54. a) IO: hiraṇyābhāṃ rūpyakhurāṃ — b) MBh: kāṃsya; IO: dohanīm; J: dohanīṃ *mc* (*sh*) → dohinīm — c) J: prādāya — d) IO: *but cor* yamaloke sa modate; Hem: āpnuyāt

55. a-d) IO: *om, but cor* — a) MBh: dhūmra; Ai, IO: varṇāṅgīṃ — b) MBh: kāṃsya; IO: dohanīṃ; L: dohinīṃ — c) U[1], U[2]: prapāya — d) IO: yamaloke sa modate

56. a) IO: pāvanīṃ; J, L: pīvarāṃ — b) Hem: sitakaṇṭhīm; IO: 'sitakaṇṭhīm; J, L, MBh: kaṇṭhām — c) Ai, IO: asaṃbādhyaṃ [C[1]: *bro*] — d) C[1], J, L: sthānaśreṣṭhaṃ — i) IO: asitakaṇṭhīṃ; J, L, U[1], U[2]: kaṇṭhī; L: galā

57. a) IO: gaurāṅgīṃ; J, L: gauri — c) Ai: suvastrāṃ — d) Ai: vasulokaṃ samaśnute; U[1]: vasū[nāṃ]; U[2]: *om*

58. a-d) IO: *om* — a-c) U[2]: *om* — b) MBh: kāṃsya — d) C[1], U[1], U[2]: saṃdhyānāṃ

59. a) U[1], U[2]: opapannā nīlāṅgī; MBh: nīlāṅgāṃ — b) Ai: vastravatsa; C[1]: vastraratna; U[1], U[2]: vastravat-samanvitām — c) Ai, IO: lokaṃ; J: loke; L: lokena; U[2]: lokā

60. a) U[1], U[2]: godānaprado — b) Hem: pītvā; J, L: jitvā; J: saṃcaye; L: saṃcayet — d) Ai, IO: divi rājye; L: virājata; MBh: virājatā

61. a) IO: veśāḥ; J, L: veṣā; U[1], U[2]: reṣaḥ; U[2]: suśroṇāḥ — b) C[1], Hem, MBh, U[1], U[2]: varayoṣitaḥ — c) C[1]: varaṃ śreṣṭhaṃ; MBh: naraśreṣṭha; U[1], U[2]: varaśreṣṭhaṃ — d) U[1]: dānavataṃ; U[2]: dānavanaṃ

62. a) Hem: occurs after 6.2.63c; Hem: prayacchet tu — b) C[1]: savatsāṃ kāṃsyopadohanām — c) IO: haima; Hem: rūpya

63. a) IO: puṣpāstaraṇa — c) U[1], U[2]: brāhmaṇās — d) Ai: alaṃkṛtān

brāhmanāṃs tarpayitvā tu gandhamālyair alaṃkṛtām || [Hem 454]
[64]devair adhyāsitāṃ tāṃ tu sarvair hastadvayena tu |
mṛdubandhena badhnīyād antaḥślakṣṇena rajjunā || [Hem 454]
[65]kuśāḥ suvarṇaṃ bījāni tilāḥ siddhārthakās tathā |
pradadyāt tāṃ tato 'dbhiś ca mantreṇānena suvrata || [Hem 454]
[66]sarvadevamayīṃ dogdhrīṃ sarvalokamayīṃ tathā |
sarvalokanimittāṃ gāṃ sarvadevanamaskṛtām || [Hem 454]
[67]prayacchāmi mahāsattvām akṣayāya śubhām iti |
evaṃ sa dattvā tāṃ gāṃ tu yatra yatra prajāyate || [Hem 454–55]
[68]tatra tatra gatā sā tu jantuṃ tārayate bhayāt |
sarvalokāntare gatvā ramate ca yathāmaraḥ || [Hem 455]
[69]sa tathā mānuṣe jāto gosahasrī mahābalaḥ |
rūpavān dhanavāṃś caiva bahuputraś ca jāyate || [Hem 455]

[*]6.3 ATHOBHAYATOMUKHĪDĀNAM

[i]tatra skandapurāṇe

[1]prasūyamānāṃ yo gāṃ ca dadyād ubhayatomukhīm |
yathoktena vidhānena sa jātismaratāṃ labhet || [Hem 476]

[i]nandipurāṇe

[2]yaś cobhayamukhīṃ dadyād gāṃ vipre vedavādini |
devāya cāpy abhīṣṭāya sa kulāny ekaviṃśatim || [Hem 477]
[3]samuddhṛtya naras tiṣṭhen narakād brahmaṇo 'ntike |

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64. a) Ai, C[1], U[1], U[2]: gāṃ tu — b) IO: sarva; Hem: tadvad dvayena — c) J, L: bandhana — d) C[1]: *bro*; Ai: antaślakṣṇena; Hem: tataḥ ślakṣṇena; IO: dattasūkṣmeṇa bāhunā; J: antaḥsukṣmeṇa rajunā; L: antaḥ-sūkṣmeṇa rajjanā; U[1], U[2]: antaḥślakṣṇenā vajjajjanā

65. a) Hem: kuśān suvarṇa — b) IO: siddhārthakas — c) IO: dadyāt tāṃ tu dvijebhyaś ca; J, L: ['d]bhiś — d) U[2]: suvratā

66. a) J: sarvamevamayīṃ; L: sarvamevamayī; U[1], U[2]: devamayī — c) IO: sarvalokamayīmitāṃ; Hem: tāṃ; L: gā

67. a) Ai: prayacchati — b) U[1], U[2]: akṣāyāya; IO: śubhām imām — c-d) IO: evam āmantrya dattvā tāṃ sā tu yatra pradīyate — c) Hem: yo gāṃ tu; J: gāṃ tāṃ tu

68. a) Ai, C[1], Hem, U[1], U[2]: sā tān; J: śīghraṃ; L: śītaṃ — b) Ai, C[1], Hem, U[1], U[2]: jantūṃs; C[1]: jan[tūṃs]; L: yantuṃ — c) Ai: lokāntaraṃ — d) Ai, Hem, IO: yathā naraḥ

69. a) J, L: tayā; Hem: mānavo; IO: mānuṣo — b) IO: gosahasrān; IO: balavāṃś — d) IO: prajāyate; Ai: *adds* iti kapilāgodānam

* C[1]: athobhayamukhīdānam

1. a) U[1], U[2]: prasūtamānāṃ ca yo gāṃ; C[1]: ca yo gāṃ; Ai, IO: gāṃ tu — d) C[1]: yāti smaratāṃ

2. b) C[1], U[1], U[2]: vedavedini — c) J: devāyā; L: devādya; C[1], Hem, U[1]: vāpy; U[2]: dhāpy — d) U[1], U[2]: kūlāny aika; Hem, J, L: ekaviṃśatiḥ

yugāni lomatulyāni yadi śraddhāparo naraḥ || [Hem 477]

[i]matsyapurāṇe

[4]rukmaśṛṅgīṃ raupyakhurāṃ muktālāṅgūlabhūṣitām |
kāṃsyopadohanāṃ rājan savatsāṃ dvijapuṃgave |
prasūyamānāṃ yo dadyād dhenuṃ draviṇasaṃyutām || [MP 205.2–3, Hem 478]
[5]yāvad vatso yonigato yāvad garbhaṃ na muñcati |
tāvad gauḥ pṛthivī jñeyā saśailavanakānanā || [MP 205.3–4, Hem 478]

[i]draviṇasaṃyutām iti dakṣiṇārūpadravyasaṃyutā bhūridakṣiṇa ity agre 'bhidhānāt |

[6]sasamudraguhā bhūmiḥ saśailavanakānanā |
caturantā bhaved dattā pṛthivī nātra saṃśayaḥ || [MP 205.5, Hem 478]
[7]yāvanti dhenuromāṇi vatsasya ca narādhipa |
tāvatsaṃkhyān yugagaṇān devaloke mahīyate || [MP 205.6, Hem 478]
[8]pitṝn pitāmahāṃś caiva tathaiva prapitāmahān |
uddhariṣyaty asaṃdeho narakād bhūridakṣiṇaḥ || [MP 205.7, Hem 478]
[9]ghṛtakṣīravahāḥ kulyā dadhipāyasakardamāḥ |
yatra yatra gatis tasya bhavec cepsitakāmadā |
golokaḥ sulabhas tasya brahmalokaś ca pārthiva || [MP 205.8, Hem 478]
[10]striyaś ca taṃ candrasamānavaktrāḥ prataptajāmbūnadatulyarūpāḥ |
mahānitambastanamadhyavṛttāḥ sevanty ajasraṃ nalinābhanetrāḥ ||
[MP 205.9, Hem 478–79]

[i]brahmapurāṇe

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3. a) Ai: naraḥ śreṣṭho; IO: naraśreṣṭho — b) IO: brahmaṇodite — c) Hem, J: roma — i) C[1]: *om* matsyapurāṇe; Ai, C[1]: *adds* matsya uvāca

4. a) MP: svarṇa — b) U[1], U[2]: lāṅgula — e) MP: gāṃ dattvā — f) MP: mahat puṇyaphalaṃ labhet; U[1]: draviṇe

5. a) C[1]: yonigadito; MP: yogigato — c) IO: calad gauḥ; MP: vai — d) Hem, MP: *adds* 6.3.4e-f — i) Ai, IO: rūpadraviṇa; J: rūpabahubhir dravyaiś ca; L: rūpabahudravyaiḥ; C[1], U[1], U[2]: saṃyutāṃ; Ai, C[1], U[1], U[2]: bhūridakṣiṇety; J: drakṣiṇā ity; IO: vidhānāt

6. a) MP: guhā tena; J, U[2]: bhūmi — b) U[2]: sadaula — c) J, L, U[2]: bhave

7. a) IO: dheno — b) L: narādhipaḥ — c) MP: saṃkhyaṃ yugagaṇaṃ; U[2]: gaṇā

8. a) IO: pitā pitāmahaś; U[2]: pitṛ — b) IO: prapitāmahaḥ — c) U[1], U[2]: tad dhaviṣyaty; MP: asaṃdehān — d) J: *but cor* (*sh*) narakā; Ai: dakṣiṇā; U[2]: dakṣiṇam

9. a) J: *but cor* (*sh*) kṣīravahā nadyo; L: kṣīravahā — c) Hem: yatra tatra — d) IO: bhaved icchā kṛtā sadā; MP: drumāś cepsitakāmadāḥ — e) U[1], U[2]: goloka; J: sulabhos; L: sulabhes — f) Hem: brahmalokasya; Hem, L: pārthivaḥ

10. a) Hem, J, L: vaktrā; MP: vakrāḥ — b) Ai, C[1], U[1], U[2]: sutapta; Hem: tulyavarṇāḥ; J, L: tulyarūpā — c) MP: nitambās tanuvṛttamadhyā; C[1]: vṛttamadhyāḥ; Hem: vṛttā — d) Hem, MP: bhajanty; Hem: nalinābhā; J, L: valinābha; IO: vandrāḥ; Ai: *adds* [in brackets] 6.3.30c–32d [30d: vṛddhakauśikāḥ; 32a: antarjātā; 32c: ghoṣaṇā; 32d: dvāre caite]

[11]gāṃ dadyād vedapūrṇāya viprāya gṛhamedhine |
suvarṇālaṃkṛtaśṛṅgīṃ vastraghaṇṭāvibhūṣitām |
pratyagrāṃ trisamṛddhāṃ ca lalāṭataṭadarpaṇām || [Hem 456–57]
[12]rajatachannacaraṇāṃ muktālāṅgūlaśobhitām |
kāṃsyopadohāṃ tṛptāṃ ca lavaṇāditṛṇodakaiḥ || [Hem 457]

[i]pratyagrā navavayaskā | [ii]trisamṛddhā śīlakṣīraprasavaguṇayuktā | [iii]tṛptā lavaṇāditṛṇodakaiḥ sarvadā lavaṇādipuṣṭā |

[13]gavāṃ puccham gṛhītvā tu sasuvarṇena pāṇinā |
gṛhastho vedavid vipro vācayet tatpratigraham || [Hem 457]
[14]bhogasaukhyapradā śvetā dhūmābhā pāpanāśinī |
kṛṣṇā svargapradā jñeyā gaurī ca kulavardhinī |
raktā rūpapradā jñeyā pītā dāridryaghātinī || [Hem 457]
[15]putrapradā kṛṣṇasārī nīlā dharmavivardhinī |
kapilā sarvapāpaghnī nānāvarṇā ca mokṣadā || [Hem 457]

[i]kṛṣṇasārī kṛṣṇaśvetavarṇā |

[ii]tathā

[16]pītodakāṃ jagdhatṛṇāṃ dugdhacoṣāṃ nirindriyām |
unmattām aṅgahīnāṃ ca mṛtavatsāṃ mahāśanām || [Hem 448]
[17]keśacelapurīṣāsthikravyādāṃ saṃdhinīṃ khalām |

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11. b) J: vidyāya; L: vidhāya; U[2]: grahamedhine — c) IO, J: ālaṃkṛtaṃ; C[1]: *bro* śṛṅgīṃ; IO: śṛṅgaṃ; J, L: śṛṅgī — d) Hem: samanvitām — e) C[1]: patyagrāṃ; U[2]: pratyaṣāṃ; Hem: tu — f) IO: līlācalitadarpaṇām; Hem: tarpaṇām

12. a) Hem: rājata — b) Hem, IO: bhūṣitām — c) Ai, C[1], U[1], U[2]: kāṃsyopadohanāṃ tṛptāṃ; J: opadohanāṃ — d) U[1], U[2]: ādakaiḥ — i) J: pratyagrāṃ navavayaskām; U[1], U[2]: radyaskā — ii) J: samṛddhāṃ; IO: kṣīraplavayuktā; J, L: prasrava — iii) J: tṛptāṃ; U[1], U[2]: ādakaiḥ; IO: tuṣṭā; J: juṣṭām; L: juṣṭāḥ

13. a) Hem, J, L: ca — b) J: susavarṇena — c) IO: gṛhasto; L, U[1], U[2]: gṛhasthā — d) Hem: dāpayet; Ai, C[1], U[1], U[2]: tu pratigraham

14. a) C[1], J, U[1], U[2]: bhogya; Ai: pradā caiṣā; C[1], Hem, U[1], U[2]: pradāś caitā — b) Ai, C[1], U[1], U[2]: dhūmrābhā; Hem: gomātā pāpanāśinī; Ai, IO: nāśanī — c) C[1], U[1], U[2]: hṛṣṭā — d) C[1], U[1], U[2]: gauś ca kulavivardhinī; Ai, Hem, IO: vardhanī — e) J: dhūpa — f) Hem, J: dāridra

15. a) Ai, C[1], U[1], U[2]: kṛṣṇasārā; J: kṛṣṇaśādī — b) C[1], L: nīlād; U[1], U[2]: nīlānā; Ai, Hem, IO: vivardhanī — d) C[1]: mokṣakā — i) Ai, IO, U[1], U[2]: kṛṣṇasārā

16. a) C[1]: jaghra; J: (*sh*) dugdha; J: tṛṇā — b) J, L: coṣā; IO: nirīndhitāṃ; J, L: nirindriyā; U[1], U[2]: nivindriyām — c) IO: rāgahīnāṃ — d) J: mahāśavām; L: mahāśavā

17. a) Hem: keśavāla; IO: śarailapurīdra; J, L: keśaicaila — b) U[1], U[2]: kravyānāṃ; IO: randhinīṃ; J, L: khalāt — c) U[1] [*cor to*], U[2]: ghaṭadhenūṃ; IO: dhenum anayoniṃ — d) Ai: nityābhigalita; U[1], U[2]: nityaṃ pratyabhigalita; Hem: vraṇayitastanīm; IO: pramaditastanīm — e) U[1], U[2]: *om* na — i) Ai, C[1], U[1], U[2]:

putadhenuṃ yamalasūṃ nityaṃ pragalitastanīm |
na dadyād brāhmaṇebhyaś ca sadoṣaṃ vṛṣabhaṃ tathā || [Hem 448]

[i]dugdhacoṣā svakīyastanapāyinī | [ii]mahāśanā bahubhakṣā | [iii]puṭadhenur bālavatsaiva yā garbhiṇī |

[i]mahābhārate

[18]na kṛśāṃ pāpavatsāṃ vā vandhyāṃ rogānvitāṃ tathā |
na vyaṅgāṃ na pariśrāntāṃ dadyād gāṃ brāhmaṇāya vai || [MBh 13.65.51, Hem 448]

[i]yamaḥ

[19]yo dadyād upayuktārthāṃ jīrṇāṃ vandhyāṃ ca niṣphalām |
tamaḥ saṃpraviśed dātā dvijaṃ kleśena yojayet || [Hem 448]

[i]yājñavalkyaḥ

[20]yathā kathaṃcid dattvā gāṃ dhenuṃ vādhenum eva vā |
arogām aparikliṣṭāṃ dātā svarge mahīyate || [YDh 1.208, Hem 450]

[i]aṅgirāḥ

[21]gaur ekasyaiva dātavyā śrotriyasya viśeṣataḥ |
sā hi tārayate pūrvān sapta sapta ca sapta ca || [Hem 450]

[i]nandipurāṇe

[22]apātre sā tu gaur dattā dātāraṃ narakaṃ nayet |
kulaikaviṃśatyā yuktaṃ grahītāraṃ ca pātayet || [Hem 450]
[23]vidhinā tu yadā dattā pātre dhenuḥ sadakṣiṇā |
tadā tārayate jantūn kulānām ayutaiḥ śataiḥ || [Hem 450]
[24]pātrāṇy ādhyātmikā mukhyāḥ suśuddhāś cāgnihotriṇaḥ |

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coṣāṃ nijastanapāyinīm; IO: roṣā svakāya; L: cośrā — ii) U[1]: mahāśinā; U[1], U[2]: bhakṣyā [IO: *bro*] — iii) U[1], U[2]: ghaṭadhenur; Ai: vatsā yā ca; IO: vatsā yā

18. a) J: na kṛśajñāṃ; U[2]: *but cor* kṛṣāṃ — b) C[1]: *om* tathā — c-i) IO: *om* — c) Ai, U[1], U[2]: na cobhrāṃ; C[1]: na vyeyāṃ; Hem: apariśrāntāṃ

19. a-b) IO: *om* — a) Ai: rūpayuktā — b) Ai, C[1], Hem, U[1], U[2]: dhenuṃ ca — c-d) IO: gavyā śālāṃ na praviśet dvijaṃ kleśair na yojayet — c) J: tamasaḥ praviśe[d]; U[1], U[2]: kramaḥ; L: sa praviśe[d] — d) L: dvija; U[2]: kleśo na; Ai, C[1], U[1], U[2]: yojayan

20. a) L: kathā — b) U[2]: cādhenum; IO: eva ca

21. a) L: ekasyeva — d) C[1]: sapta sapta sapta ca; IO: aparān sapta sapta ca — i) J, L: *om*

22. a) U[1], U[2]: apātrai; C[1]: tu sā — c) IO: kulaikaviṃśasaṃyuktaṃ; J: viṃśatā — d) Hem, IO: tārayet

23. a) Hem: ca; J: dattvā — d) Ai, C[1], U[1], U[2]: ayutaiḥ saha; IO: ayutair yutaiḥ

devatāś ca tathā mukhyā godāne hy etad uttamam ॥ [Hem 450]

[i]mahābhārate

[25]vṛttiglāne sīdati cātimātraṃ kṛṣyarthaṃ vā homahetoḥ prasutyām ।
gurvarthaṃ vā bālasamṛddhaye vā dhenuṃ dadyād eṣa kālo viśiṣṭaḥ ॥
[MBh 13.72.38, Hem 450]

[i]prasutyāṃ somayāge ।

[ii]tathā

[26]na vadhārthaṃ pradātavyā na kīnāśe na nāstike ।
gojīve na ca dātavyā tathā gauḥ puruṣarṣabha ॥ [MBh 13.65.49, Hem 450]

[i]kīnāśo halavāhakaḥ ।

[27]dadāty etādṛśānāṃ vai naro gāḥ pāpakarmaṇām ।
akṣayaṃ narakaṃ yātīty evam āhur maharṣayaḥ ॥ [MBh 13.65.50]
[28]ekāṃ ca daśagur dadyād daśa dadyāc ca gośatī ।
śataṃ sahasragur dadyāt sarve tulyaphalā hi te ॥ [MBh 13.77.10, Hem 45]
[29]yaś cātmavikrayaṃ kṛtvā gāḥ krītvā saṃprayacchati ।
yāvatīḥ sparśayed gāś ca sa tāvat phalam aśnute ॥ [MBh 13.72.33, Hem 447]

[i]tāvat phalaṃ tāvad goromasaṃmitaṃ svargarūpaṃ phalam ।

[ii]tathā

[30]saṃgrāme arjayitvā tu yo vai gāḥ saṃprayacchati ।

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24. a) Ai: pātreṣv; C[1]: patrāṇy; C[1], Hem, IO, U[1], U[2]: mukhyā — b) Ai, C[1], IO, U[1], U[2]: viśuddhāś; U[2]: cāgnihotṛṇaḥ — d) Hem, IO: godānaṃ

25. a) Ai: glānyā sīdate; Hem: glānaṃ; IO: glānā sadanti; J, L: cātimārthaṃ — b) Hem: kavyārthaṃ cāhomahetoḥ; C[1], U[1], U[2]: hetau — c) Hem, J: gurvarthe; L: gurvārthe; U[1]: valli; Ai, Hem, IO, MBh: saṃvṛddhaye — d) MBh: deśakāle viśiṣṭe — i) IO: *om* soma

26. c) J: gaur jīve; L: gau jīve; MBh: gojīvine na dātavyā; U[2]: goḥ jīve — d) U[1], U[2]: puruṣarṣabhā; L: puruṣarṣabhaḥ — i) J: kīnāśā; Ai, C[1], U[1], U[2]: *adds* tathā

27. a) J: dadeta cet tādṛśānāṃ; L: dadṛdvetyadṛśānāṃ vai; MBh: dadāti tādṛśānāṃ; IO: etad daśānāṃ — b) J, L: gā; IO: karmaṇe — c) Ai, C[1], U[1], U[2]: yāti — d) MBh: manīṣiṇaḥ

28. a) C[1], Hem: ekāṃ gāṃ; J, L: ekāṃś ca; Ai: vai; U[1], U[2]: *om* ca; U[2]: daśaguṇār — b) J, L: gosatī — d) Ai, C[1], U[1]: sarvaṃ tulyaphalaṃ hi tat; U[2]: svargatulyaphalaṃ hi tat; Hem: phalāḥ smṛtāḥ; J: phalādi

29. a) J, L: tv ātma — b) C[1], J, L: kṛtvā; J, L: saṃprayacchatu — c-ii) J, L: *om* — c-d) Hem: occurs after 6.3.30b — c) Ai, C[1], U[1], U[2]: gāḥ sa; Hem: gāvaḥ; MBh: gā vai — d) Ai, C[1], U[1]: tāvac ca; MBh: tāvat tu; U[2]: tāc ca — i) C[1]: gau; IO: *om* goroma; Ai, U[1], U[2]: rūpa [IO: *om*]

ātmavikrayatulyās tāḥ śāśvatīr viddhi kauśika || [MBh 13.72.34, Hem 447]

31yo vai dyūte dhanaṃ jitvā gāḥ krītvā saṃprayacchati |
sa divyam ayutaṃ śakra varṣāṇāṃ phalam aśnute || [MBh 13.72.17, Hem 447]

32antarjātāḥ sukrayajñānalabdhāḥ prāṇakrītā nirjitāś caukajāś ca |
kṛcchrotsṛṣṭāḥ poṣaṇābhyāgatāś ca dvārair etair goviśeṣāḥ praśastāḥ ||
[MBh 13.72.39, Hem 447–48]

[i]antarjātā garbhiṇya iti bhāratapadaprakāśikākāraḥ | [ii]sukrayalabdhā yathāmūlyakraya-labdhāḥ | [iii]jñānalabdhā vidyālabdhāḥ | [iv]prāṇakrītā bhṛtilabdhāḥ | [v]nirjitā yuddhādinā | [vi]okajāḥ gṛhajāḥ | [vii]kṛcchrotsṛṣṭāḥ poṣaṇābhyāgatā vyādhyādikṛcchrākrāntāḥ satyaḥ svāminā yās tyaktāḥ svayaṃ ca poṣaṇaṃ kṛtvā labdhāḥ |

33naṣṭā duṣṭā durbalā vyādhitā vā no dātavyā yā ca mūlyair adattaiḥ |
kleśair vipraṃ yo 'phalaiḥ saṃyunakti tasyāvīryāś cāphalāś cāpi lokāḥ ||
[MBh 13.76.7, Hem 448]

[i]mūlyair adattaiḥ svīkṛteti śeṣaḥ |

[ii]tathā

34tisro rātrīs tv adbhir upoṣya bhūmau tṛptā gāvas tarpitebhyaḥ pradeyāḥ |
vatsaiḥ prītāḥ suprajāḥ sopacārās tryahaṃ dattvā gorasair vartitavyam ||
[MBh 13.70.31, Hem 469]

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30. a-b) J, L: *om* — a) Hem, IO, MBh: saṃgrāmeṣv; C[1]: 'rjayitvā — b) IO: vai gāvaḥ; U[1], U[2]: vai goḥ — c-d) Hem: occurs after 6.3.29b; U[1], U[2]: *om* — c) L: tulyāṃs — d) C[1]: śāśvatī vṛddhi; Hem: śāsvatīḥ vṛddhakauśikaḥ; J: śāśratīr vivṛddhi; MBh: śāśvatā; Ai: vṛddhikauśikāḥ; IO: kaiśike

31. a-d) U[1], U[2]: *om* — b) Hem: krītvā gāḥ; J, L: kṛtvā — c) L: diyam; J: āyutaṃ — d) IO: *adds* antaryātāḥ śuṣkavarṣāṇāṃ sa paraṃ phalam aśnute

32. a-b) IO: antaryātāḥ śukrayajñādīnāṃ lakṣyāḥ prāṇakrītātmakrayalabdhāḥ — a) J, L: antaryātāḥ śukrayajñāḥ [L = yajñā] dānalabdhāḥ; U[2]: sukrayajñana — b) Hem: paṇakrītā; U[2]: caikajāś — c-d) IO: *om* — c) U[1]: otsṛṣṭā; U[2]: [o]tsṛṣya; C[1]: goṣaṇā; Ai: ābhyagatāś; U[1], U[2]: āghāgatāś — d) J, L: praśastā; U[1], U[2]: [pra]śastāḥ — i-ii) IO: *om* — i) J: karāḥ — ii) J, L: śukraya; J: mūlyā — iii) IO: jñānalakṣyāḥ vidyālakṣyā; C[1]: *om* vidyāladbhāḥ — iv) IO: prāṇakrāntibhṛtilakṣyā; J, L: bhūmi — vi) C[1]: okojāḥ; IO: kajātāḥ gṛhajātāḥ; J, L: aṅkajātā gṛhajātā[ḥ]; U[1], U[2]: *om* gṛhajāḥ — vii) IO: kṛtvotsṛṣṭāḥ poṣaṇādbhyādinā vyādhyādikṛcchrāḥ krāntāḥ satyaḥ satyaḥ; J, L: vyādhādi [C[1]: *bro*]; C[1], J, L, U[1], U[2]: satya; IO: pāṣaṇaṃ

33. a) Hem: ruṣṭā duṣṭā; IO: duṣṭā duṣṭadurbalā; J, L: *om* naṣṭā; MBh: duṣṭā ruṣṭā vyādhitā durbalā vā; J: *adds* [after 'duṣṭā'] ca; L: tuṣṭā; Hem, J, L: ca; IO: *om* vā — b) IO: *om* no dātavyā yā ca; Hem, MBh: na; MBh: yāś ca; IO: svalpair adakṣaiḥ; J, L: mūlair — c) J, L: viprair; L: viprai; Hem: yā phalaiḥ; IO: yaḥ phalaiḥ — d) IO: tasyāryāś ca phalāś; MBh: caiva — i) IO: svalpair aragnaiḥ; J, L: mūlyai ratnaiḥ; C[1], U[1], U[2]: svīkṛtyeti — ii) Ai: *om*

34. a) IO: tisro vā saumyabhūmau; MBh: *om* tv — b) J: ca deyāḥ — c) Ai, Hem, IO: pītāḥ; IO: *om* suprajāḥ — d) IO: dattvā dattvā; J: gorastrair; U[1], U[2]: govasai

[i]tathā

> [35]dvijātim abhisatkṛtya śvaḥ kalyam upavedya ca |
> pradānārthe niyuñjīta rohiṇīṃ niyatavrataḥ || [MBh 13.75.5, Hem 469]

[i]śvaḥ kalyam upavedya ca prātaḥkālam upasthānaṃ kartavyam iti jñāpayitvā |

> [36]āhvānaṃ ca prayuñjīta sabale bahuleti ca |
> praviśya ca gavāṃ madhyam imāṃ śrutim udāharet || [MBh 13.75.6, Hem 469]
> [37]gaur me mātā govṛṣabhaḥ pitā me divaṃ me śarma jagatī pratiṣṭhā |
> prapadye kāṃ śarvarīṃ mukhyagoṣu munir vāṇīm utsṛjed gopradāne ||
> [MBh 13.75.7, Hem 469]
> [38]samatām eti vai gobhiḥ samasaṃkhyaḥ samavrataḥ |
> aikātmyagamanāt sadyaḥ kalmaṣād vipramucyate || [MBh 13.75.8, Hem 469]
> [39]utsṛṣṭavṛṣavatsā hi pradeyā sūryadarśane | [MBh 13.75.9, Hem 469]

[i]utsṛṣṭavṛṣavatsā utsṛṣṭau tyaktau vṛṣabhavatsau yayā sā tathā |

> [40]trividhaṃ pratipattavyam arthavādāśiṣaḥ stavaḥ || [MBh 13.75.9]

[i]trividhaṃ pratipattavyaṃ vakṣyamāṇārthavādādiprakāratrayaṃ gopradānapravṛttena boddhavyam |

> [41]ūrjasvinya ūrjamedhāś ca yajñe garbho 'mṛtasya pratiṣṭhā |

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35. a) C[1]: dvijāti satkṛtya; U[1], U[2]: dvijātiṃ sa taḥ kṛd vapuḥ [U[2] = vayuḥ]; J, L: atisatkṛtya — b) C[1], J, L: svaḥ; IO: svakā dya ca; U[1], U[2]: *om* śvaḥ; Hem: kalpam; J, L: kālyam; MBh: kālam abhivedya — c) C[1], U[1], U[2]: pradātārthe; IO: prayuñjīta; U[1], U[2]: nīmuñjīta — d) J: mahāvrata; L: mahāvrataḥ — i) C[1]: svaḥ; IO: śvakalpam; J, L: svaḥ kālam; J, L: *om* ca; Ai: prātaḥkāla; C[1]: upasthāpanaṃ; J: tāpayitvā

36. a) IO: ātmānaṃ; U[1]: pramuñjīta; U[2]: pramuñjāta — b) Ai: samaṅke; Hem, MBh: samaṅge; IO: jītasai bahuleti ca; J, U[1]: sa baleti ca; U[2]: sa ba – ti ca; Ai, Hem: bahule iti — c) J: *om* ca — d) IO: udīrayet

37. a) Ai: mātā vṛṣabhaś ca; IO: pitā mad — b) Ai, Hem: divaṃ śarma me pratiṣṭhā prapadye; C[1], U[1], U[2]: divaṃ gantuṃ śarma me jagatī me pratiṣṭhā; IO: me sarvajagatī; MBh: śarma jagatī me; J, L: jagati me pratiṣṭhā — c) Ai, Hem: prapadyaikāṃ; MBh: prapadyaivaṃ śarvarīm uṣya; Hem, J, L: śarvarī; IO: satvāro; U[1], U[2]: go[ṣu] — d) J, L: vāṇim; Hem: utṣrje

38. a) J, L: samitām; MBh: sa tām ekāṃ niśāṃ gobhiḥ — b) Hem, L, MBh: sakhyaḥ; U[2]: saṃkhya — c) Ai, Hem: ekālpa; IO, J, L: ekātma; U[1], U[2]: ekāsye — d) Hem: kalmaṣāt dvipramucyate; IO: ca vimucyate

39. a) C[1]: vṛṣaparvā; IO: vatso — b) U[1]: *but cor* pradeyo; C[1]: darśine — i) IO: *om* utsṛṣṭavṛṣavatsā; J, L: utsṛṣṭavṛṣavatsā jayā [J: *mc* (*sh*) → yayā] sā tathā; IO: utsṛṣṭe tyutau vṛsatsau yathā sā tathā; C[1]: *bro* utsṛṣṭau tyaktau; Ai: vṛṣavatsau; C[1], U[1], U[2]: *om* sā

40. a) U[1]: trividhiṃ; U[2]: trividhi — b) Ai: vakṣyamāṇāvasiṣṭhavat; C[1]: vakṣ[y]amāṇāvaśiṣyavat; IO: atha vā āśiṣas tathā; J, L: arthavādāśiṣa stava [J = ta]; Ai, U[1], U[2]: vakṣyamāṇāvaśiṣṭavat; MBh: stavāḥ — i) J, L: *om*; Ai: vakṣyamāṇā tu vādādi; IO: vakṣyamāṇotsṛṣṭagovṛṣavatsārthavādādipradānatrayaṃ godāna-pravṛttena; U[1], U[2]: ānuvādādi

kṣitāv ṛksaṃpravāhāḥ puṇyabhāvāḥ prājāpatyāḥ sarvam ity arthavādaḥ ||
[MBh 13.75.10, Hem 469]

[i]ūrjasvinyaḥ balotsāhavatyaḥ | [ii]ūrjamedhās tejoyutaprajñāḥ prakṛṣṭabuddhaya iti yāvat | [iii]yajñe garbhaḥ yajñasyaitāsām ājyādibhir niṣpatteḥ | [iv]amṛtasya pratiṣṭhā kṣīrasya pratiṣṭhā sthānam | [v]kṣitāv ṛksaṃpravāhāḥ ṛg iti nadīnāma nadīvat pṛthivyāṃ vahantīty arthaḥ | [vi]puṇyabhāvāḥ puṇyāśrayāḥ |

[42]gāvo mamainaḥ praṇudantu sauryās tathā saumyāḥ svargayānāya santu |
āhūtā me dadatety āśrayantu tathānuktāḥ santu sarvāśiṣo me ||
[MBh 13.75.11, Hem 469–70]
[43]śeṣotsarge karmabhir dehamokṣe sarasvatyaḥ śreyasi saṃpravṛttāḥ |
yūyaṃ nityaṃ puṇyakarmopavāhyā diśadhvaṃ me gatim iṣṭāṃ prapannāḥ ||
[MBh 13.75.12, Hem 470]
[44]yā vai yūyaṃ so 'ham adyaikabhāvo yuṣmān dattvā cāham ātmapradātā |
[MBh 13.75.13, Hem 470]

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41. a) C[1]: ūrjasviny ūrjamedhāya yajñe; J: ūrjaviny ūrjamedhāya yo; L: ūrjasviny ūrjamedhā yajo; IO: yajñas triḥ pūjyamedhātha; U[1], U[2]: ūrjjaṃvityarjamedhāś ca yajñe; Ai, Hem, MBh: yajño — b) IO: garbho mūlasya pratiṣṭhā; MBh: *adds* [before 'pratiṣṭhā'] jagataś ca; Ai, Hem: *adds* kṣitau — c-d) Hem: pravāhāḥ puṇyabhāvāḥ prājāpatyāḥ sarvam ity arthavādaḥ śrutau hi saḥ — c) Ai: *om* kṣitāv; IO: kṣitāvatsaprakāśaḥ puṇyabhāvyaḥ; L: kṣipratāv; MBh: kṣitau rādhaḥprabhavaḥ śaśvad eva — d) IO: prajāyatnāḥ; J, L: prajāpatyā; C[1], U[1], U[2]: parvam ity; U[1], U[2]: anuvādaḥ — i) IO: ūrjantibhyaḥ balotsāhabalaḥ; U[1], U[2]: ūrjaṃvityaḥ — ii) IO: ūrjantidhās te[j]oyutaḥ prajāḥ; Ai, C[1], U[1], U[2]: tejojita; L: prajāḥ; J: *om* buddhaya — iii) Ai: yajñagarbhaḥ yajñasyetad ājyādibhir; IO, J, L: yajño; C[1], U[1], U[2]: yajñasyaitānnājyādibhir; IO: gabhī; IO: āsyādibhimbhiḥ; J, L: niṣpatte — iv) IO: amṛtasya kṣīrasya pratiṣṭhānam; J, L: amṛtasya kṣīrasya pratiṣṭhāmnātam; U[1]: amṛtapratiṣṭhā; U[2]: amṛtapratiṣṭhāḥ — v) IO: kṛtā[v] ṛkasapravāhāḥ; J: sitāv ṛt; L: sitāv ṛk; J, L: jhag iti nadīnāmā; U[1], U[2]: nadīnāmaḥ; IO: nadī ca; L: vahastīty — vi) IO: puṇyabhāvāḥ puṇyottarāḥ; J, L: puṇyabhāvāḥ prajāḥ patyā [L = prājāpatyāḥ] puṇyayaśāḥ

42. a) IO: gā vai mabhainaḥ praṇadantu; Hem: pramudantu; Ai: sauryaḥ — b) U[1], U[2]: somyāḥ; IO: *adds* [after 'saumyāḥ'] tathā; J, L: svargapāṇāja sat tu — c-d) IO: āhūtā me dadatyā apāta tathā nuktāḥ śatrur vāśiṣo — c) J, L: āhutā; MBh: āmnātā me dadātīr āśrayaṃ tu; Ai, Hem: dadataś cāśrayantu — d) Ai, C[1], Hem, U[1]: tathā muktāḥ; J: tathānuktā; U[2]: tathā yuktāḥ; J, L: sa tu

43. a) IO: *om* śeṣot; U[1], U[2]: śeṣorga; IO: dahamokṣe — b) IO: śāśvatyaḥ śreyasi saṃvṛtāḥ — c) IO: *om* puṇya; J: karmo [']pi vāhyāḥ; Ai, Hem: opavatyaḥ; IO: opavāhyalaṃ; U[1]: oṇuvāhyā; U[2]: āṇuvāhyā — d) Hem: diśa tvaṃ; IO: daśata me jagatim; U[2]: diśa[dhvaṃ]; J: prayatnataḥ; L: prayatnaḥ

44. a) J: ye vai; U[1], U[2]: mā vai; J: so 'haṃ nadyaika; L: so 'han adyaika; Ai, Hem: ādyaika; IO: aghaika-bhāvau; U[1]: atyaika; U[2]: atyeka — b) IO: puṣpāni dattvā; J, L: yuṣmā; Ai: cāhamālyapradānāḥ; IO: vāham ātsaprahātā; J, L: vāḍham ātmapradattāḥ; U[1]: ca hem ātmapradato; U[2]: ca hemātmapradatto — i-iii) Ai: occurs after 6.3.43d — i) C[1]: *bro*; Ai: sauryaḥ; IO: sūryapradāḥ sūtāḥ — ii) C[1]: *bro* seṣotsarge karmabhir; IO: otsargakarmabhir dehamokṣeti; J: *adds* [after 'iti'] karmavaśena dehatyāga iti; Ai: karmanāśena; IO: otsargajanmā; U[1], U[2]: dānānnaṃ; IO: ārtham amaśastv; J, L: ārtham amasatv — iii) Ai: karmopavatyaḥ; IO: opavāhyāṃ kṛtaprāhyā; J, L: *adds* [after 'opavāhyā'] mardavadet gavāṃ [L = gavā] dātā vidhinā pūrva; U[1], U[2]: svakṛta; J, L: prāpyo

[i]sauryāḥ sūryaprasūtāḥ | [ii]śeṣotsarge karmabhir dehamokṣa iti karmavaśena dehatyāge sati śeṣotsarge janmāntare dānārthaṃ santv ity arthaḥ | [iii]puṇyakarmopavāhyā sukṛta-prāpyāḥ |

[45]manaścyutā mana evopapannāḥ saṃrakṣadhvaṃ saumyarūpograrūpāḥ ||
[MBh 13.75.13, Hem 470]
[46]evaṃ tasyāgre pūrvam ardhaṃ vadeta gavāṃ dātā vidhivat pūrvadṛṣṭam |
pratibrūyāc cheṣam ardhaṃ dvijātiḥ pratigṛhṇan gopradāne vidhijñaḥ ||
[MBh 13.75.14, Hem 470]

[i]pūrvam ardhaṃ yā vai yūyam ity ādikam | [ii]śeṣam ardhaṃ manaścyutā ity ādikam |

[47]gāṃ dadānīti vaktavyam arghyam usrāvasu pradat |
ūdhasyā namitavyā ca vaiṣṇavīti ca codanāt || [MBh 13.75.15, Hem 470]

[i]arghyam arghyārham | [ii]usrāvasu godhanam | [iii]pradat pradadat | [iv] ūdhasyā ūdhasyaṃ kṣīram tadyuktā |

[48]nāma saṃkīrtayet tasyā yathāsaṃkhyaṃ yathottaram |
phalaṃ ṣaḍviṃśad aṣṭau ca sahasrāṇi ca viṃśatiḥ || [MBh 13.75.16, Hem 470]

[i]viṃśatiḥ sahasrāṇām |

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45. a-b) C[1]: *bro*; IO: manaśrutā mana evāpannā sarvā saṃrakṣadhvaṃ sāśvarūpāḥ; J, L: manamukhyatyāḥ [L = mukhyatāḥ] mana evopapannā sarvasvaṃ rakṣadhvaṃ saumyarūpograrūpāḥ; U[1], U[2]: manaśyutā manasa evopapannāḥ sarvāḥ saṃrakṣadhvaṃ so rūpograrūpāḥ — a) Ai, Hem: namaskṛtā mana — b) MBh: saṃdhukṣadhvaṃ

46. a-b) IO: etaṃ tasyāgre pūrvavad ardha vā te datta gavā śatādityavat pūrvadaṣṭam | pratiśrutya śeṣam ardhaṃ dvijātiḥ pragṛhyate vai gopradāne dhitāḥ — a) Ai, Hem: vaded vai; J, U[1], U[2]: vadet — b) J: vidhinā; L: *adds* [after 'vidhivat'] pūrvam ardhaṃ vadet gavāṃ matā vidhinā; Ai, Hem: dṛṣṭyā — c) Hem: pratibhūyād; U[1], U[2]: cheṣām; C[1], U[1], U[2]: dvijāti — d) J: pratigṛhṇatve; L: pragṛhṇatve; MBh: pratigṛhṇan vai; C[1]: *bro* gopradāne vidhijñaḥ; U[1], U[2]: *om* gopradāne — i) C[1]: *bro*; IO: pūrvam ārdraṃ yūryām aty ādikam; J: *om* ardhaṃ yā vai; L: *om* yā vai — ii) C[1]: *bro*; J, L: ardham anacyutā; U[1], U[2]: ardha; Ai: namaskṛtā; IO: manaścatā; U[2]: mana–tā

47. a-d) IO: dadānābhivaktavyam uktyāṃ pradadāt | śubhasthā namitavyā ca caṣṭavāti caro dadāt — a) J, L: dadātīti ca vaktavyaḥ — b) J: maghām uśrāvasu pravadat; L: marghām uśrāvasu; MBh: arghyavastra-vasupradaḥ C[1], U[1]: usvāvasu; Hem: muśravasu; U[2]: usvā–su — c) Hem: udhasthā; J: uddhasyāṃ; L: ūrddhasyāṃ; U[2]: –dhasyā; MBh: bharitavyā — d) J: vaiṣṇavam iti; C[1], U[1], U[2]: deśanāt; MBh: codayet — i-iv) C[1]: *bro*; IO: arghaṃ arghyaṃ hi tāsvaśu godhanaṃ pradāt adhyāsyā sadhārasyāṃ kṣīrātva yuktā — i) Ai: arghārham — ii) U[1], U[2]: usvārasva śodhanaṃ — iv) Ai: *om* ūdhasyā; Ai: *adds* [after 'tadyuktā'] ūdhasyā

48. a) IO: nāma saṃkīrtya tayor — b) Ai: yathāsakhyaṃ; IO: yathāntaraṃ; MBh: yathāsaṃkhyottaraṃ sa vai — c) Hem: phala; Ai, Hem: ṣaṭtriṃśad — d) Hem: viṃśati — i) C[1]: *bro*; IO: *om* viṃśatiḥ; U[1]: viṃśatim; U[2]: viṃśati

[49]evam etān guṇān buddhvā gavādīnāṃ yathākramam |
gopradātā samāpnoti samastān aṣṭame krame || [MBh 13.75.17, Hem 470]

[i]aṣṭame krame gavi dattāyāṃ gacchantyām aṣṭame pade |

[50]godaḥ śīlī nirbhayaś cārghadātā nasyotado vasudātā ca kāmī |
uṣasyoḍhā bhārata yaś ca vidvān vyākhyātās te vaiṣṇavāś candralokāḥ ||
[MBh 13.75.18, Hem 471]

[i]nasyoto dāntavṛṣaḥ | [ii]vasu dhanam | [iii]kāmī kāmyaphalavān | [iv]uṣasyoḍhā uṣasi ūḍhā āvāhayitā gāyatryā ity arthaḥ |

[51]gāṃ vai dattvā govratī syāt trirātraṃ niśāṃ caikāṃ saṃvaseteha tābhiḥ |
kāmyāṣṭamyāṃ vartitavyaṃ trirātraṃ gavāṃ rasair vā śakṛtā prasravair vā ||
[MBh 13.75.19, Hem 471]

[i]kāmyāṣṭamī rohiṇīyuktāṣṭamī | [ii]rasair dadhyādibhiḥ | [iii]prasravaiḥ kṣīraiḥ |

[52]vedavratī syād vṛṣabhapradāne vedāvāptir goyugasya pradāne |
tathā gavāṃ vidhim āsādya yajvā lokān agryān vindate nāvidhijñaḥ ||
[MBh 13.75.20, Hem 471]

[i]vedavratī vedavrataphalavān | [ii]yajvā gopradātā |

[53]kāmān sarvān pārthivān ekasaṃsthān yo vai dadyāt kāmadughāṃ ca dhenum |

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49. a-b) C[1]: *bro* — a) IO: evam etad [bhr]ūṇaṃ [dugdh]vā; MBh: guṇān vṛddhān — d) IO: samastād — i) J, L: aṣṭamakrame; IO: dattāyā; J, L: kramatyām; IO: aṣṭamapade; U[1], U[2]: padeḥ

50. a-iv) C[1]: *bro* — a) Ai: godaḥ śāktī; U[1], U[2]: *om* godaḥ; Hem: śīlāṃ; IO: śālā; J: śīli nirbhayāś cārghyaṃ do; IO: cārghadā; U[1], U[2]: cāyudo; L: cārghyado — b) Hem: nasyoto vai; IO: nasyāto; J, L, U[1], U[2]: nasyoto; MBh: na syād duḥkhī — c) IO: uṣasyāṭā; J: *but cor* uṣasyoṣā; U[1], U[2]: ūṣasyoḍhā bhāvadvayaś ca [U[2] = car] vidvayān; Ai: bhāraṃ nayaṃś; Hem: bhāraṃ nayaś; IO, L: bhārabhayaś; J: bhārabhāyaś — d) Ai, Hem: vikhyātās; IO: apāravyānāsti vaiṣṇavī candralokā; J, L: ākhyātās; J, L: cātra lokāḥ — i) Ai: nasyotado; IO: mesyetau dātā vṛṣaḥ; U[1], U[2]: dāntabuddhiḥ — ii) Ai: vasudātā dravyadātā; IO: dhanām — iii) IO: phalabhāk — iv) Ai: uṣasyoḍhā uṣasyāyāḥ gāyatryā vāhayitā ity arthaḥ; IO: uṣasyoṣa uṣasyā uṣasyā uṣā avāghrāpitā yāvatya ity arthaḥ; J: jhaṣasyoḍhā; L: ūṣasyoḍhā; U[1], U[2]: *om* ūḍhā

51. a-iii) C[1]: *bro* — a-d) IO: gāṃ cede[d]yagropi pratīsyāḥ trirātraṃ niśāṃ caikāṃ saṃśeteha vībhiḥ kāntyāṃ darśitavyā trirātraṃ gavāṃ sasair vā śakṛtā prasavair vā — a) MBh: gā; U[2]: govṛtī — b) U[1], U[2]: samutsateha; J, L: saṃvameteha — c) U[1], U[2]: kāmāṣṭamyāṃ — d) MBh: rasair vā goḥ śakṛtā prasnavair vā; J, L: sakṛtā prastāvair; U[1], U[2]: sakṛta prastarair; Hem: prasnavair — i) IO: kāmāṣṭamā rohiṇīyugāṣṭamī; U[1], U[2]: kāmāṣṭamī — iii) IO: prakharaiḥ; J, L: praśravaiḥ; U[1], U[2]: prastaraiḥ

52. a-ii) C[1]: *bro* — a) MBh: pradātā — b) IO: dārā yo yugasya pradāne vedāvāptau gosvagasya tathā gavām L: vedāvāpti; U[1]: vedāptir; U[2]: vedāpti; J, L, U[1], U[2]: gor yugasya — c-d) IO: gavāṃ vidhim āsādya lokānāṃ sā vindate bhuvi nidhijñaḥ — c) Ai: tasya gavāṃ; U[1], U[2]: tasyā gavāṃ vā vidhim; J, L: vidhem; U[2]: āsāśca yajñā — d) J, L: akṣayān; U[1], U[2]: *om* agryān — i) J: *om, but cor* (*sh*) vedvratī — ii) Ai: gavāṃ yajvā; J, L: *om* yajvā

samyak tāḥ syur havyakavyaughavatyas tāsām ukṣṇāṃ jyāyasaṃ saṃpradānam ||
[MBh 13.75.21, Hem 471–72]

[54]na cāśiṣyāyāvratāyopakuryān nāśraddadhānāya na vakrabuddhaye |
guhyo hy ayaṃ sarvalokasya dharmo nemān dharmān yatra tatra prakalpayet ||
[MBh 13.75.22, Hem 472]

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53. a-d) C[1]: *bro* — a-b) IO: saṃsthāpya; U[1], U[2]: saṃsthālyo — b) L: yau; Ai, Hem, IO: dugdhāṃ; IO: *om* ca — c-d) IO: samyak kāraye havyakavyedyavatyas tāmārukṣāś cāpi sa saṃpradānān — c) Hem: samyak tāsyar; J: samyag uktāḥ — d) Ai: tāsām uktam āyaśasyaṃ pradānam; U[1], U[2]: thāsam uṣṇīṃ jñāyasaṃ-pradānam; J: tāsā[ṃ] sukṣṇajyāsaṃ; Hem: uktaṃ āyasa; L: ukṣṇa; MBh: jyāyasāṃ

54. a-b) C[1]: *bro*; IO: ca śiṣyāya pratāpopakuryāstāśraddhadhānāya na vakrabuddhaye — a) J, L: *om* na; U[1], U[2]: nāśiṣyāyā; L: vāśiṣyāyā — b) Ai, Hem: nāśāntāya na ca vakrabuddhaye; J, L: tāḥ śraddadhānāya na vaktradvayo; MBh: nāśraddhadhānāya; U[1]: nāśragdadhānāya; U[2]: tā–gdadhānāya; U[1], U[2]: na kuccha-dvaye — c) IO: śuhyo; J, L: guhyo [']yaṃ; J: lokasya pradā — d) IO: tu mān dharmān; U[1], U[2]: tmamān; MBh: nemaṃ dharmaṃ yatra tatra prajalpet; U[1], U[2]: *om* dharmān; Ai: *adds* ity ubhayatomukhīdānam

[*]7. atha hemagavīdānam

[i]tatra devīpurāṇe

[1]śubhāṃ hemamayīṃ gāṃ ca kārayed rājatān khurān ǀ
tāṃ vastraprāvṛtāṃ kṛtvā prāpnuyāl lokam uttamam ǁ [DP 103.8, Hem 437]
[2]vicitracitrapuṣpaiś ca gandhadhūpanivedanaiḥ ǀ
tathā kṣamāpayed devīṃ tāṃ gāṃ tatra samarpayet ǁ [DP 103.9, Hem 438]
[3]devi tvadīyād ādeśāt tava bhakteṣu dīyate ǀ
punas tāṃ viprarājāya dāpayec chivabhāvine ǁ [DP 103.10, Hem 438]
[4]akṣayaphalakāmena prāyaścittaviśuddhaye ǀ
manunā cīrṇam etad vai saṃyatena purā kila ǁ [DP 103.11, Hem 438]
[5]sapta pūrvān parān vaṃśyān raudrakilbiṣasaṃsthitān ǀ
uddhṛtya tārayed vatsa devīlokam anuttamam ǁ [DP 103.12, Hem 438]

[i]śubhā śuddhahemnā sughaṭitā ǀ [ii]devī durgā ǀ [iii]śivabhāvine śivadhyāyine ǀ

[iv]iti hemagavīdānam ǁ

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* IO: hemagavāṃ — i) J: matsyapurāṇe

1. a) C[1], U[1], U[2]: śuddhā; Ai, C[1], U[1], U[2]: hemagavīṃ; DP: gāvaṃ; C[1], U[1], U[2]: *om* ca — b) DP: rajatakhurām; IO: rājatīṃ naraḥ; U[1], U[2]: rajatān — c) J: prāvṛttāṃ; U[1], U[2]: pravṛttāṃ — d) DP: pūjayed danudaryahām

2. a) IO: vicitraratha; Ai, C[1], U[1], U[2]: citraiḥ— b) Hem: vilepanaiḥ — c) Ai, U[1], U[2]: tathākṣamānayed; IO: devī — d) Ai: tatraitāṃ gāṃ; IO: na gām ata[ḥ]; DP: tatraivam ānayet; J: prakalpayet; L: samarpaye

3. a) DP, L: devī; DP: tvadīya; IO: tvatpādāya dadyāṃ; J: tva[dī]yād — c) J, L: tā; J: rājyāya — d) DP: bhāvite; IO: bhājane; J: bhāvanet; L: bhāvane

4. a) J, L: akṣayā [C[1]: *bro*] — c) Ai: kīrtam etad; IO: tīrtham etad; DP: āsīc ca; J, L: etad dhi — d) Ai: saṃyātena; Hem: saṃpateyur narāḥ kila; DP: vratamanyaiḥ nṛpottamaiḥ; IO: saṃjātena

5. a) C[1], U[1], U[2]: pūrvaparān; Hem: pūrvāparān; Ai: parāṃś tatra; IO: parāṃs trastān; C[1]: vāṃśyān; Hem, DP, U[1], U[2]: vaṃśān; J: vaṃśā; L: vaṃśya — b) Hem: rudrakilbiṣa; DP: api kilbiṣa — c) Hem: udvatya vānayed; DP: nayate; IO: vācayed — d) IO: devī me lokam uttamam — i) Ai: śuddhasuvarṇaiḥ; IO: śuddhahastā sughaṭinī; U[2]: hemnī — ii) J: *om* durgā; L: durga — iii) J, L: bhāvane — iv) IO: hemagavā; J: dāne

[*]8. atha vṛṣabhadānam

[i]tatrādityapurāṇe

> [1]yo dadāti anaḍvāhaṃ suśīlaṃ sādhuvāhanam ǀ
> ubhayoḥ pārśvayor dattvā chattropānahakambalam ǁ [Hem 482]
> [2]śīlavedāṅgasaṃpanna iṣṭe śiṣṭe dvije naraḥ ǀ
> puṣye vā janmanakṣatre ayane viṣuveṣu ca ǁ [Hem 482]
> [3]dattvā tasya anaḍvāhaṃ tasmin sthāne mahāmune ǀ
> kṣutpipāsārditasyāpi agrataḥ pratipadyate ǁ [Hem 482]

[i]mahābhārate

> [4]yuvānam indriyopetaṃ śatena saha yūthapam ǀ
> gavendraṃ brāhmaṇendrāya bhūriśṛṅgam alaṃkṛtam ǁ [MBh 13.77.13, Hem 483]
> [5]vṛṣabhaṃ ye prayacchanti śrotriyāya paraṃtapa ǀ
> aiśvaryaṃ te 'bhijāyante jāyamānāḥ punaḥ punaḥ ǁ [MBh 13.77.14, Hem 483]

[i]śatena strīgavīnām iti śeṣaḥ ǀ [ii]bhūriśṛṅgaṃ suvarṇaśṛṅgam ǀ [iii]aiśvaryaṃ te 'bhijāyante aiśvaryārtham iti yāvat ǀ

> [6]dṛtikaṇṭham anaḍvāhaṃ sarvaratnair alaṃkṛtam ǀ
> dattvā prajāpater lokān viśokaḥ pratipadyate ǁ [MBh 13.78.23, Hem 482]

[i]dṛtikaṇṭhaṃ pralambagalakambalam ǀ

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[*] i) C[1], U[1], U[2]: ādityapurāṇe

1. a) Ai, Hem, U[1], U[2]: yo vai dadāty; C[1]: yo dadāty; IO: tv anaḍvāhaṃ — b) Hem, L: vāhinaṃ — d) J: opāhana; IO: kalmalam

2. a) IO: śīlavedān masyante; Hem: saṃpanne — b) Hem: hṛṣṭe śiṣṭe; IO: iṣṭa; L: iṣṭo — c) Hem: ca — d) IO: viṣuve ca vā

3. a) C[1], U[1], U[2]: tv anaḍvāhaṃ — c) J, L: taṃ tu pipāsā

4. d) U[1], U[2]: bhūviśṛṅgaṃ

5. a) Hem, L: ṛṣabhaṃ — c-d) Ai: aiśvarāṇy abhijāyante jāyamāneṣv ataḥ punaḥ — d) Hem: jāyamānān; J: vāyamānāḥ — i) IO: śatenāstīryamānām iti śeṣaḥ; U[1], U[2]: śatai; U[2]: strīgavānām — ii) U[1], U[2]: bhūvi; J, L: *om* suvarṇaśṛṅgam — iii) Ai: aiśvaryāṇy abhijāyante; J: *adds* [after ''bhijāyante'] aiśvaryam abhijāyate; L: *adds* [after ''bhijāyante'] eśvaryam abhijāyante

6. a-b) Hem: occurs after 8.2d — a) Hem: dattvā tasya anaḍvāhaṃ; IO: iti krame [']naḍvāhaṃ; MBh: śiti; U[1]: tṛti; U[2]: *bro* dṛti — c) IO, J, L: prajāyate; IO: lokāt — d) C[1]: *bro*; U[1], U[2]: viśākaḥ pratipādyate; J: viśokāḥ — i) IO: iti; U[1], U[2]: tṛti — ii) Ai, C[1], U[1], U[2]: *om*

[ii]tathā

[7]anaḍvāhaṃ brāhmaṇāyātha dhuryaṃ dattvā yuvānaṃ balinaṃ vinītam |
halasya voḍhāram anantavīryaṃ prāpnoti lokān daśadhenudasya ||
[MBh 13.72.43, Hem 482]

[i]iti vṛṣabhadānam ||

7. a) MBh: tathānaḍvāhaṃ; J, L: brāhmaṇāya dhuryaṃ; IO: dharmā — b) IO: kṛtvā purvānañca tathā vinītam; J: ca nītam; U[1]: vinitam; U[2]: vinītāṃ — c) IO: anaḥsthavoḍhāraṃ; U[1], U[2]: voḍhāvam — d) IO: lokān aparānudasya; U[1]: nudāsya *mc* → dhenudāsya; U[2]: –nudāsā

*9. atha kṛṣṇājinadānam

[i]tatra viṣṇuḥ

[1]atha vaiśākhyāṃ paurṇamāsyāṃ kṛṣṇamṛgājinaṃ sakhuraṃ saśṛṅgaṃ suvarṇa-śṛṅgaṃ raupyakhuraṃ muktālāṅgūlabhūṣitaṃ kṛtvā āvike vastre prasārite prasārayet | [2]tatas tilaiḥ prachādayet | [3]suvarṇanābhaṃ ca kuryāt | [4]ahatena vāsoyugena prachādayet | [5]sarvaratnagandhaiś cālaṃkuryāt | [6]catasṛṣu ca dikṣu catvāri taijasāni pātrāṇi kṣīradadhimadhusarpiḥpūrṇāni nidhāyāhitāgnaye brāhmaṇāya vāsoyuga-prachāditāya dadyāt | [7]atra ca gāthā bhavanti | [ViDh 87.1–7, Hem 695]

[8]yas tu kṛṣṇājinaṃ dadyāt sakhuraṃ śṛṅgasaṃyutam |
tilaiḥ prachādya vāsobhiḥ sarvaratnair alaṃkṛtam || [ViDh 87.8, Hem 695]
[9]sasamudraguhā tena saśailavanakānanā |
caturantā bhaved dattā pṛthivī nātra saṃśayaḥ || [ViDh 87.9, Hem 695]

[i]vaiśākhyadhikāre vasiṣṭhaḥ

[10]suvarṇanābhaṃ kṛtvā tu sakhuraṃ kṛṣṇamārgakam |
tilaiḥ prachādayed yatnāt tasya puṇyaphalaṃ śṛṇu || [VaDh 28.20]
[11]sasamudraguhā tena saśailavanakānanā |
caturantā bhaved dattā pṛthivī nātra saṃśayaḥ || [VaDh 28.21]

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1. C[1], U[1], U[2]: vaiśākhyā; IO: kṛṣṇamṛgājinaṃ dadyāt kṛṣnamṛgājinaṃ [*mc* → *om*] rūpa-[*mc* → rukma]-śṛṅgaṃ raupyakhuraṃ; ViDh: kṛṣṇājinaṃ; J, L: sakhuraṃ sagṛhaṃ; Ai, Hem: *om* suvarṇaśṛṅgaṃ; ViDh: mauktikalāṅgūla; C[1], U[1], U[2]: lāṅgūlayuktaṃ; Ai: ca kṛtvā āvikair vastraiḥ pavitre ca prasārayet; IO: kṛtvā ca āvikair vastraiḥ; Hem: āvikena ca vastreṇa; U[1], U[2]: āvikai; U[2]: śrāvikai; ViDh: *adds* [after 'āvike'] ca; C[1], U[1], U[2]: vastre pavitre prasārayet; ViDh: *om* prasārite

2. U[2]: tilai āchādayet

3. U[1], U[2]: suvarṇābhaṃ; IO: nālaṃ; J [*cor to*], ViDh: nābhiṃ

4. IO: anāhatena

5. C[1]: sarvagandhai ratnaiś; U[1], U[2]: sarvagandhai ratnair alaṃkuryāt; ViDh: sarvagandharatnaiś cālaṃ-kṛtaṃ kuryāt; IO: ratnamayaiś

6. IO: catasṛṣv api; J, ViDh: *om* ca; U[2]: tejasāni; IO: sarpiṣā; ViDh: ghṛtapūrṇāni; J: *but cor* (*sh*) dhāyā; IO: *om* nidhāy; U[2]: nidhāyāhitāya–; ViDh: brāhmaṇāyālaṃkṛtāya vāsoyugena prachāditāya

7. C[1], U[1], U[2]: *om* ca; C[1], IO, U[1], U[2]: bhavati

8. a) IO: dattvā

9. a) IO: caturagrā; J, L: caturatnā; C[1], L: bhave

10. a) IO: suvarṇālaṃkṛtaṃ; J: *cor to* nābhiṃ; U[1], U[2]: lābhaṃ; IO: *om* tu — b) VaDh: mārgajam — c) J: tila; L: tile; IO: prachādya yo dadyās; U[2]: prachādaye–lā; VaDh: prachādya yo dadyāt; J: yantā; L: yantāṃ

11. a) VaDh: sasuvarṇaguhā; J: guho — c) VaDh: caturvaktrā; L: bhave — d) Ai, C[1], U[1], U[2]: *adds* viṣṇuḥ

[12]kṛṣṇājine tilān kṛtvā hiraṇyaṃ madhusarpiṣī |
dadāti yas tu viprāya sarvaṃ tarati duṣkṛtam || [VaDh 28.22, Hem 695]

[i]matsyapurāṇe

[ii]manur uvāca
[13]kṛṣṇājinapradānasya vidhiṃ kālaṃ mamānagha |
brāhmaṇaṃ ca samācakṣva tatra me saṃśayo mahān || [MP 206.1, Hem 695]
[i]matsya uvāca
[14]vaiśākhī paurṇamāsī tu grahaṇaṃ śaśisūryayoḥ |
paurṇamāsī tathā māghī āṣāḍhī kārttikī tathā |
uttarāyaṇe dvādaśyāṃ tasyāṃ dattaṃ mahāphalam || [MP 206.2–3, Hem 696]
[15]āhitāgnir dvijo yaś ca tad deyaṃ tasya pārthiva |
yathā yena vidhānena tan me nigadataḥ śṛṇu || [MP 206.3–4, Hem 696]
[16]gomayenopalipte tu śucau deśe narādhipa |
ādāv eva samāstīrya śobhanaṃ vastram āvikam |
tataḥ saśṛṅgaṃ sakhuram āstaret kṛṣṇamārgakam || [MP 206.4–5, Hem 696]
[17]kartavyaṃ rukmaśṛṅgaṃ tad rūpyadantaṃ tathaiva ca |
lāṅgūlaṃ mauktikair yuktaṃ tilachannaṃ tathaiva ca || [MP 206.6, Hem 696]
[18]tilair ātmasamaṃ kṛtvā vāsasāchādayed budhaḥ |
suvarṇanābhaṃ tat kuryād alaṃkuryād viśeṣataḥ || [MP 206.7, Hem 696]
[19]ratnair gandhair yathāśaktyā tasya dikṣu ca vinyaset |
kāṃsyapātrāṇi catvāri dikṣu dadyād yathākramam || [MP 206.8, Hem 696]
[20]mṛṇmayeṣu ca pātreṣu pūrvādiṣu krameṇa tu |
ghṛtaṃ kṣīraṃ dadhi kṣaudram evaṃ dattvā yathāvidhi || [MP 206.9, Hem 696]
[21]campakasya tathā śākhām avraṇaṃ kumbham eva ca |

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12. a) IO: kārṣṇājine — b) IO: hiraṇyamadhusarpiṣā; J: sarpiṣi — ii) J: *om*; L: *bro* uvāca

13. b) J: vidheḥ; L: vidhe; MP: vidhikālau; C[1], U[1]: mamālapa; U[2]: mamā–pa — c) MP: tathācakṣva

14. a) U[1], U[2]: vaiśākhīṃ; U[2]: paurṇamāsīṃ; Ai, C[1], Hem, U[1], U[2]: ca — b) MP: grahaṇe; C[1], U[1], U[2]: candra — c) Ai, Hem, MP: tu yā; Ai, C[1], Hem, U[1], U[2]: māghe — d) MP: hy āṣāḍhī — e-f) IO: *om, but cor* (*sh*) — e) Ai, Hem, J, L, MP: uttarāyaṇa; C[1], U[1], U[2]: *adds* [after 'uttarāyane'] ca; Ai, Hem, MP: dvādaśī; IO: dvādaśāṃ; Ai, Hem: *adds* vā — f) C[1]: tasyād; IO: tathā dattaṃ

15. a-d) IO: *om, but cor* (*sh*) — a) MP: yas tu — b) MP: pārthivaḥ

16. a) IO: *om, but cor* (*sh*); IO, J: ānulipte; U[2]: opalipye — b) Hem: ca vārthiva; J, L: narādhipaḥ — d) Ai: śobhitaṃ — f) Hem, L: āstare; IO: ādbhavet; J: āntare; Ai, Hem: mārgaṇam; J: mājikam; L: māñjakam

17. a) Ai, IO: tu; Hem: ca; J: cad — b) Hem, MP: raupya; J, L: raupyapādaṃ — c-d) IO, J [*but cor* (*sh*)]: *om* — c) J, L: lāṅgūla

18. a) MP: tilaiś ca śikhitaṃ — b) MP: āchādayed chrutiḥ — c) IO: suvarṇābharaṇaṃ kuryād; U[1], U[2]: lābhaṃ

19. a) C[1], U[1], U[2]: yathāśakyaṃ — d) MP: teṣu dadyād

20. b) IO: pūrvādikramaṇena ca; MP: yathākramam — d) MP: dadyād

bāhyopasthānakaṃ kṛtvā śubhacitto niveśayet || [MP 206.10, Hem 696–67]
[22]jīrṇavastreṇa pītena sarvāṅgāni ca mārjayet | [MP 206.11, Hem 697]

[i]kāṃsyapātrāṇīti catvāri kāṃsyapātrāṇi anyāni ca mṛṇmayāni pātrāṇi ghṛtakṣīradadhi-kṣaudrapūrṇāni yathākramaṃ pūrvādidikṣu sthāpanīyānīty arthaḥ | [ii]bāhyo-pasthānakaṃ dānapradeśād bāhyasamīpa eva sthānaṃ yasya sa tathā | [iii]mārjayet dānānantaraṃ snātveti śeṣaḥ |

[23]dhātumayāni pātrāṇi pādeṣv asya pradāpayet || [MP 206.11, Hem 697]
[24]yāni kāmyāni pāpāni mayā lobhāt kṛtāni vai |
lohapātrapradānena praṇaśyantu mamāśu vai |
tilapūrṇaṃ tu tat kṛtvā vāmapāde niveśayet || [MP 206.12–13, Hem 697]
[25]yāni pāpāny akāmyāni karmotthāni kṛtāni vai |
kāṃsyapātrapradānena tāni naśyantu me sadā |
madhupūrṇaṃ tu tat kṛtvā pāde vai dakṣiṇe nyaset || [MP 206.13–14, Hem 697]
[26]parāpavādapaiśunyāt pṛṣṭhamāṃsasya bhakṣaṇāt |
tatrotthitaṃ ca me pāpaṃ tāmrapātrāt praṇaśyatu || [MP 206.15, Hem 697]
[27]kanyānṛtaṃ gavāṃ caiva paradārapradharṣaṇam |
raupyapātrapradānāc ca kṣipraṃ nāśaṃ prayātu me |
ūrdhvapāde tv ime kārye tāmrasya rajatasya ca || [MP 206.16–17, Hem 697]

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21. a) Hem, J: pañcakasya; IO: pañcakāṃsyaṃ tathā śaṅkhaṃ; Ai: *adds* [after ‘campakasya’] ca; U[1], U[2]: *bro* śākhām — b) IO: ṣavraṇam; J: vā — c) Hem: brāhmopasthānakaṃ; IO: opasthāpanaṃ; J: opasthāpanaṃ *mc* (*sh*) → opasthānanaṃ — d) Ai, IO: śuddha; MP: cittām; U[2]: vitto

22. a-b) MP: sūkṣmaṃ vastraṃ śubhaṃ pītaṃ mārjaṇārthaṃ prayojayet — a) IO: svarṇavastreṇa — i) IO: *om* kāṃsyapātrāṇīti; J, L: pātrāṇi catvāri; Ai: *adds* [after ‘kāṃsyapātrāṇi’] catasṛṣu dikṣu vinyaset; IO: mṛṇmayāny api; IO, J: *om* [2nd] pātrāṇi; J, L: ghṛtakṣaudra; Ai: madhupūrṇāni; IO, J, L: pūrṇāni ca; IO [*but cor*], J: pūrvādikṣu — ii) IO: *om* bāhyopasthānakaṃ; C[1], U[1], U[2]: opasthāpanakaṃ; Ai, U[1], U[2]: dāna-pradānād; C[1]: sthānapredeśād; IO: dānapradeśe vā; Ai: bāhye upa samīpe sthāpanaṃ yasya sa tatheti kumbhaviśeṣaṇam; J: brāhmaṇasamīpa; L: brāhyasamīpa; IO: *om* eva; C[1], U[1], U[2]: sthāpanaṃ yasya; J: *om* sa — iii) Ai: mārjayed iti; J: mārjayet tad; L: mārjayeta; J: viśeṣam; L: śeṣam

23. a-b) MP: tathā dhātumayīḥ pātrīḥ pādayos tasya dāpayet — b) IO: pāde yasya; J: pradāpeyet

24. a) MP: yāni kāni ca; U[1], U[2]: kasyāni; IO: pātrāṇi — b) J, L: lobha — c) MP: pātrādidānena — d) J: mamāsu; J, L: ca — e) MP: tataḥ kṛtvā — f) IO: *om*; J: nivedayet;

25. a-d) IO: *om, but cor* — a) MP: yāni kāni ca pāpāni; Ai, Hem, IO [*but cor*], L: pāpāni kāmyāni; J: kāmyāni pāpāni; U[1], U[2]: pāpālpakāmyāni — b) Hem, MP: karṇotthāni; IO: kāmair yāni kṛtāni ca; J, L: kāmāt prāṇikṛtāni ca; U[2]: karmyāthāni; Hem: ca — c) MP: kāṃsyāpātra — d) IO: parinaśyantu — e) IO: *om*; Ai, U[1], U[2]: tataḥ kṛtvā

26. b) IO: ghṛṣṭa; J: piṣṭamāṃsasya bha[kṣa]ṇāt; MP: vṛṣāmāṃsasya — c) Ai, C[1], U[1], U[2]: ca yat; IO: pādaṃ — d) U[1]: praṇaśyantu

27. a) MP: kanyānṛtād — b) IO: paradārāpradharṣaṇāt; MP: paradārābhimarṣaṇāt — c) IO: raupyadāna; Hem, IO: pradānena; J, L, MP: pradānād dhi — d) Hem: prayāntu; U[1], U[2]: prayātta — e) U[2]: *om* ūrdhva; IO: ye ke kārye; U[1], U[2]: dv ime; MP: kāryaṃ

[28]janmajanmasahasreṣu kṛtaṃ pāpaṃ kubuddhinā |
suvarṇapātradānāt tu nāśayāśu janārdana || [MP 206.17–18, Hem 697]

[i]ūrdhvapāde 'grapādayoḥ | [ii]ekavacanam atrāvivakṣitam |

[29]hemamuktāvidrumaṃ ca dāḍimaṃ bījapūrakam |
praśastapātraṃ śravaṇe khure śṛṅgāṭakāni ca |
evaṃ kṛtvā yathoktena sarvaśākaphalāni ca || [MP 206.18–19, Hem 698]
[30]tatpratigrahavid vidvān āhitāgnir dvijottamaḥ |
snāto vastrayugachannaḥ svaśaktyā cāpy alaṃkṛtaḥ || [MP 206.20, Hem 698]
[31]pratigrahaś ca tasyoktaḥ pucchadeśe mahīyate |
tata evaṃ samīpe tu mantram enam udīrayet || [MP 206.21, Hem 698]
[32]kṛṣṇaḥ kṛṣṇācalo devaḥ kṛṣṇājinadharas tathā |
tvaddānād dhṛtapāpasya prīyatāṃ me namo namaḥ || [MP 206.22]
[33]trayastriṃśatsurāṇāṃ tvam ādhāratve vyavasthitaḥ |
kṛṣṇo 'si mūrtimān sākṣāt kṛṣṇājina namo 'stu te ||
[34]suvarṇanābhikaṃ dadyāt prīyatāṃ vṛṣabhadhvajaḥ |
anena vidhinā dadyād yathāvat kṛṣṇamārgakam || [MP 206.23, Hem 698]
[35]na spṛśyaḥ sa dvijo rājaṃś citiyūpasamo hi saḥ |
dāne ca śrāddhakāle ca dūrataḥ parivarjayet || [MP 206.23–24, Hem 698]
[36]svagṛhāt preṣya taṃ vipraṃ maṇḍale snānam ācaret |

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28. a) Ai, C[1], U[1], U[2]: sahasreṇa — b) L: kulaṃ pāpaṃ; IO: du[r]buddhinā — c) C[1]: pātrapradānāt; Ai, C[1], Hem, U[1], U[2]: tan — d) IO: nāśam etu; L: nāśayālu; L: janārdanaḥ — i) IO: 'tra pādayoḥ; J, L: gramādayoḥ; U[1], U[2]: ayamāpādayoḥ — ii) L: eva; J: vacanamātrā; IO: avivakṣitam; U[2]: atrāvivakṣite

29. a) C[1], U[1], U[2]: muktāṃ; L: muktvā — b) IO: daḍimaṃ; J: dāḍimī — c) L: praśaste pātre; C[1], J, U[1], U[2]: pātra; Hem: patra; MP: pātre; U[1]: śravaṇa [U[2]: *om*] — d) U[1], U[2]: *om* khure; Ai, U[1], U[2]: vā — e) IO: yathoktani

30. a) C[1]: tataḥ pratigrahaṃ vidvidvān; U[1], U[2]: tataḥ [U[1] = tata] pratigrahavidvad vidvān; J, L: pratigrahaṃ ca — b) U[1], U[2]: āgni; C[1], J, U[1], U[2]: ottama — c) IO: yugāchannāṃ — d) IO: vāpy; J, L [*but cor*]: alaṃkṛtam

31. a) IO, J: pratigrahasya; C[1]: *om* ca; J, L: tasyokta — b) IO: prayacchantaṃ mahīyate; Ai, MP: mahīpate — c-d) Hem, IO: *om* — c) Ai, U[1], U[2]: eva — d) Ai, U[1]: etam; J, L: etad

32. a-d) IO: *om* — a) Ai: kṛṣṇa kṛṣṇa balo; J: kṛṣṇa kṛṣṇakulā devāḥ; L: kṛṣṇa kṛṣṇākulā; U[2]: kṛṣṇa kṛṣṇāvalo; MP: kṛṣṇagalo — b) J: *but cor* ājinaradas — c) Ai, C[1], MP, U[1]: tad; U[2]: ta; L: dhuta; MP: dhūta — d) MP: *om*; J: L: prayatāṃ

33. a-d) IO, MP: *om* — a-b) Ai, C[1], U[1], U[2]: trayastriṃśat purāṇānāṃ tvam ādhāre vyavasthitaḥ — b) J, L: tatas triṃśat — c) U[2]: kṛṣṇā; Ai: mūrtiman

34. a) MP: *om*; IO: suvarṇaṃ nāvikaṃ — b) J: *om* — c) J: *om*; MP: dattvā — d) J: yathā vai; L: yathāva; Ai, Hem, IO: mārgaṇam; J, L: mārgaṇaiḥ

35. a) J: na spṛśet tad; L: na spṛśeta; MP: na spṛśyo 'sau — b) IO: tipūyasa–e hita; J, L: cittipūyasamo — c) MP: taṃ dāne

36. a) J: gṛhā *mc* (*sh*) → gṛhān; L: gṛhān; U[2]: grahāt; J: prekṣitaṃ; L: prekṣataṃ; J, L: vipra [C[1]: *bro*] — b) MP: maṅgalasnānaṃ; Hem: sthānam — c-d) Hem: *om* — d) IO: śaṅkhapāpaṃ ca naśyatu; J: śākhāyā; MP: tu

pūrṇakumbhena rājendra śākhayā campakasya ca || [MP 206.24–25, Hem 698]
[37]kṛtvā cācāryaḥ kalaśaṃ mantreṇānena mūrdhani |
āpyāyasva samudrajyeṣṭhā ṛco japyās tu ṣoḍaśa || [MP 206.25–26]

[i]āpyāyasva sametu ta ity aṣṭau samudrajyeṣṭhā ity aṣṭau evaṃ ṣoḍaśa |

[38]ahate vāsasī vītaḥ svācāntaḥ śucitām iyāt |
tad vastraṃ kumbhasahitaṃ nītvā kṣepyaṃ catuṣpathe || [MP 206.26–27, Hem 698]

[i]vītaḥ parihitavān |

[39]kṛtenānena yā tuṣṭir na sā śakyāmarair api |
vaktuṃ ca nṛpatiśreṣṭha tathāpy uddeśataḥ śṛṇu || [MP 206.27–28, Hem 699]
[40]samagrabhūmidānasya phalaṃ prāpnoty asaṃśayam |
sarvāṃś ca lokāñ jayati kāmacārī vihaṃgamaḥ || [MP 206.28–29, Hem 699]
[41]āhūtasaṃplavaṃ yāvat svargaṃ prāpnoty asaṃśayaḥ |
na pitṛputramaraṇaṃ viyogaṃ bhāryayā saha |
dhanadhānyaparityāgaṃ naiva cehāpnuyāt kvacit || [MP 206.29–30, Hem 699]
[42]kṛṣṇākṣataṃ kṛṣṇamṛgasya carma dattvā dvijendrāya samāhitāya |
yathoktam etan maraṇaṃ na śocet prāpnoty abhīṣṭaṃ manasaḥ phalaṃ tat ||
[MP 206.31, Hem 699]

[i]vaiṣṇavapadādhikāre kālikāpurāṇe

[43]ye tu rukmādi pātre ca hutvā vahniṃ dadanti vai |
tiladroṇasamāyuktaṃ vastrayugmābhiveṣṭitam || [Hem 699]

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37. a) J, L: kṛtvā cāryakalaśa; MP: kṛtvācāryaś ca; Ai, IO, U[1] [*but cor*], U[2]: cācārya — c) IO: athāspṛśya svam ucchiṣṭaṃ; U[1], U[2]: āpyāyasu; L: apyāpayasva; MP: samudjyeṣṭhā — d) J: śanno japyās; L: śano japyās; MP: ṛcā saṃsnāpya ṣoḍaśa — i) L: apyāpayasva; U[1], U[2]: āpyāyasva; C[1], U[1], U[2]: sameta; J, L: saṃmeruta iṣṭau; IO: (*sh*) samudrajāty aṣṭau

38. a-b) Hem: *om* — a) IO: āhite vāsasī cīnaḥ; J, L, MP: vīta — b) Ai, MP: ācāntaḥ; C[1], U[1], U[2]: cācāntaḥ; J, L: svācāntaṃ — c) IO: tadvad vastra; Ai: vastra; MP: vāsaḥ; J: *adds* [after 'kumbha'] vastra — d) IO: nītvā hi kṣipec; C[1]: prekṣyaṃ; U[1], U[2]: catuṣpatheḥ — i) J, L: parahitavān

39. a) Ai: kṛtānena mayā tuṣṭiḥ; J, L: kṛtinonena yā — b) Hem, MP: śakyā surair — c) IO: cakraṃ ca; U[1], U[2]: bahuṃ ca; MP: hi

40. a) IO: samasta; J: samagraṃ — b) Hem: prāpnoti mānavaḥ; Ai, IO: asaṃśayaḥ — c) C[1]: *bro* sarvāṃś; Hem: sarvāṃs tu lokāṃś carati; MP: sarvān lokāṃś ca; U[1], U[2]: sarvāś; IO: kṣayati — d) J, L: kāmacāri; MP: vihaṃgavat

41. a) Ai, J, L, MP: ābhūta; MP: tāvat — b) Hem, IO, MP: āpnoty; Hem, J, L, MP: asaṃśayam — c-f) IO: *om* — c) J: pituḥ; MP: pitā — e) J, L: vanadeśa; Hem, MP: dhanadeśa — f) Hem, MP: na caivehāpnuyāt; Ai: āśnuyāt ;U[2]: āśuyāt

42. a-d) IO: *om* — a) Ai, Hem: kṛṣṇājinaṃ; MP: kṛṣṇepsitaṃ — b) MP: saṃhitātmā — c) J: socayet; L: śocayet; U[1], U[2]: śaucet — i) IO: *om*

43. a-d) IO: *om* — a) Ai, C[1], U[1], U[2]: ye ca; Hem: ye 'pi; C[1], U[1], U[2]: tu — b) Ai, C[1], U[1], U[2]: kṛtvā; J, L: dadāti — d) Hem: yugmena veṣṭitam; J, L: yugmāni veṣṭitam

[44]palārdhārdham athārdhaṃ vā vibhavād dhemasaṃyutam ǀ
sūkṣmavastreṇa yugmena anyenāchādayed dvijam ǁ [Hem 700]
[45]sodakaṃ cāparaṃ rukmaṃ satilaṃ nyasya tatkare ǀ
tataḥ kṛṣṇājinaṃ dadyāt tiladroṇānvitaṃ ca yat ǀ
dattvā tu bhojayet tatra natvā caiva visarjayet ǁ [Hem 700]
[46]ayane viṣuve caiva candrasūryagrahe tathā ǀ
yugādau vā prayacchanti vidhinā ye tu vai dvije ǁ [Hem 700]
[47]te 'pi tat padam āsādya daśāṃśaṃ brahma āyuṣaḥ ǀ
krīḍanti vividhair bhogaiḥ kalārūpaguṇānvitāḥ ǁ [Hem 700]
[48]anena ca vidhānena daśadroṇapradāyakaḥ ǀ
ābrahmāṇḍabhavaṃ kālaṃ modate sa purottame ǁ [Hem 700]
[49]yo ghaṭaṃ payasā pūrṇaṃ hemapadmaniyojitam ǀ
saṃpūjya vastrayugmena dadyāt so 'pi vrajed dhruvam ǁ [Hem 700]

[i]marīciḥ

[50]kṛṣṇājinobhayamukhīṃ yo dadyād āhitāgnaye ǀ
saptajanmakṛtaṃ pāpaṃ tatkṣaṇād eva naśyati ǁ [Hem 693]

[i]iti kṛṣṇājinadānam ǁ

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44. a-d) IO: *om* — a) Ai, C[1], U[1], U[2]: palād ūrdhvaṃ; J: *but cor* (*sh*) athāṣṭaṃ — b) Hem: vittamān hema; U[1], U[2]: vibhaved — c) Hem: sūkṣmayugmena vastreṇa; J, L: pūjya yugmena vastreṇa

45. a-f) IO: *om* — a) U[2]: vāparaṃ — c) J, L: tat kṛṣṇājinaṃ — d) U[1], U[2]: droṇād vitaṃ; J, L: tu yat — e) J: dadyāt tu; L: dadyā[t] tu — f) Ai, U[1], U[2]: natvāṅgaṃ ca; C[1]: natvāṅgaṃ caiva

46. a-d) IO: *om* — c) J, L: yugmādau [L: *adds* tu] vā prayacchantu

47. a-d) IO: *om* — b) C[1]: daśāṃsaṃ; J, L: daśāṅga; Hem: brāhma; J: brahmā — c) C[1]: bhoge — d) Ai, C[1], U[1], U[2]: kalparūpa; U[1], U[2]: ānvitā

48. a-b) IO: *om* — a) U[2]: anena vidhinā vidhānena *mc* → anena vidhānena — b) Ai, C[1], U[1], U[2]: vidhāyakaḥ — c) U[1], U[2]: abrahmāṇḍa — d) J, L: svapurottame

49. a) U[1], U[2]: ghaṭa — b) IO: hemapātra; J, L: hi padma — c) C[1], U[1], U[2]: saṃpūrṇavastra

50. i) C[1], U[1], U[2]: *om*; IO: kṛṣṇājinobhayamukhīdānaṃ saptajanmakṛtapāpakṣayaphalam

[*]10. atha bhūmidānam

[i]tatra dānabṛhaspatiḥ

> [1]suvarṇaṃ rajataṃ vastraṃ maṇiratnavasūni ca ǀ
> sarvam etad bhaved dattaṃ vasudhāṃ yaḥ prayacchati ǁ [Hem 496]
> [2]phālakṛṣṭāṃ mahīṃ dattvā sabījāṃ sasyaśālinīm ǀ
> yāvat sūryakṛtā lokās tāvat svarge mahīyate ǁ [Hem 496]
> [3]yat kiṃcit kurute pāpaṃ puruṣo lobhamohitaḥ ǀ
> tat sarvaṃ bhūmidānena kṣipram eva praṇaśyati ǁ [Hem 505]
> [4]api gocarmamātreṇa samyag dattena mānavaḥ ǀ
> dhautapāpo viśuddhātmā svargaloke mahīyate ǁ [Hem 505]
> [5]daśahastena daṇḍena triṃśad daṇḍā nivartanam ǀ
> daśa tāny eva gocarma brāhmaṇebhyo dadāti yaḥ ǁ [Hem 505]
> [6]viprāya dadyāt suguṇānvitāya tapobhijuṣṭāya jitendriyāya ǀ
> yāvan mahī tiṣṭhati sāgarāntā tāvat tapas tasya bhaved atulyam ǁ
> [7]yathāpsu patitaḥ śakra tailabinduḥ prasarpati ǀ
> evaṃ bhūmikṛtaṃ dānaṃ sasye sasye prarohati ǁ [Hem 500–01]
> [8]śaṅkhaṃ bhadrāsanaṃ chattraṃ varāśvā varavāraṇāḥ ǀ
> bhūmidānasya puṣpāṇi phalam etat puraṃdara ǁ [Hem 501]
> [9]ādityo varuṇo viṣṇur brahmā somo hutāśanaḥ ǀ
> śūlapāṇiś ca bhagavān abhinandati bhūmidam ǁ [Hem 498]
> [10]sauvarṇā yatra prāsādā vasor dhārā ca kāmadā ǀ

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[*] i) Ai, IO: dāne;

[1]. b) Hem: maṇimuktāvas[ū]ni — c) Hem: etan mahīpāla — d) Hem: dadāti vasudhāṃ dadat

[2]. a) L: phala; U[2]: kāṣṭāṃ; U[1], U[2]: kṛtvā — b) Hem: sabījāṃ saphalām api; J: mālinīṃ — c-d) Hem: udyānaṃ śaraṇaṃ vāpi tathā bhavati kāmadam — c) IO: svargakṛtāl lokāt

[3]. b) J: lokamohitaḥ — c) U[1], U[2]: tataḥ sarvaṃ; J: sarva — d) Hem: vinaśyati

[4]. a) C[1]: *bro*; J, L: vītapāpo — d) Ai: svarge

[5]. a) IO: dattvā hastena — b) IO: tasmin daṇḍaṃ; L: triṃśa; Ai: daṇḍān; J, L: daṇḍo — c) U[1], U[2]: gocarmā

[6]. a) C[1]: dattā; J: saguṇā; U[1], U[2]: svaguṇā — b) IO: tathaiva tuṣṭāya — d) IO: svarge sthitis tasya bhaved atulyā; J, L: bhavena tulyam

[7]. a-b) IO: yathāpsu tailabindur vai visarpati samantataḥ — a) J: yatra syuḥ patitāḥ; L: yatrāsyuḥ — b) Hem: snehabinduḥ; J, L: tilabindur visarpati — c) Hem: tathā — d) Hem: 'bhivardhate; IO: prasarpate

[8]. a) IO: śivaṃ bhadrāsanaṃ cāpi ratnāni varavāraṇāḥ — b) Ai: varāḥ prāvaraṇāḥ kṛtāḥ; Hem: dharāśvā; J, L: varāśrā varavāraṇā; U[1], U[2]: varā prāvaraṇāḥ — c) IO: dānasya vihitaṃ; U[1], U[2]: puṇyāni — d) Hem: phalaṃ svargaḥ; L: puraṃdaraḥ

[9]. a) J, L: ādityavaruṇau; U[1], U[2]: ādityapurāṇe; J: viṣṇu — b) U[1], U[2]: *but cor* hutaśinaḥ — d) IO: nandate bhūmidaṃ naram; J, L: bhūmipam

gandharvāpsaraso yatra tatra gacchanti bhūmidāḥ || [Hem 498]

[i]tathā

[11]bahubhir vasudhā dattā rājabhiḥ sagarādibhiḥ |
yasya yasya yadā bhūmis tasya tasya tadā phalam ||
[12]ṣaḍaśītisahasrāṇi yojanānāṃ vasuṃdharā |
dattā svalpāpi devendra sarvakāmapradāyinī ||
[13]bhūmiṃ yaḥ pratigṛhṇāti yaś ca bhūmiṃ prayacchati |
ubhau tau puṇyakarmāṇau niyataṃ svargagāminau ||
[14]yas tu dadyān mahīṃ rājan brāhmaṇāyāgnihotriṇe |
sa yāti paramaṃ sthānaṃ gṛhṇānaś ca na saṃśayaḥ ||
[15]ikṣubhiḥ saṃtatāṃ bhūmiṃ yavagodhūmaśālinīm |
yo dadāti suraśreṣṭha punar āvartate na saḥ ||
[16]śrotriyāya kulīnāya vinītāya tapasvine |
vṛttasthāya daridrāya sarvabhūtahitāya ca ||
[17]īdṛśāya suśuddhāya dattā svalpāpi vāsava |
kulāni tārayed vīra sapta sapta ca sapta ca ||
[18]sahasram eva dhenūnāṃ śataṃ cānaḍuhāṃ samam |
daśānaḍutsamaṃ yānaṃ daśayānasamo hayaḥ || [Hem 512]
[19]daśavājisamā kanyā bhūmidānaṃ ca tatsamam |
bhūmidānāt paraṃ nāsti vidyādānaṃ tato 'dhikam || [Hem 512]

[i]vṛddhavasiṣṭhaḥ

[20]yat kiṃcit kurute pāpaṃ janmaprabhṛti mānavaḥ |
api gocarmamātreṇa bhūmidānena śudhyati || [Hem 506]
[21]gavāṃ śataṃ vṛṣaś caiko yatra tiṣṭhed ayantritaḥ |

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10. b) Hem: vāsodhārāś ca kāmadāḥ; IO: vāsodvāri ca kāmadaḥ; U[1], U[2]: vasoddhā ca — d) U[1], U[2]: *om* tatra; J, L: gacchati bhūmidaḥ

11. b) J, L, U[1], U[2]: sāgarā — c) IO: bhuktis; J: bhūmi — d) J, L: tasyas tasya; IO: tathā

12. c) U[1]: dattā svaṃpapini; U[2]: dattā svaṃpāṇi

13. a-d) J, L: *om* — d) Ai, IO: niyatau

14. a-b) J, L: *om* — a) U[1], U[2]: mahī — c) IO: paraṃ sthanaṃ — d) J, L: gṛhṇānaṃ

15. a) J, L: satatāṃ

17. a) IO: viśuddhāya; J: īdṛśāya śubhā śuddhā; L: īdṛśāya śuddhābhā śuddhā — b) IO: dattvā dattvā ca vāsava; U[1], U[2]: dattvā suṃyāpi [U[2] = suṃ–pi] vāsava — c) J, L: dhīmān

18. a) J, L: dhātūnāṃ — b) J, L: śataṃ cānuḍuhāṃ śataṃ; Ai: vānaḍuhāṃ; Hem: cānaḍuhā; U[1], U[2]: vānaḍuhā samāṃ — c) C[1]: samaṃ dānaṃ — d) Ai: hi yaḥ

19. a) IO: samāṃ kanyāṃ — b) L: tatsamā — c-d) IO: bhūmidānaṃ paraṃ pālaṃ tat paraṃ na tato [']dhikam — c) Hem: samāṃ nāsti

20. d) Ai, C[1], U[1], U[2]: naśyati

tad vai gocarmamātraṃ tu prāhur vedavido janāḥ ‖ [Hem 506]

[i]tathā

[22]daśahastena vaṃśena daśa vaṃśān samantataḥ |
pañca cābhyadhikān dadyād etad gocarma ucyate ‖ [Hem 505]

[i]pañcalāṅgalaprastāve matsyapurāṇe

[23]daṇḍena saptahastena triṃśaddaṇḍā nivartanam |
tribhāgahīnaṃ gocarma mānam āha prajāpatiḥ ‖ [MP 283.14–15, Hem 505]
[24]mānenānena yo dadyān nivartanaśataṃ budhaḥ |
vidhinānena tasyāśu kṣīyate pāpasaṃhatiḥ ‖ [MP 283.15, Hem 505]
[25]tadardham api yo dadyād api gocarmamātrakam |
bhavanasthānamātraṃ vā so 'pi pāpaiḥ pramucyate ‖ [MP 283.16, Hem 505–06]

[i]saṃvarttaḥ

[26]sarveṣām eva dānānām ekajanmānugaṃ phalam |
hāṭakakṣitigaurīṇāṃ saptajanmānugaṃ phalam ‖

[i]prakaraṇād gauryo 'tra gāvaḥ | [ii]vede madhvaḥ pibanti gaurya iti goṣu prayoga-darśanāt |

[iii]tathā

[27]agner apatyaṃ prathamaṃ suvarṇaṃ bhūr vaiṣṇavī sūryasutāś ca gāvaḥ |

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21. b) C[1]: vṛṣaṃ caiva; J: vṛṣasyeko; L: ceko; U[1], U[2]: caiva — b) U[1], U[2]: yo tiṣṭhed — c) Hem: tad dhi — i) IO: *om*

22. a-b) C[1]: *bro*; IO: tathā ca daśahastena vaṃśena daśamaṃ tataḥ — a) U[2]: *om* daśa; Ai, Hem, U[1], U[2]: hastena daṇḍena — b) Ai, U[1], U[2]: daśa hastān; Hem: daśa hastāt; J: vaṃśāḥ; L: vaṃśā — c) C[1]: *bro* [except 'kān dadyād']; Ai, IO: cāpy adhikān; Hem: cāmyadhikān; J: vābhyadhikāṃ dasra; U[1], U[2]: vāpy adhikāṃ — d) J: gocarmam; Ai, IO: cocyate; Hem: kathyate — i) U[1], U[2]: prastāre

23. a) Hem: saptahastena daṇḍena — b) L: triṃśa [C[1]: *bro*]; Ai, IO: daṇḍa; J: daṇḍān; MP: daṇḍaṃ; U[1], U[2]: daṇḍo

24. a-b) IO: *om* — b) U[1], U[2]: nirvartana — c) C[1], U[1], U[2]: vidhinā tena

25. a-d) IO: *om* — a) Hem, MP: ardham atha vā; Ai: atha yo — b) J: adyād gocarma; L: *om* api — c) Hem: mātrāṃ; Ai, Hem: gāṃ — d) Hem: pāpāt

26. c) Ai: hāṭakīkṣati; IO: kṣitigovidyā — i-ii) IO: *om* — i) J, L: gauryo [']tra gāvaḥ prakaraṇāt; U[1], U[2]: gāyaḥ — ii) J: vede [']pi manyaḥ pibati; L: vede [']pi ma–oḥ pibati; J, L: *om* goṣu; C[1]: *bro* goṣu prayogadarśanāt; U[1], U[2]: prayogapradarśanāt — iii) C[1]: *bro*; U[1], U[2]: *om, but cor*

27. b) U[1], U[2]: *om* bhūr; IO: sutaś; L: gāvī — c-d) IO: te [*mc* → *om*] ananyat phalam astu dhīmataḥ tat kāñcanaṃ gāṃ ca dadyāt — c) Hem: lokās trayas tena bhavanti dattā; J: *bro* aśnuvīta; L: aśrāvīt *mc* (*sh*) → aśnuvīt[a] — i) IO: śrīnārāyaṇe; J: śrīrāmanārāyaṇe; Ai: rūpa; IO: kapilaṃ kṛtvā; J, L: prakṛtya

teṣām anantaṃ phalam aśnuvīta yaḥ kāñcanaṃ gāṃ ca mahīṃ ca dadyāt ||
[Hem 567]

[i]śrīrāmāyaṇe viśvarūpaṃ kapilaṃ prati

[28]godānāni pavitrāṇi bhūmidānāni yāni ca |
suvarṇadānāni tathā yāvallomānugāni ca || [Rām 7.App-2.37]

[i]bṛhaspatiḥ

[29]āsphoṭayanti pitaraḥ pravadanti pitāmahāḥ |
bhūmido 'smatkule jātaḥ so 'smān saṃtārayiṣyati || [Hem 507]

[i]nandipurāṇe

[30]dattvā tu bhūmiṃ puruṣaḥ sāśrayāṃ sasyadāyinīm |
sumedhyāṃ ramyasaṃsthānāṃ phalavṛkṣamanoramām || [Hem 507]
[31]anūṣarām anābādhāṃ pātre bahuguṇānvite |
apy ekapuruṣādhārāṃ dattvā bhūmiṃ mahāmanāḥ |
daśa kalpān nivasati svarge vigatapātakaḥ || [Hem 507]

[i]ādityapurāṇe

[32]yas tu gocarmamātrāṃ vai prayacchati vasuṃdharām |
vimuktaḥ sarvapāpebhyo viṣṇulokaṃ sa gacchati ||
[33]ṣaṣṭivarṣasahasrāṇi svarge vasati bhūmidaḥ |
āchettā cānumantā ca tāny eva narake vaset || [Hem 504]
[34]svadattāṃ paradattāṃ vā yo hareta vasuṃdharām |
sa viṣṭhāyāṃ kṛmir bhūtvā pitṛbhiḥ saha majjati || [Hem 508]

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28. a-b) IO: godānāni tayor yāval lokāni yāni ca — c-d) IO: *om*; Rām: suvarṇasya ca dānāni kakṣalomānugāni vai — d) J: lomānugān api; U[1] [*but cor*], U[2]: lomāni gāni

29. a) IO: āsyopayanti *mc* → asyopayanti — b) Hem: pragalpanti; IO: praṇavānte; J, L: pravakṣyanti; IO, J: pitāmahaḥ — c) J, L: [']smin kule — d) Hem: so 'smākaṃ tārayiṣyati

30. b) Hem: saśreyāṃ sasyamedinīm; Ai, C[1], U[1], U[2]: śālinīm; L: dāyinam — c) IO: mṛnmayasthānāṃ; J: (*sh*) samyak

31. a) U[1], U[2]: anṛtadharām anābādhāṃ; J, L: anābādhā — c) J, L: ādhārā — d) C[1], U[1], U[2]: bhūmiṃ dattvā; IO: kṛtvā; Ai, Hem: mahātmane — e) Hem, J, L: kalpā — f) IO: vijita; J, L: pāpakaḥ — i) U[1], U[2]: ādipurāṇe

32. c) Ai: vimuktiḥ — d) IO: viṣṇuṃ

33. a) C[1]: *bro* ṣaṣṭi; Hem, IO: ṣaṣṭir; U[1]: ṣaṣṭiṃ — b) Ai, U[1], U[2]: tiṣṭhati; C[1]: tiṣṭhanti — c) IO [*but cor*], J, L: manumantā — d) Hem, IO: tāvanti; Ai, Hem, U[1], U[2]: narakaṃ

34. b) Ai: hared vai; Hem: harec ca; L: hare tad; U[1], U[2]: haret vai — c) Ai: viṣṭhāyāṃ ca; U[1], U[2]: śvaviṣṭhāyāṃ; IO: viṣṭhāyāṃ sa; L: kramir — d) J: *but cor* (*sh*) sa[ha]; L: sama; J, L: gacchati

[i]tathā

[35]api pāpakṛtāṃ rājñāṃ pratigṛhṇanti sādhavaḥ |
pṛthivīṃ nānyad icchanti pāvanaṃ hy etad uttamam || [Hem 55, 495]
[36]nāmāsyāḥ priyadatteti guhyaṃ devyāḥ sanātanam |
dānaṃ vāpy atha vā jñānaṃ nāmnāsyāḥ paramaṃ priyam || [Hem 495]
[37]saṃgrāme vā tanuṃ jahyād dadyād vā pṛthivīm imām |
ity etāṃ kṣatrabandhūnāṃ vadanti paramāśiṣam || [Hem 495]
[38]ya etāṃ dakṣiṇāṃ dadyāt pṛthivīṃ pṛthivīpatiḥ |
punaś ca jananaṃ prāpya bhavet sa pṛthivīpatiḥ |
ye cānye bhūmim iccheyuḥ kuryur eva na saṃśayaḥ || [Hem 495]
[39]ratnopakīrṇāṃ vasudhāṃ yo dadāti dvijātiṣu |
sa muktaḥ sarvakaluṣai rudraloke mahīyate || [Hem 499]
[40]ikṣubhiḥ saṃtatāṃ bhūmiṃ yavagodhūmasaṃkulām |
goṣṭhamātaṅgasaṃpūrṇāṃ bahuvīryasamanvitām || [Hem 500]
[41]nidhigarbhāṃ dadad bhūmiṃ sarvaratnaparichadām |
akṣayān labhate lokān bhūmiratnaṃ hi tasya tat || [Hem 500]
[42]vidhūya kaluṣaṃ sarvaṃ virajāḥ saṃmataḥ satām |
loke mahīyate śambhor yo dadāti vasuṃdharām || [Hem 500]

[i]dānabṛhaspatiḥ

[43]suvarṇadānaṃ godānaṃ bhūmidānaṃ ca vāsava |
etat prayacchamāno hi sarvapāpaiḥ pramucyate ||

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35. a) U[1], U[2]: pāpakṛtī — b) J, L: pratigṛhṇāti [C[1]: *bro*]; J: mānavaḥ; L: mādhavaḥ — c) U[1], U[2]: pṛthivī; IO: prāpnum icchanti — d) IO: pañcamaṃ

36. a) L: nāmāsyā; IO: priyadattā yā — b) J: guhyā deyā; L: guhyāṃ devyā — c) IO, U[1], U[2]: jñānaṃ vāpy; J, L: dānavāṃpy; Ai, Hem: atha vādānaṃ; IO: atha vā 'stānaṃ — d) Ai, C[1], Hem, U[1], U[2]: nāmāsyāḥ; Hem: śivam; IO: padam

37. a-b) IO: saṃgrāme vā guhyā vā dattvā ca pṛthivīpatiḥ — a) C[1]: *bro* jahyād — c-d) IO, J [*but cor* (*sh*)]: *om* — c) Ai: etāṃ; C[1], U[1], U[2]: etāḥ; Ai, C[1], U[1]: kṣudra; U[2]: studra — d) Ai, C[1], U[1], U[2]: āśiṣaḥ

38. a-d) IO: *om* — a-b) J: *om, but cor* (*sh*) — a) Ai, U[1], U[2]: yatra tāṃ; U[1], U[2]: dakṣiṇā — d) Ai, C[1], Hem: sa bhavet; U[1], U[2]: *om* sa — e-f) Hem: *om*; IO: pañcānye pañca bhūmeś ca tuṣṭāḥ kuryur na saṃśayaḥ — f) J: evaṃ

39. a) Ai: ratnopakīrṇa; IO: mṛttoyakīrṇa — b) Hem: puraṃdara; IO: dvijātaye — d) Hem, IO: svargaloke

40. a) Ai, IO: sahitāṃ; J, L: satatāṃ — b) Hem: śālinīm; IO: saṃyutām — c) Hem: goṣṭhāvāhana — d) Ai, C[1], U[1], U[2]: bahubīja; J [*but cor*], L: bāhu; Hem: samārjitām; J: *but cor* samarjitām; L: samarjitam

41. a) Hem: bījagarbhaṃ — c) Hem: akṣayāl — d) U[1], U[2]: bhūmiṃ

42. a) Hem: kalmaṣaṃ — b) Hem: rājā syāt saṃmataḥ; J: viraja; IO: sa mataḥ — c) Hem: sadbhir; J, L: sadbhyo; U[1], U[2]: śambho — d) IO: vasundarāṃ; L: vasudharāṃ — i) Ai: dāne; IO, L: dānaṃ

43. a) IO: suvarṇadānaṃ ca godānaṃ

[i]mahābhārate

> [44]śītavātātapasahāṃ gṛhabhūmiṃ susaṃskṛtām |
> pradāya suralokasthaḥ puṇyānte 'pi na cālyate || [MBh 13.65.26, Hem 507]
> [45]na coṣarāṃ na nirdagdhāṃ mahīṃ dadyāt kathaṃcana |
> na śmaśānaparītāṃ ca na ca pāpaniṣevitām || [MBh 13.65.31, Hem 52–53]

[i]iti bhūmidānam ||

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44. a) Ai, U[1], U[2]: ātapair yuktāṃ; C[1]: ātapair [yukt]āṃ — c) Ai: lokaṃ sa; IO: lokastha; U[1]: lokasa; U[2]: lokasaḥ — d) IO: yena vāpyate; C[1]: cālpate

45. a) IO: na voṣarāṃ na nirdagdhīṃ — b) Ai, C[1]: bhūmiṃ; U[1], U[2]: bhūmi — d) U[1], U[2]: *adds* [after 'na ca'] pāpaniṣana ca; Hem: pāpāniṣevitām; IO: niṣedhitām; J: nisevitān

[*]11. atha suvarṇadānam

[i]tatra bṛhaspatiḥ

> [1]gṛhādike puṇyaphalaṃ bhaven mūlyānusārataḥ |
> tasmāt sarvapradānānāṃ hiraṇyam adhikaṃ smṛtam || [Hem 567]
> [2]yathā saṃtānakādīnāṃ hemnā saṃpadyate kriyā |
> na tathā gṛhadānena hiraṇyam adhikaṃ tataḥ || [Hem 567]

[i]nandipurāṇe

> [3]kṛṣṇalāḥ pañca māṣas tu māṣaiḥ ṣoḍaśabhiḥ smṛtam |
> suvarṇam ekaṃ taddānād dātā svargam avāpnuyāt || [Hem 571]

[i]tathā

> [4]tasmāt sarvātmanā pātre dadyāt kanakadakṣiṇām |
> apātre pātayed dattaṃ suvarṇaṃ narakārṇave || [Hem 571]
> [5]pramādatas tu tan naṣṭaṃ tāvanmātraṃ niyojayet |
> anyathā steyayuktaḥ syād dhemny adatte vināśini || [Hem 571]
> [6]dānārtham eva tat sṛṣṭaṃ hy akliṣṭaṃ svargasādhanam |
> dānāt paraṃ suvarṇasya vidhir eva na vidyate || [Hem 571]

[i]suvarṇam ity anuvṛttau kālikāpurāṇe

> [7]pūtam etat paraṃ puṇyaṃ surāḥ kāryeṣu nityaśaḥ |

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1. b) IO: bahumūlya; U[1]: *but cor* bhāven

2. a) Ai, Hem: sāṃtanikā; IO: sāṃtānikā; U[2]: saṃtāvakī — b) Ai, IO: hemnāṃ — c) Ai, Hem: tathā na; U[1], U[2]: *om* tathā

3. a) J: kṛṣṇalaḥ; Ai, Hem: māṣās; J, L: māṣānāṃ — b) IO: mādhaiḥ — c) C[1]: dānā[d]; IO: dānaṃ; L: dānā — d) Ai: *adds* suvarṇasya tu śuddhasya suvarṇaṃ yaḥ prayacchati | suvarṇasya śataṃ tena dattaṃ bhavati śāśvatam — i) J, L: *om*; IO: *adds* suvarṇasya tu śuddhasya suvarṇaṃ yaḥ prayacchati | suvarṇasya śataṃ tena dattaṃ bhavati śāśvatam

4. a) Hem: tasmāt sa sarvathā pātre; J, L: tathā; IO: sarvaprayatnena; U[2]: ātmanaṃ — b) U[1], U[2]: dakṣiṇam — c) J, L: apātreṇa [L = apātreṣu] tu yad dattaṃ; U[1], U[2]: pā[ta]yed — d) IO: narakāṇi ca

5. a) IO: praśādatas tu tatreṣṭaṃ; J, L: tatraṣṭaṃ — c) IO: steyam utkramya; J: tūyayuktaḥ; L: yukta — d) IO: hemadas te vināśini; J, L, U[2]: vegny [C[1]: *bro*]; J, L: vināśinī

6. a) IO: yat; J, L: tan mṛṣṭaṃ — b) Ai, U[1], U[2]: hy utkṛṣṭaṃ; C[1]: hy –kṛ–aṃ; IO: tat khalu; J, L: sarvasādhakam — c) U[1], U[2]: dānāntaraṃ — i) IO: suvarṇavṛttau kalikāpurāṇe

dhārayanti yataḥ sarve amalārthaṃ malojjhitam || [Hem 568]
[8]ataḥ pāpāni sarvāṇi pātrebhyo vidhipūrvakam |
dattaṃ punāti kāle ca deśe ca harasaṃnidhau || [Hem 568]
[9]śrūyatāṃ yena rāmeṇa vidhinā prāk tapodhana |
pradattaṃ kāñcanaṃ pūrṇaṃ raicīkyena mahātmanā || [Hem 568]
[10]sarvahemamayaṃ yajñam iṣṭvā viprāḥ pratarpitāḥ |
haimair ābharaṇaiḥ pūjya dattaṃ palaśataṃ tathā || [Hem 568]
[11]bhūya eva tulāṃ tena svam āropya prayatnataḥ |
hema dvitīyapārśve ca dvijātibhyo dadau svayam || [Hem 568]
[12]bhūyo 'pi tanmayāny eva pūrya pātrāṇi tena ca |
prabhāsādiṣu tīrtheṣu brāhmaṇebhyo dadau tadā || [Hem 568–69]
[13]gavāṃ ca daśavarṇānāṃ vipre kṛtvā pṛthak pṛthak |
sahasraṃ ca gavāṃ cāpi savatsānāṃ svarūpiṇām || [Hem 569]
[14]baddhvā kambalam ākramya palāny ekādaśaiva tu |
ekaikasya pṛthaktvena dattaṃ hema tu tena vai || [Hem 569]
[15]kārayitvā supadmāni jātarūpamayāni ca |
bhramatā tīrthaliṅgānāṃ mūrdhni dattāni tena vai || [Hem 569]
[16]tanmayābharaṇaiḥ pūjya śataśo 'tha sahasraśaḥ |
saṃpūjya tarpitā viprā bhūyas tenaiva mānada || [Hem 569]
[17]paṭāś caiva patākāś ca mālāś caiva viśeṣataḥ |
rudrādīnāṃ niyuktās tu kārayitvā gṛhe gṛhe || [Hem 569]
[18]upavītaṃ ca yaṣṭiś ca mekhalā pāduke tathā |

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7. a) J: mūtam — b) Ai, Hem: purā; IO, J, L: surā; Hem: kāyeṣu — c) C[1], U[1], U[2]: svarge — d) Ai, Hem: maṅgalārtham arogataḥ; IO: ayanārthagalorjitam; J, L: amantrārthaṃ [J = ārtha] malojjitam; C[1]: malo[j]i[nam]; U[2]: malokitam

8. b) IO: pāpebhyo — d) J, L: hari

9. b) IO: vidhinā śatrurodhinā; J: prākṛtodhano — c) Ai, Hem, IO: pūrvaṃ; C[1]: pūrṇa[ṃ]; J, L: pūrṇa — d) C[1]: vaudī–ena; IO: na vīkṣeta mahāmanāḥ; L: raicīkena; U[1]: vaudīvyena; U[2]: –dīvyena mahāmanā

10. a) IO: hemamayair yaśair — b) IO: iha citrāḥ pratarpitāḥ; U[2]: iṣṭā — c) Hem, J: hemair; L: hemnair

11. a) J, L: tulā [C[1]: *bro*] — b) Ai, C[1], Hem, U[1], U[2]: svayam āropya yatnataḥ; IO: samāropya prayatnataḥ — c) J, L: dvitīyayā svaṃ — d) J: dadet

12. a) J, L: tanmayān yena; U[1], U[2]: tanmayādy — b) Ai, IO: pūrṇa; C[1]: pū[r]ya; Hem: sūrya; J, L: pūya; IO: vā — c) Hem: prabhāṣādiṣu — d) L: tathā [C[1]: *bro*]

13. b) J, L: vipre — c-d) J, L: savatsānāṃ gavāṃ vāpi — c) Hem, IO: sahasraṃ ca sahasraṃ ca — d) Ai, Hem: surūpiṇām; IO: nirūpiṇām

14. c-d) IO: pṛthaktvenaiva yad dattaṃ gurave hema — d) Hem: hemaṃ; C[1]: *bro* tu tena; J: katena; L: rutena

15. a) C[1]: supa[dm]āni; Hem: sapadmāni; IO: tu padmāni; J: supātrāṇi; U[2]: supā–ni — b) U[1], U[2]: jālarūpa-mayāni vai; C[1]: vai — c) J: bhramatī; C[1], U[1], U[2]: liṅgāni — d) U[1], U[2]: mūrvi dattani

16. a) U[2]: pūjyā — b) U[1]: sahasaḥ — d) IO: mānadāḥ; L: mānadaḥ

17. a) Ai, Hem: padmāś; C[1], U[1], U[2]: paṭaś; IO: pādāś; J, L: paṭṭā; IO: *om* ca — b-d) J: *om, but cor* (*sh*) — c) IO: ubrādīnā; U[1], U[2]: nimuktās; Hem: ca

lekhanī masipātraṃ ca dattaṃ vipreṣu tena vai ‖ [Hem 569]
[19]mānasopaskaraṃ kṛtsnam āsanaṃ dhāma tanmayam ǀ
dvijebhyaś ca pradattāni kārayitvā sahasraśaḥ ‖ [Hem 569]
[20]grahāṇāṃ devatānāṃ ca kṛtvā rūpāṇi bhūyaśaḥ ǀ
nyastāni vidhivat pūjya dvijānāṃ caiva mandire ‖ [Hem 569]
[21]kāñcanīṃ rodasīṃ sṛṣṭvā nagodadhisuratnikām ǀ
puṇyauṣadhivanair yuktāṃ dadau viprebhya eva saḥ ‖ [Hem 569]
[22]evamādyair anekaiś ca prakāraiḥ kanakaṃ purā ǀ
pāpāpanuttaye dattaṃ pātram āsādya bhūyasaḥ ‖ [Hem 569]

[i]ādityapurāṇe

[23]ādityodayasaṃprāptau vidhimantrapuraskṛtam ǀ
dadāti kāñcanaṃ yo vai duḥsvapnaṃ pratihanti saḥ ‖ [Hem 573]
[24]dadāty uditamātre yas tasya pāpmā vilīyate ǀ
madhyāhne dadato rukmaṃ hanti pāpam anāgatam ‖ [Hem 573]
[25]dadāti paścimāṃ saṃdhyāṃ yaḥ suvarṇaṃ dhṛtavrataḥ ǀ
brahmavāyvagnisomānāṃ sālokyam upayāti saḥ ‖ [Hem 574]
[26]suvarṇam akṣayaṃ dattvā lokāṃś cāpnoti puṣkalān ‖ [Hem 574]
[27]yas tu saṃjanayaty agnim ādityodayanaṃ prati ǀ
dadyād vai vratam uddiśya sarvān kāmān samaśnute ‖ [Hem 574]
[28]yaṃ devam arcayet tena yasya caiva prayacchati ǀ

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18. a) IO: upavītaṃ yaṣṭis tu; J: *om, but cor* (*sh*); J, L: upacitaṃ — c) IO: lokasyopari pātraṃ ca; J: tai[r] lekhanī masīpātraṃ; U[2]: lekhinī; Ai: masi

19. a) C[1]: *bro*; Ai, IO: yānaṃ sopaskaraṃ;U[1], U[2]: tānasopaskaraṃ — b) Hem: āsanadhāna; J, L: vāma — c) Hem: caiva dattāni

20. a) IO: grahaṇaṃ; J: grahaṇāṃ; U[1]: *om* ca — b) Ai, Hem: bhūriśaḥ; C[1]: bhūyasaḥ; IO: bhūmayaḥ; J: sarvaśaḥ — c) C[1], U[1], U[2]: vidhivad vipre

21. a-b) IO: kāñcanī rauravī sṛṣṭā na devi vasanti kam — a) U[1], U[2]: raudasīṃ; C[1], U[1], U[2]: spṛṣṭvā; Hem: pṛṣṭvā; J: *but cor* (*sh*) dṛṣṭvā — b) J, L: nagodavi; Ai, Hem: samanvitām; C[1]: surāmikām; J: sarannikā; L: saratnikā; U[1], U[2]: surāṇikām — c) IO: vanyopari; L: paṇyauṣadhi; U[1], U[2]: puṇyair adhisamāyuktāṃ; C[1]: auṣadhisuratnair — d) J: vipre sa; J, L: ca

22. a) IO: apatyair anekaiś — b) IO: pravālaiḥ — c) IO: pāpānuttare — d) C[1], U[1], U[2]: bhūyasam — i) U[1], U[2] [*but cor*]: ādipurāṇe

23. a) Hem: saṃprāpte; J, L: saṃprāpto — b) J: puraskṛtām — d) C[1], U[1], U[2]: ca prahanti

24. a) J, L: udīta; IO: pātre — b) Ai, C[1], U[1], U[2]: pāpaṃ; IO: pādaṃ; J: padmā — c) IO: madhyāsve; J, L: madhyāhno; Ai, Hem, U[1], U[2]: dadate — d) IO: anantaram

26. a) Ai, Hem: akṣayān — b) L, U[1], U[2]: lokāś; J, L: puṣkalām

27. a-d) C[1]: *bro* — a) J, L: yaḥ svayaṃ janayaty [J = janayaṃs] agnir; Hem: saṃjvalayitvāgniṃ; IO: saṃpādayaty — b) IO: odayataḥ; J: odayataṃ — c) IO: vipraṃ samuddiśya; J, L: daivatam — d) IO: sarvān lokān; U[1], U[2]: *om* kāmān; J, L: samāpnuyāt

28. a) J: vedam; J: yena — b) IO: yas tu caiva — c) IO: nivasiti; J, L: na vasati; U[1], U[2]: visati — d) IO: *om* nityaṃ — i) IO: mahābhārate dānaparituṣṭaḥ svapnadṛṣṭaṃ svapnadṛṣṭasvapitṛdattāpadeśakathane; Ai, U[1],

tasya loke nivasati nityaṃ caiva dadāti yaḥ || [Hem 574]

[i]mahābhārate piṇḍapradānaparituṣṭasvapnadṛṣṭasvapitṛdattopadeśakathane yudhiṣṭhiraṃ prati bhīṣmavākyāni

[29]vedopaniṣade caiva sarvakarmasu dakṣiṇā |
sarvakratuṣu coddiṣṭā bhūmir gāvo 'tha kāñcanam || [MBh 13.83.5, Hem 570]
[30]tataḥ śrutis tu paramā suvarṇaṃ dakṣiṇeti vai || [MBh 13.83.6, Hem 570]
[31]tad idaṃ samyag ārabdhaṃ tvayādya bharatarṣabha |
kiṃ tu bhūmer gavāṃ cārthe suvarṇaṃ dīyatām iti || [MBh 13.83.25, Hem 570]
[32]evaṃ vayaṃ ca dharmajña sarve cāsmatpitāmahāḥ |
tāritā vai bhaviṣyanti pāvanaṃ paramaṃ hi tat || [MBh 13.83.26, Hem 570]
[33]daśa pūrvān daśaivānyāṃs tathā saṃtārayanti te |
suvarṇaṃ ye prayacchantīty evaṃ māṃ pitaro 'bruvan || [MBh 13.83.27, Hem 570]

[i]śrīrāmāyaṇe rāmaṃ prati vasiṣṭhavākyāni

[34]sarvaratnāni nirmathya tejorāśisamutthitam |
suvarṇam ebhyo viprendra ratnaṃ paramam uttamam ||
[MBh 13.389*.26-27, Hem 570]
[35]etasmāt kāraṇād eva gandharvoragarākṣasāḥ |
manuṣyāś ca piśācāś ca prayatā dhārayanti tat || [MBh 13.389*.28-29, Hem 570]
[36]mukuṭair aṅgadayutair alaṃkāraiḥ pṛthagvidhaiḥ |

U[2]: piṇḍadāna; C[1]: *bro* pradānaparituṣṭasvapnadṛṣṭasvapitṛdattopadeśakathane yudhiṣṭhiraṃ prati bhīṣma; U[1], U[2]: paridṛṣṭasvapna-[U[2]: *bro*]-dṛṣṭāpitṛ; Ai: dṛṣṭapitṛ; J: bhīṣmavacanāni; L: *but cor* (*sh*) bhīṣmavāni

29. b) Ai, U[1], U[2]: parva — c) Ai, L, U[2]: voddiṣṭā; Hem: coddiśya; MBh: coddiṣṭaṃ — d) U[1], U[2]: bhūmiṃ [C[1]: *bro*]; J, L: gāvaḥ kathaṃcana

30. e) MBh: tatra; IO: śrutiṣu — f) U[1], U[2]: dakṣiṇāti

31. b) IO: trāṇāya; U[1]: *but cor* bhārata; U[2]: bhāratarṣabhaḥ — c) J, L: kiṃ tu bhūme na vā cāpi; IO: gavāṃ caiva

32. a-b) C[1]: *bro* — a) J: ete ca pañca; L: ete vayaṃ ca; U[1]: yaṃva ca; U[2]: pañca ca; IO: dharmajñāḥ; MBh: dharmaś ca; U[1], U[2]: dharmaṃ ca — b) J, L [*but cor* (*sh*)]: pitāmahaḥ — c) MBh: pāvitā; Ai, Hem: tariṣyanti — d) IO: hi ham

33. a) MBh: daśa parāṃs; U[1], U[2]: daśaityān — b) Hem: tān tārayanti; J, L: ca — c) U[1], U[2]: te; Ai, IO, MBh: prayacchanti — d) IO: ity evaṃ pitaro; J: mātāpitaro; L: mā; MBh: me — i) C[1]: *bro*; IO: *om*; J, L: *om* śrī; J, L: vākyam

34. a) MBh: jagat sarvaṃ vinirmathya; Ai, C[1], U[1], U[2]: nirmanthya; J, L: mathyante — b) IO, MBh: tejorāśiḥ samutthitaḥ; L: yo rāśi; U[1], U[2]: rāśiṃ; Ai, Hem: samanvitam — c) IO: samuddram ebhyo; MBh: viprarṣe — d) J, L: ratnaṃ parisamutthitam

35. b) Hem, MBh: devā — d) J, L: te [C[1]: *bro*]

36. a) Ai, C[1]: mukuṭai ratnasaṃyuktair; U[1], U[2]: mukuṭe ratnasaṃyukter; L: yugair — c-d) C[1]: *bro* — c) Hem: suvarṇavidhṛtair atra; MBh: suvarṇavikṛtais; J: vidhate — d) Ai, C[1], Hem, MBh, U[2]: ūttama; U[1]: ūttamaḥ *mc* → uttama

suvarṇe vidhṛte tatra virājante bhṛgūttamāḥ ॥ [MBh 13.389*.30-31, Hem 570]
[37]tasmāt sarvapavitrebhyaḥ pavitraṃ paramaṃ smṛtam ॥ [MBh 13.389*.32, Hem 570]
[38]pṛthivīṃ gāṃ ca dattveha tathānyad api kiṃcana ।
viśiṣyate suvarṇasya dānaṃ paramakaṃ vibho ॥ [MBh 13.389*.34-35, Hem 570]
[39]akṣayaṃ pāvanaṃ caiva suvarṇam amaradyute ।
prayaccha dvijamukhyebhyaḥ pāvanaṃ hy etad uttamam ॥
[MBh 13.389*.36-37, Hem 570]
[40]suvarṇam eva sarvatra dakṣiṇāsu vidhīyate ।
suvarṇaṃ ye prayacchanti sarvadās te bhavanty uta ॥ [MBh 13.389*.38-39, Hem 571]
[41]agnir hi devatāḥ sarvāḥ suvarṇaṃ ca tadātmakam ।
tasmāt suvarṇaṃ dadatā dattāḥ syuḥ sarvadevatāḥ ॥ [MBh 13.83.36-37, Hem 571]

[i]iti suvarṇadānam ॥

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37. b) C[1]: *bro*; J, L: adhikaṃ smṛtam

38. a) C[1]: *bro*; Hem: pṛthivī; MBh: gāś ca; Hem: dattvāhaṃ; J: hitveha — b) C[1]: tathānya pi; MBh: yac cānyad

39. b-d) C[1]: *bro* — b) Hem: suvarṇam anurājate; IO: suvarṇa mama drute; U[1], U[2]: suvarṇaṃ mama rajyate; J: anaghadyute — c) Ai, U[1], U[2]: prayacched; IO: dvija viprebhyaḥ

40. a) MBh: sarvāsu — b) IO: dakṣiṇā saṃvidhīyate — d) IO: sadā svasthā bhavanty uta; Ai, C[1], U[1], U[2]: ataḥ

41. a) C[1]: *bro*; Ai, U[1], U[2]: vai; J, L: *om* hi; J: sarvā — b) Hem: ca hutāśanam — d) C[1]: *bro* dattāḥ; J: dattā; MBh: sarvāś ca devatāḥ; IO: devatā — i) IO: *om* iti

[*]12. atha vidyādānam

[i]tatrādityapurāṇe

> [1]trīṇi tulyapradānāni trīṇi tulyaphalāni ca |
> sarvakāmadughā dhenur gāvaḥ pṛthvī sarasvatī || [Hem 511]

[i]manuḥ

> [2]sarveṣām eva dānānāṃ brahmadānaṃ viśiṣyate |
> vāryannagomahīvāsastilakāñcanasarpiṣām || [MDh 4.233, Hem 517]

[i]brahmadānaṃ vedadānam |

[ii]yājñavalkyaḥ

> [3]sarvadānamayaṃ brahma dānebhyo 'bhyadhikaṃ yataḥ |
> tad dadat samavāpnoti brahmalokam avicyutam || [YDh 1.212, Hem 517]

[i]dānebhyo 'nyebhya iti śeṣaḥ |

[ii]yamaḥ

> [4]ya imāṃ pṛthivīṃ dadyāt sarvaratnopaśobhitām |
> dadyāc chāstraṃ ca viprāṇāṃ tac ca tāni ca tatsamam || [Hem 526]

[i]tac ca sarvaratnopaśobhitapṛthivīdānam | [ii]tāni pūrvoktāni dānāni | [iii]tadubhayaṃ vidyādānasamam |

[iv]devīpurāṇe

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* i) U[1], U[2]: tatrādipurāṇe

1. a-c) C[1]: *bro* — a) IO: trīṇi tubhyaṃ pradeyāni — b) IO: trīṇi tubhyaṃ — c) IO: kāmaduk sā; Hem: dughā nūnaṃ — i) Ai: tathā; IO: *om*

2. a) IO: eva devānāṃ — c) Ai: kāryaṃ tu gomahī; Hem: kāryaṃ na gomahīvāsa; IO: vīryaṃ tu gomahī; J, L: vīryannagomahī

3. a) C[1]: *bro*; Ai, Hem, YDh: dharmamayaṃ; U[1], U[2]: jñānamayaṃ — b) Ai, C[1], Hem, J, L, U[1], U[2], YDh: pradānebhyo 'dhikaṃ; C[1], J, L, U[1], U[2]: tataḥ — c-d) C[1]: *bro* — c) J, L: taṃ; IO: tadvat sa; L: san avāpnoti — d) Ai, Hem: avicyutaḥ; L: avicyuta — i-ii) C[1]: *bro* — i) Ai: pradānebhyaḥ alpebhya; IO: dānebhyaḥ anyebhyo iti śayaḥ; U[1], U[2]: [']lpebhya — ii) U[1], U[2]: *om*

4. b) Ai, C[1], U[1], U[2]: sarvakāmo — c) U[1], U[2]: chāstrāṃ; IO: vidyānāṃ — d) Ai: tadvac caitāni tatsamam; U[1], U[2]: tacchatāni ca tatsamamā [U[2] = tatsamā]; Hem: caitāni; J, L: *om* [2nd] ca — i-iii) C[1]: *bro* — i) Ai, IO: *om* ca; IO: sarvaṃ ratnopaśobhitaṃ; J: opaśobhitāṃ; L: opaśobhitā — ii) Ai: etāni; IO: *om* dānāni

[5]vidyādānaṃ pravakṣyāmi yena tuṣyanti mātaraḥ ǀ
likhyate dīyate yena vidhinā tac chṛṇuṣva me ǁ [DP 91.12, Hem 544]
[6]siddhāntamokṣaśāstrāṇi vedāḥ svargādisādhakāḥ ǀ
vedāṅgānītihāsāś ca deyā dharmavivṛddhaye ǁ [DP 91.13, Hem 513]
[7]gāruḍaṃ bālatantraṃ ca bhūtatantrāṇi bhairavam ǀ
śāstrāṇāṃ paṭhanād dānān mātaraḥ phaladā nṛṇām ǁ [DP 91.14, Hem 513]
[8]jyotiṣaṃ vaidyaśāstrāṇi kalāḥ kāvyaṃ śubhāgamāḥ ǀ
dānād ārogyam āpnoti gāndharvaṃ labhate padam ǁ [DP 91.15, Hem 513]
[9]vidyayā vartate loko dharmādharmaṃ ca vindati ǀ
tasmād vidyā sadā deyā dṛṣṭādṛṣṭaphalārthibhiḥ ǁ [DP 91.16, Hem 513]

[i]tathā

[10]śṛṇvatāṃ jāyate bhaktis tato gurum upāsate ǀ
sa ca vidyāgamān vakti vidyā pustāśritā nṛpa ǁ [DP 91.23, Hem 544]
[11]vidyāvivekabodhena śubhāśubhavicāraṇāt ǀ
vindate sarvakāmāptiṃ tasmād vidyā parā matā ǁ [DP 91.24, Hem 513]
[12]vidyādānāt paraṃ dānaṃ na bhūtaṃ na bhaviṣyati ǀ
yena dattena cāpnoti śivaṃ paramakāraṇam ǁ [DP 91.25, Hem 513]
[13]śrītāḍipatrake sañce same tatra susaṃcite ǀ
vicitrakañcikāpārśve carmaṇā saṃpuṭīkṛte ǁ [DP 91.37, Hem 544]
[14]raktena vātha kṛṣṇena mṛdunā raṅgitena vā ǀ

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5. a) J, L: prayacchāmi — c) DP: likhyate yena vidhinā; IO: lipyate dīyate — d) C[1]: *bro*; DP: dīyate tat śṛṇuṣva naḥ; IO: tad dhi dānaṃ śṛṇuṣva me; Hem: taṃ śṛṇu prabho

6. a) U[1], U[2]: siddhāntaṃ [C[1]: *bro*] — b) C[1]: *bro* vedāḥ; DP: vedān; J, L: devāḥ; J: ātisādhakāḥ; DP: sādhakān — c) DP: tadaṅgānītihāsāni; IO: ītihāsaś — d) IO: deyāda dharma; L: deyād dharma

7. a) IO: gāḍuraṃ — b-d) C[1]: *bro* — b) Ai, Dh: bhairava; IO: bhairavīm — c) DP: śāstrāṇi; Hem: pāṭhanād; IO: paṭhanāt tasmāt; J: yāvamārgāṇāṃ; L: pāṭhamārgāṇāṃ — d) IO: paramāḥ phaladā

8. a) C[1]: jyotiṣaṃ; L: jyotiṣāṃ; U[1]: jyautiṣaṃ; Ai, C[1], U[1], U[2]: śāstraṃ ca; J: śāstraṇi — b) DP, J, U[2]: kalā; IO: kalā vākyaṃ; L: kālā kāvya; J: kāvyā; Ai, IO, J, L: āgamaḥ; DP: āgamān — d) C[1]: *bro*; DP, J: phalate; Ai, U[1], U[2]: phalam

9. a-d) C[1]: *bro* — a) DP: vidyāmbho — b) DP: vindate — c) Hem: vidyā tasmāt; U[1], U[2]: samā deyā — i) IO: ta ā ca; J, L: *om*

10. a) DP: śṛṇvann utpadyate; IO, J, L: śaktis — b) DP: bhaktyā gurum — c) Ai: sarvavidyāgamā bhaktiḥ; U[1]: savvavidyā [U[2]: *bro*]; J: āgamād [C[1]: *bro*] — d) C[1]: *bro*; Ai: vidyāyuktāśritā; Hem: vidyāyus tv āśrito nṛpa; IO: vidyāyuktaḥ pitā nṛpa; DP: granthāśritā; U[1]: pustyāśritā; U[2]: –styāśritā

11. b) DP: vicāriṇaḥ — c) J: vedānte; L: vindāte; J, L: āptis — d) Hem: yasmād; DP: parāgatā

12. b) Hem: trailokye 'pi na vidyate — c) U[2]: dānena; J: *but cor* (*sh*) cāsmākaṃ — d) C[1]: *bro*; IO: parakāraṇam

13. a) Ai, Hem, DP: śrītāḍa; C[1]: *bro* śrītāḍi; IO: satāḍi; U[1], U[2]: śrītālī; DP: patraje saṅghe; IO: śañca — b) Ai, Hem, DP: same patra; IO: sametaṃ tan tu saṃcite; J: samam atra; L: sama; C[1]: *bro* susaṃcite — c) C[1], L: kamvikā; DP: paṭṭikā — d) DP: carmaṇāṃ; IO: dharmanāśaṃ purā kṛte

dṛḍhasūtranibaddhena evaṃ vidhikṛtena ca || [DP 91.38, Hem 544]
[15]yas tu dvādaśasāhasrīṃ saṃhitām upalekhayet |
dadāti cābhiyuktāya sa yāti paramāṃ gatim || [DP 91.39, Hem 544]
[16]pūrvottaraplave deśe sarvabādhāvivarjite |
gomayena śubhenaiva kuryān maṇḍalakaṃ budhaḥ || [DP 91.40, Hem 544]
[17]dhanurhastapramāṇena śubhaṃ ca caturaśrakam |
tasya madhye likhet padmaṃ sitaraktāsitādibhiḥ || [DP 91.41, Hem 544]
[18]sarvartukamayaiḥ puṣpair bhūṣayet sarvato diśam |
vitānaṃ dāpayen mūrdhni śubhaṃ citravicitritam || [DP 91.42, Hem 544]
[19]pārśvataḥ sitavastrais tu samyak śobhāṃ prakalpayet |
kandukair ardhacandraiś ca darpaṇaiś cāmarais tathā || [DP 91.43, Hem 544]
[20]ghaṇṭākiṅkiṇiśabdaiś ca sarvataś copakalpayet |
tasya madhye nyased yantraṃ nāgadantamayaṃ śubham || [DP 91.44, Hem 544]
[21]adhaḥ kiṃcin nibaddhaṃ tu ūrdhvato 'pi susaṃyutam |
śobhitaṃ dṛḍhabandhena baddhaṃ sūtreṇa buddhimān || [DP 91.45, Hem 544]
[22]tasyordhvaṃ vinyased vidvān pustakaṃ likhitaṃ śubham |
ālekhyam api tatraiva pūjayed vidhinā tataḥ || [DP 91.46, Hem 545]
[23]nirudakais tathā puṣpaiḥ kṛmikīṭavivarjitaiḥ |
candanena sadarpeṇa bhasmanā cāvadhūnayet || [DP 91.47, Hem 545]

[i]sadarpeṇa mṛgamadasahitena |

[24]dhūpaś ca guggulur deyas turuṣkāgurumiśritaḥ |

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14. a) DP: atha; J: vāta — b) U[1], U[2]: mṛddhanā; DP: vardhitena; IO: rañjitena; J, L: saṃcitena; Hem: ca — c) DP: subaddhena — d) Ai: evaṃ caiva kṛtena vai; C[1]: *bro*; DP, L: vidha; J: *cor to* vidhiḥ; U[1], U[2]: *om* vidhi; U[1], U[2]: vai

15. a-b) C[1]: *bro* — a) J, L: sāhasrī — b) U[1], U[2]: sahitām — c) IO: yāni yuktāni — d) IO: jāti; U[2]: paramā

16. a) Ai, IO, U[1] [*but cor*]: ottare — b) IO: sarvapāpa — c) DP: śubhe lipte

17. a) C[1]: *bro*; Ai, DP, U[1], U[2]: caturhasta; J: dhenur hasta — b) DP: tu; Hem, DP: caturasrakam — d) L: śitaraktaṃ śitā; Hem: raktasitādibhiḥ; DP: raktarajādibhiḥ; J: raktaṃ sitā

18. a) Ai, U[1], U[2]: sarvartukamalaiḥ; Hem: sarvartukāmajaiḥ; DP: sarvartuṃkaśubhaiḥ; J: sarvaṃ rukmamayaiḥ; L: sarvaṃ tu kramayai — c) C[1]: *bro*; J, L: cittānaṃ — d) DP: śubha

19. a) Hem: pārśvato [']sita; IO: sitapūrṇa; L: śita; Hem, DP: ca; IO: *om* tu — c) Ai, IO: candrakair; J, L: karpūrair; U[1], U[2]: kantvakair; DP: ūrdhva — d) J, L: cāmarair darpaṇais; DP: cāmalais

20. a) C[1], DP, J, L: kiṅkiṇī; U[1], U[2]: kiṅkini — b) DP: sarvatra upakalpayet — c) DP: likhed; IO: nyaset kuntaṃ — d) IO: varṇamayaṃ

21. a) DP: adhaḥ kasmin vivardhantu; IO: ayaṃ kiṃcin; U[1], U[2]: araḥ kiṃ kiṃcin; J: nibaddhasya; L: ca — b) DP: pārśvato haridantibhiḥ; IO: sarvato [']pi śubham phalam; J: ardhato; J, L: susaṃyatam — c) IO: śobhite daṇḍa; Ai, IO, U[1], U[2]: baddhena — d) IO, J: baddha

22. a) DP: vinyased devyāḥ; IO: vinyaset tadvat — c) IO: alavyam api te taiva

23. a-b) IO: *om* — a) Ai: tathāpuṣpaiḥ — b) L: krami — c) DP: sadarbheṇa — d) Ai: ca vidhūtaye; C[1]: ca vidhūnayet; Hem: vāvadhūlayet; J, L: vāvadhūnayet; U[1]: ca vidhūye *mc* → ca vidhūtaye; U[2]: ca vidhūye

dīpamālā tathā cāgre naivedyaṃ vividhaṃ punaḥ || [DP 91.48, Hem 545]
[25]khādyaṃ peyaṃ śitaṃ lehyaṃ coṣyaṃ ca vinivedayet |
pūjayec ca diśāṃ pālān lokapālān yathākramam || [DP 91.49, Hem 545]
[26]kanyāḥ striyaś ca saṃpūjya mātaraḥ kalpayec ca tāḥ || [DP 91.50, Hem 545]
[27]pustakaṃ devadevī ca viprāṇāṃ dakṣiṇā tathā |
svaśaktyā caiva dātavyā nṛpapaurāṃś ca pūjayet || [DP 91.50–51, Hem 545]
[28]tathā saṃpūjayed vatsa lekhakaṃ śāstrapāragam |
chandolakṣaṇatattvajñaṃ satkaviṃ madhurasvaram |
praṇaṣṭaṃ smarati granthaṃ śreṣṭhaṃ pustakalekhane || [DP 91.51–52, Hem 545]
[29]nātisaṃtatavichinnair na ślakṣṇair na ca karkaśaiḥ |
nandināgarakair varṇair lekhayec chivapustakam || [DP 91.53, Hem 545]
[30]prārambhe pañca vai ślokān punaḥ śāntiṃ tu kārayet |
rātrau jāgaraṇaṃ kuryāt sarvaprekṣāṃ prakalpayet || [DP 91.54, Hem 545]
[31]naṭacāraṇanagnaiś ca devyāḥ kathanasaṃbhavaiḥ | [DP 91.55, Hem 545]

[i]sarvaprekṣāṃ sarvaprakāraṃ prekṣaṇakam |

[32]pratyūṣe pūjayel lokāṃs tataḥ sarvān visarjayet || [DP 91.55, Hem 545]
[33]ekānte sumanaskena viśuddhena dine dine |
niṣpādya vidhinānena svarkṣe ca śubhavāsare | [DP 91.56, Hem 546]

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24. a) C[1], DP: dhūpaṃ; J, L: tu; DP: guggulaṃ deyaṃ; IO: guggulair — b) C[1]: miśritāḥ; DP: miśritam; J, L: miśritaiḥ — c) C[1]: mālās; DP: mālāṃ; U[2]: tathā vāsa

25. a) DP: peyānvitaṃ; Ai, Hem: sitaṃ; IO: silaṃ J, L: śitāṃ — b) Hem: cūṣyaṃ vā; DP: vāpi nivedayet; J, L: cāpi nivedayet — c) DP: pūjayec chiśipālāṃs tu; L: diśā

26. a) Hem, DP, J, L: kanyā; DP: tu; J, L: saṃpūjyā — b) DP: mātarāḥ; Hem: ca vā; IO: tataḥ

27. a) Ai, DP, IO, J, L: devīṃ; Hem: devīś — b) Ai: dakṣiṇās; Hem, IO: dakṣiṇāṃ — c) IO: dātavyaṃ — d) Hem: nṛpaḥ; DP: nṛpaṃ; IO: śāstrajñe divi vai vasu; J: nṛpapaurāṃ prapūjayet; U[1], U[2]: paurāś; L: ca prapūjayet

28. a) IO: saṃpūjayet tadval; J, L: ca pūjayed — b) IO: śāstrapāṭhakam — c) DP: lakṣaṇatadvaṃgaṃ — d) J, L: sukaviṃ śāstrapāragam; IO: madhusvayam — e) Ai, C[1], U[1], U[2]: yaḥ smared; DP: smarate — f) DP: śreṣṭhaḥ pustakalekhakaḥ; Ai: lekhanāt; Hem, IO: lekhakam; L: lekhaneḥ; U[1], U[2]: *om* lekhane

29. a) Hem: nābhisaṃtativichinnaṃ; DP: nāptisaṃtata; IO: nātisaṃtati; J, L: nātisatata — b) Ai: nāślakṣṇaiś cāpy akarkaśaiḥ; Hem: na ca ślakṣṇair na kar[kaś]aiḥ; DP: na śuklaiḥ; IO: aślakṣṇair; J, L: nāpi; U[1], U[2]: karkaśaḥ — d) J, L: śleṣayec

30. a) Hem: prārabhya; IO: ārambhe; DP: pañcaślokāni; J: ślokāḥ — b) J, L: śāntaṃ prakalpayet — c) IO: jāgaraṇāt — d) IO: prekṣaṃ

31. a) J, L: naṭanarttaka; DP: lagnaiś; IO: khaḍgaiś — b) L: devyā — i) IO: sarvaṃ prekṣya sa prakāraṃ prekṣya; J, L: *om* [1st] sarva; C[1]: prekṣā; U[1], U[2]: prekṣī; Ai: prakāra; C[1], U[1], U[2]: prakārakaṃ prekṣaṇam; J: *but cor* (*sh*) prekṣaṇa

32. a) U[1], U[2]: pratyuṣe — b) L: vivarjayet

33. a) IO: ekānte na punaḥ kena; DP: sumanakṣeṇa; U[1], U[2]: sunamaskena — b) DP: visradbhena — c-d) Hem: niṣpādya vidhināne svṛkṣe na ca śubhavāsare — c) C[1]: niḥpā–; DP, U[1], U[2]: niḥpādyaṃ; J, L: saṃpādya; Hem: vidhināne — d) DP: śubharkṣe; IO: svarge ca śubhavāsane — i) IO: svarge; J: svarkṣye

[i]svarkṣe śubhanakṣatre |

[34]tataḥ pūrvoktavidhinā punaḥ pūjāṃ prakārayet || [DP 91.57, Hem 546]
[35]tathā vidyāvimānaṃ tu saptapañcatribhūmikam |
vicitravastraśobhāḍhyaṃ śubhalakṣaṇalakṣitam || [DP 91.57–58, Hem 546]
[36]kārayet sarvato bhadraṃ kiṅkiṇīravakānvitam |
darpaṇair ardhacandraiś ca ghaṇṭācāmaramaṇḍitam || [DP 91.58–59, Hem 546]
[37]tasmin dhūpaṃ samutkṣipya sugandhaṃ candanāgurum |
turuṣkaṃ gugguluṃ vatsa śarkarāmadhumiśritam || [DP 91.59–60, Hem 546]
[38]pūjayet pūrvavat sarvān kanyāstrīdvijaduḥkhitān |
tathā tat pustakaṃ vatsa vinyased vidhipūrvakam || [DP 91.60–61, Hem 546]
[39]evaṃ kṛtvā tathā cintyāḥ prīyantāṃ mātaro mama |
yasyaiva saktaṃ tac chāstraṃ pustakaṃ parikalpayet || [DP 91.61–62, Hem 546]

[i]yasyaiva saktaṃ yasya devasya saktaṃ saṃbandhitam | [ii]pustakaṃ parikalpayet pustakaṃ taṃ devaṃ parikalpayed bhāvayed ity arthaḥ |

[40]tathā tapasvinaḥ pūjyāḥ sarvaśāstrārthapāragāḥ |
śivavratacarā mukhyā viṣṇudharmaparāyaṇāḥ || [DP 91.62–63, Hem 546]
[41]mahatā janasaṅghena rathasthaṃ dṛḍhavāhanaiḥ |
yuvabhiś cāpi tan neyaṃ yasya devasya cāgamam |

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34. a) Ai, U[1], U[2]: tataḥ pūrvavidhānena; C[1]: tataḥ pūrvoktavidhānena — b) J: yutaḥ pūjāṃ; Hem, DP: prakalpayet

35. a) IO: vimānas; J: [vi]mānaṃ; U[1], U[2]: vimātmaṃ — b) Ai, IO: vibhūṣitam — c) U[1], U[2]: śobheyaṃ

36. a) IO: kaśāye sarvato — b) IO: *but cor* kiṅkiṇi; DP: khavarānvitam; U[1], U[2]: varakānvitam — d) J, L: maṇḍite

37. a) C[1]: samullepya — b) Hem: sugandha; IO: candranāgurum; U[2]: āguru — c) Ai, C[1], Hem, DP, J, U[2]: guggulaṃ; IO: caiva

38. a) DP: pūrvavat pūjayet; J: pūrayet; J, L: sarvā — b) DP: dvijapauravān — c) DP: taṃ pustake vastre; J, L: ca — d) L: *adds* [after 'vinyased'] sa; DP: pūjitam

39. a) IO: evaṃ kṛtyā; Ai: tathā vidyāḥ; Hem: yathā vidyāḥ; DP, J: cintyā — b) DP: mātaraḥ priyatāṃ mama; IO, J: prīyatāṃ; IO: mānavo; U[1], U[2]: *om* mātaro mama — c-ii) U[1], U[2]: *om* — c) C[1]: satkaṃ yac; DP: śaṅke; IO: sattvaṃ; J, L: sac — d) Ai, Hem: taṃ pustaṃ; DP: pustake pravikalpayet; IO: taṃ puste; J, L: parilekhayet — i) Ai: saktaṃ yasyaiva; C[1]: satkaṃ yasya devasya yat satkaṃ; IO: sattvaṃ yasya devasya sattvaṃ saṃbaddhabandhitam; J, L: samanvitam; Ai: *adds* tat pustam — ii) Ai: *om* pustakaṃ parikalpayet; L: tvaṃ devaṃ; C[1]: *om* parikalpayed; Ai: *adds* tasmāt sarvaprayatnena vidyā deyā sadā naraiḥ

40. a-d) U[1], U[2]: *om* — c) Hem, DP, J, L: vratadharā — d) Ai: *adds* devīvratasamāpuṣṭā devībhaktā janāś ca ye; IO: *adds* devīvratamahājuṣṭā [*mc* → samājuṣṭā] devībhaktā janāgra ye

41. a-f) U[1], U[2]: *om* — a) J, L: janasaṃdeha na — c) DP: pradhānair vāpi taṃ; IO, J: yuvatiś; L: yuvantiś; Hem: cābhito neyaṃ; Ai, IO: tad deyaṃ — d) Ai, IO: cāgamaḥ; DP: aṃśajam; J, L: rāgamat — e) J, L: sāmānya — f) C[1]: *bro*; DP: mātarābhavaneṣu; J, L: mātṛtāṃ

sāmānyaṃ śivatīrtheṣu mātṝṇāṃ bhavaneṣu ca || [DP 91.63–64, Hem 546–47]
[42]tasmin pūjāṃ tathā kṛtvā devadevasya śūlinaḥ |
samarcayet praṇamyeśaṃ prīyantāṃ mātaro mama || [DP 91.65, Hem 547]
[43]sadādhyayanayuktāya vidyādānaratāya ca |
vidyāsaṃgrahayuktāya kṛtaśāstraśramāya ca || [DP 91.66, Hem 547]
[44]tenaiva vartate yas tu tasya taṃ vinivedayet |
jagaddhitāya vai śāntiṃ saṃdhyāyāṃ vācayet tathā || [DP 91.67, Hem 547]
[45]tena toyena dātāraṃ mūrdhni samyaṅ niṣecayet |
śaivaṃ vadet tataḥ śabdam uccārya jagatas tathā || [DP 91.68, Hem 547]
[46]evaṃkṛte mahāśāntir deśasya nagarasya ca |
jāyate nātra saṃdehaḥ sarvabādhāḥ śamanti ca || [DP 91.69, Hem 547]
[47]anena vidhinā yas tu vidyādānaṃ prayacchati |
sa bhavet sarvalokānāṃ darśanād aghanāśanaḥ |
mṛto 'pi gacchati sthānaṃ brahmaviṣṇunamaskṛtam || [DP 91.70–71, Hem 547]
[48]sapta pūrvān parān anyān ātmanaḥ sapta eva hi |
uddhṛtya pāpakalilād viṣṇuloke mahīyate || [DP 91.71–72, Hem 547]
[49]yāvanti patrasaṃsthāni akṣarāṇi bhavanti ca |
tāvat sa viṣṇulokeṣu krīḍate vividhaiḥ sukhaiḥ |
tataḥ kṣitiṃ samāyāto devyāṃ bhaktiparo bhavet || [DP 91.72–73, Hem 547]
[50]samastabhogasaṃpanno viduṣāṃ jāyate kule |
vidyādānaprabhāvena yogaśāstraṃ daded yadi || [DP 91.74, Hem 547]
[51]ātmavittānurūpeṇa yaḥ prayacchati mānavaḥ |

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[42]. a-d) U[1], U[2]: *om* — a) DP: pūjyaṃ; J: pūjā — c) C[1], Hem, DP, J, L: samarpayet — d) DP: mātaraḥ prīyatām iti; J, L: prīyatāṃ

[43]. a-d) U[1], U[2]: *om* — a) C[1]: sadādhyayanaprasaktāya — c-d) J: *om* — d) C[1]: *bro*; Hem: kṛtaśāstrāśramāya; DP: sarvaśāstrakṛtaśrame; IO: kṛtaśāstratamāya

[44]. a-d) U[1], U[2]: *om* — a) J, L: yaś ca — b) DP: vinivartayet — c) J: jagadvitīya — d) Hem: saṃdhāya; J, L: saṃdhyāyā

[45]. a-d) U[1], U[2]: *om* — b) DP: samabhiṣiñcayet; IO: prasecayet — c-d) C[1]: *bro* — c) Ai, Hem, DP, IO: śivaṃ; Ai: vandet; Hem, IO: vande; DP: tataḥ sarvam — d) Ai, IO: japatas

[46]. a-d) U[1], U[2]: *om* — b) DP: tu — c) DP: saṃdeha — d) IO, J, L: bādhā; J: samanti

[47]. a-f) U[1], U[2]: *om* — d) C[1]: *bro*; DP: aghanāśana; IO: āvināśanaḥ — e) DP: gacchate — f) Ai, C[1]: niṣevitam; IO: *om* namas

[48]. a-d) U[1], U[2]: *om* — a) J, L: sarvapūrvān; Hem, DP: pūrvāparān vaṃśān; Ai, IO: parān antyān — b) Hem: sarvam eva; J: sa sa eva; Ai, C[1], Hem, DP: ca; IO: *om* hi — c) DP: uddhṛtā pāpakalinā; Ai, IO: salilād

[49]. a-f) U[1], U[2]: *om* — a) DP: yāvat tat; IO: yatra; C[1]: saṃsthānāny; Hem, DP: saṃkhyāni — b) DP: akṣarāṇi vidhīyate; IO: yakṣarākṣasavanti ca; Hem, J, L: hi — c) IO: taṃ vatsa; J: tāvatsu; C[1]: *bro* sa — d) C[1]: *bro*; J, L: krīḍanair vividhaiḥ śubhaiḥ — e) DP: tadā — f) Hem, DP, J, L: devyā; DP: bhaktirato; IO: bhuktiparo

[50]. a-d) U[1], U[2]: *om* — a) DP: saṃpanne — b) DP: vidvān sa; J, L: jāyate viduṣāṃ — c-d) Hem: *om* — c) Ai, IO: pradānena — d) J: yogavidyāṃ; L: yogavighnāṃ; Ai: vaded iti; IO: vadesmadi

[51]. a-d) U[1], U[2]: *om* — a) C[1]: *bro*; Hem: ānusāreṇa — b) Hem: vidyādānaṃ kar[o]ti yaḥ — c) DP: aśāṭhyāt — d) IO: ātmatulyaṃ

asādhyaṃ phalam āpnoti āḍhyatulyaṃ na saṃśayaḥ || [DP 91.75, Hem 558]
[52]strī caivānena vidhinā vidyādānaphalaṃ labhet |
bhartrā caivābhyanujñātā vidhavā vā tam uddiśet || [DP 91.76, Hem 558]
[53]vidyārthine sadā dadyād vastram abhyaṅgabhojanam |
chattrikām udakaṃ dīpaṃ yasmāt tena vinā na hi || [DP 91.77, Hem 558]
[54]lekhanīghaṭanaṃ tīkṣṇaṃ masīpātraṃ tu lekhanīm |
dattvā tu labhate vatsa vidyādānam anuttamam || [DP 91.78, Hem 558]
[55]pustakāstaraṇaṃ dattvā supramāṇaṃ suśobhanam |
vidyādānam avāpnoti sūtrabandhaṃ tu buddhimān || [DP 91.79, Hem 558]
[56]yantrakakṣāsanaṃ caiva daṇḍāsanam athāpi vā |
vidyāvācanaśīlāya dattaṃ bhavati rājyadam || [DP 91.80, Hem 558]
[57]añjanaṃ netrapādānāṃ dattaṃ vidyāparāyaṇe |
bhūmir gṛhaṃ ca kṣetraṃ ca svargarājyaphalapradam || [DP 91.81, Hem 558]
[58]yasya bhūmyāṃ sthito nityaṃ vidyādānaṃ pravartayet |
tasyāpi bhavati svargas tatprasādān narādhipa || [DP 91.82, Hem 558]
[59]tasmāt sarvaprayatnena vidyā deyā sadā naraiḥ |
ihaiva kīrtim āpnoti mṛto yāti parāṃ gatim || [DP 91.83, Hem 561]
[60]yas tu devyā gṛhe nityaṃ vidyādānaṃ pravartate |
sa bhavet sarvalokānāṃ pūjyaḥ pūjyapadaṃ vrajet || [DP 91.9, Hem 561]

[i]mahābhārate

[61]yo brūyāc cāpi śiṣyāya dharmyāṃ brāhmīṃ sarasvatīm |

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52. a-d) U[1], U[2]: *om* — a) Hem: strī vānenaiva; DP: striyā vānena; C[1]: cāpy anena — c) DP: bhartur anujñayā dattaṃ; IO: bhadrā; J, L: bhartā; Hem: caivānanujñātā — d) Ai, IO: vidhavā tam anuvrajet; Hem: ca tam; DP: samuddiśan

53. a-d) U[1], U[2]: *om* — a) DP: sadā deyaṃ — b) Hem: vastrābhyaṅgaṃ ca; IO: bhājanāt — c-d) IO: kuñcikām udakaṃ dīpaṃ yasyāntara vinā bahiḥ — c) DP, J, L: chattrikā J, L: dīpam udakaṃ [J = udakāṃ] — d) Ai, C[1]: tasmāt; C[1]: tena vinahini; Hem: vinā mahīm

54. a-d) U[1], U[2]: *om* — a) Ai: khaṭanaṃ; Hem: ghaṭitaṃ tīkṣṇā; IO: ghaṇṭanaṃ — b) Ai, Hem, J: maṣī; DP: masīpādaṃ; IO: samīpātraṃ sa

55. a-d) U[1], U[2]: *om* — a) Hem: pustakastaraṇaṃ; IO: mastakāstaraṇaṃ — b) DP: tat pramāṇaṃ — d) Ai: tatra rakṣyaṃ tu; IO: tatra bandhaṃ; Hem, DP: baddhaṃ; Hem: ca

56. a-d) U[1], U[2]: *om* — a) Ai: yantraṃ rakṣāsanaṃ; C[1], Hem, DP: yantrakaṃ hy [Hem = tv; DP = *om*] āsanaṃ; IO: yatra — b) IO: daṇḍāsam — c) Ai, IO: vidyādānaṃ śuśīlāya; J: vātana *mc* → vādana — d) IO: bhavati vātyalaṃ

57. a-d) U[1], U[2]: *om* — a) IO: añjanametra — c) Hem: bhūmīr; DP: bhūmigṛhaṃ tu kṣetraṃ tu; IO: gṛhaṃ ca rakṣye [']haṃ — d) DP: sarvarājya

58. a-d) J, L: *om* — a) J, L: yatra — b) Ai, C[1], DP: pravartate — c) DP: bhavate; DP, IO: svargaṃ — d) C[1]: *bro*; Hem, DP, U[1], U[2]: prabhāvān; Hem: na saṃśayaḥ

59. a-b) Ai: *om* — a-d) J, L: *om* — b) IO: deyā ca sā

60. a-b) J, L: *om* — b) Hem, DP, IO, U[1], U[2]: pravartayet — c) U[1], U[2]: bhave — d) IO: *om* pūjyaḥ; DP: pūjāpadaṃ

pṛthivīgopradānābhyāṃ sa tulyaṃ phalam aśnute || [MBh 13.68.5, Hem 517]

ibrāhmī vedārthānugatā |

62adhītyāpi hi yo vedān nyāyavidbhyaḥ prayacchati |
gurukarmapraśaṃstā ca so 'pi svarge mahīyate || [MBh 13.74.19, Hem 517]

inandipurāṇe

63śāstre yasmāj jagat sarvaṃ saṃsthitaṃ ca śubhāśubham |
tasmāc chāstraṃ prayatnena dātavyaṃ śubhakarmaṇā || [Hem 526]
64vidyāś caturdaśa proktāḥ krameṇa tu yathāsthiteḥ |
ṣaḍaṅgāś caturo vedā dharmaśāstraṃ purātanam |
mīmāṃsā tarkam api ca etā vidyāḥ prakīrtitāḥ || [Hem 513–14]

ipurātanaṃ purāṇam |

65āsām evāntarotpannāḥ parā vidyāḥ sahasraśaḥ |
āyurvedaḥ sasyavedo bahubhedaḥ prakīrtitaḥ || [Hem 514]

isasyavedaḥ kṛṣiśāstram |

66sarvottarā cātmavidyā saṃsārabhayanāśinī |
sarvaduḥkhāntakaraṇī sarvapāpavināśinī || [Hem 514]
67etā vidyāḥ samākhyātā bahubhedopabhedajāḥ |
kalāvidyās tathā cānyāḥ śilpavidyās tathā parāḥ || [Hem 514]

iśilpavidyā pratimādinirmāṇaśāstram |

68sarvā eva mahābhāgāḥ sarvāḥ sarvārthasādhakāḥ |

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61. a) J, L: dadyāc [C1: *bro*] — b) IO: dharmā; L: dharmyā brāhmya; J: brahma — c) J, L: pṛthivīṃ; IO, L: pradābhyāṃ ca — d) Ai: tulyaṃ sa — i) IO: brāhmo vedārthānusāreṇa; Ai: ānugā; C1: ānugamāt

62. a) Ai: *om* hi; Hem: ca yo; C1: *om* yo; J: vedā — b) Ai: nyāyavidmaḥ; Hem, U1, U2: nyāyavidyaḥ; IO: pātakibhyaḥ; L: nyāyavibhyaḥ — c) C1: *bro*; IO: cārukarma; Ai, Hem: praśasto 'yaṃ; IO, J, L: praśastā; MBh: praśaṃsī; U1, U2: prasthāya; U1, U2: *om* ca

63. a) U1, U2: śāstra — b) Ai, C1, Hem, U1, U2: saṃśritaṃ; IO: śāśvataṃ — d) Hem: karmaṇe

64. a) J, U2: vidyā; J, L: proktā — b) IO: ca [C1: *bro*]; Ai: sthiti; Hem, IO: sthitiḥ; U2: sthite — c) Ai, C1, U1, U2: ṣaḍaṅgā [U2 = aṅga] vedāś catvāro [U1 = catyāro] — e) IO: tarkamiśrā — f) Hem: vidyāś caturdaśa; IO: tu kīrtitāḥ

65. a) J: evāvarotpannā; L: evā[n]tarotpannā — b) C1: para; J, L: vidyā — c-d) IO: āyurvedaḥ samādeya etā vidyāḥ samāsataḥ — d) C1: *bro*; Ai, U1, U2: vargabhedaḥ — i) IO: *om*; C1: vedaṃ; J, L: kṛṣipālyam

66. a-d) IO: *om* — a) Hem: sarvātmā; J, L: sarvottarātmavidyā — d) Ai: vināśanī; Hem: praṇāśanī

67. a) IO: samākhyātāś ca vidhivad; J, L: vidyā — b) U1, U2: vargabhedo [C1: *bro*]; J, L: opabhedajā — c) J, L: cānyā — d) J: śilpividyā tathā parā — i) U1, U2: *om* śilpavidyā; J, L: pratimānirmāṇa

sthitāś ca tāratamyena viśiṣṭaphalasādhikāḥ || [Hem 514]
[69]ātmavidyā pradhānā tu tathāyurvedasaṃjñitā |
dharmādharmapraṇayinī kalāḥ śilpārthasādhikāḥ || [Hem 514]
[70]sasyavidyā ca vitatā etā vidyā mahāphalāḥ |
dharmādharmapraṇayinī dharmādharmajñāpikā || [Hem 514]
[71]yayaiko jīvati prāṇī kayāpi kila kutracit |
apradhānāpi sā vidyā kulānāṃ śatam uddharet || [Hem 514]

[i]apradhānāvāntaravidyā |

[72]yāpi sāpy avabodhatvād vidyā vai yatra kutracit |
prayāsyaty akṣayāṃl lokān vidhinā vāvidhānataḥ || [Hem 515]

[i]avabodhatvād avabodhahetutvāt | [ii]prayāsyatīty antarbhāvito ṇyarthaḥ | [iii]tena prāpayiṣyatīty arthaḥ |

[73]śilpavidyāṃ naro dattvā yāti vai brahmaṇo 'ntikam |
kalāvidyāṃ naro dattvā vaiṣṇavaṃ lokam āpnuyāt |
kalpam ekaṃ na saṃdehaḥ svargabhogasamanvitaḥ || [Hem 515]
[74]sasyavidyāṃ naro dattvā tṛptimān kāmasaṃyutaḥ |
prajāpatipuraṃ gacchen narakāt tārayet pitṝn || [Hem 515]
[75]āyurvedaṃ naro dattvā lokān āpnoti nirmalān |
aśvinor divyakāmāḍhyān divyaṃ manvantaraṃ naraḥ || [Hem 515]
[76]tarkavidyāṃ naro dattvā vāruṇaṃ lokam āśnute |

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68. a) Hem: etā; IO: mahībhāgāḥ — b) J, L: sarvā; U[1], U[2]: *om* sarvāḥ; Ai, IO, U[1], U[2]: sādhikāḥ — c-d) IO: *om* — c) Hem: matāś; J: sthitvāś; U[1], U[2]: tāvatasyena — d) C[1]: sādhakāḥ; L: sādhikā

69. a) C[1], U[1], U[2]: pradhānāt tu; J, L: pradhānāc ca — b) Hem: saṃhitāḥ — c) Ai, C[1], U[1], U[2]: praṇayinīḥ — d) J, L: kalpaśilpārthasādhakā; Ai: śilpādi; IO: ādyasādhakāḥ; U[1], U[2]: ānusādhikāḥ

70. a) U[1], U[2]: samyavidyā; L: *om* ca; J: vinatā — b) J: (*sh*) etā caiva — c) IO: praṇayinīḥ — d) C[1]: *bro*; Ai, Hem: prasādhikā; IO: jñāpikāḥ

71. b) IO: kathāpi; J, L: putravit — c) U[1], U[2]: apradhāno [']pi — i) IO: apradhanā athāntaravidyā; U[2]: 'vyantara

72. a) IO: avabotvād; J: avabodhitvād; U[1], U[2]: avarodhatvāt — b) U[1], U[2]: *om* kutra — c) IO: prayasyaty; C[1], Hem, U[1], U[2]: akṣayāl; J: akṣayā *mc* → akṣayāt — d) J: lokād; IO: vā pradhānataḥ; U[2]: cāvidhānataḥ — i) U[1], U[2]: avarodhatvād avarodhahetutvāt; IO: *om* avabodhahetutvād — ii) C[1]: prayāsyaty antarbhāvitaṇye [']rthaḥ; IO: prayāsyaty antarbhāvitety arthaḥ; U[1], U[2]: prayāsy [U[2] = prayāmy] antarbhāvitarthaḥ; J, L: antarbhāvita ṇyaṃ tattvāt — iii) U[1], U[2]: *om*; IO: prāpayiṣyata ity

73. a-f) IO: *om* — a) J: brahmavidyā; L: brahmavidyāṃ; Hem: vidyā — b) C[1]: *bro* yāti; J, L: yāntikaṃ — d) Ai, C[1], U[1], U[2]: aśnute — e) J: ena[ṃ]; L: enaṃ — f) U[1], U[2]: svargaḥ bhogyaḥ; C[1]: bhogya

74. a) U[1], U[2]: vidyā; IO: narau — b) J, L: saṃbhavaḥ — d) L: tārayate [C[1]: *bro*]

75. b) Hem, IO: prāpnoti; J: *but cor* nirmalā; L: nirmalam — c) Ai: āyurloke divyakāmān; C[1]: aśvino; IO: arcito divyakāmāḍhyaṃ; J, L: āśviner divyakāmāyān [J = kāmāyā]; U[1], U[2]: āyu[r]loke divyakāmāḍhyān

mīmāṃsāṃ tu budhe dattvā śāstram indrapure vaset || [Hem 515]

[77]dharmaśāstraṃ naro dattvā svargaloke mahīyate |
daśa manvantarān martyas tārayen narakāt pitṝn || [Hem 515, 527]

[78]vedavidyāṃ naro dattvā svarge kalpatrayaṃ vaset |
ātmavidyāṃ tu yo dadyāt tasya saṃkhyā na vidyate |
puṇyasya gadituṃ samyag api varṣaśatāyutaiḥ || [Hem 515]

[79]etāvac chakyate vaktuṃ yat kalpāyutam uttamam |
satyaloke vasen martyo yatra brahmā vaset prabhuḥ || [Hem 515]

[80]apy ekaṃ nīrujīkṛtya jantuṃ yādṛśatādṛśam |
āyurvedaprabhāveṇa kiṃ na dattaṃ bhaved bhuvi || [Hem 516]

[81]sasyavedaprasādena saṃpannā yasya śālayaḥ |
kiṃ na nāma kṛtaṃ tasya puṇyaṃ bhavati śāśvatam || [Hem 516]

[82]mīmāṃsāśāstramāhātmyād buddhvā vai vedanirṇayam |
kiṃ na nāma śubhaṃ dātur yajñakarmapravartanāt || [Hem 516]

[83]ātmavidyā ca paurāṇī dharmaśāstrātmikā ca yā |
etā vidyās trayo mukhyāḥ sarvadānakriyāphalaiḥ || [Hem 516, 527]

[84]dharmaśāstraṃ naro buddhvā yat kiṃcid dharmam āśrayet |
tasya dharmaṃ śataguṇaṃ dharmaśāstrapradasya ca || [Hem 516, 527]

[85]purāṇākhyānavidvāṃsaḥ pitṛdevārcane ratāḥ |
lokān sarvakāmapūrṇān yānti sarvaśubhodayāt || [Hem 516]

[86]purāṇavidyādātāras tv anantaphalabhāginaḥ |

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76. a) U[1], U[2]: vidyā — b) IO: ruṇalokam avāpnuyāt; U[1], U[2]: vāraṇam lokam aśnuyāt; Ai, Hem: āpnuyāt; C[1]: *bro* aśnute — c) C[1]: *bro*; U[1], U[2]: mīmāṃsā tu bahudhe dattvā — d) Hem: indupure

77. b) Hem (p. 527): nākapṛṣṭhe — c) IO: dattvā saṃvatsarān martyas

78. a) J, L, U[1], U[2]: vidyā — b) Hem: svargalokatrayaṃ — c) C[1]: *bro*; Ai, U[1], U[2]: naro dadyāt; Hem: ca yo; L: *om* tu — d) Hem: śakyate — e) J: gaditaṃ

79. a) J: vatkuṃ — b) IO: kalpāsvatam — c) J: sapta loke

80. IO[2]: *starts here* — a-b) IO[2]: *om* — a) IO: evaṃ; J, L: nirujaṃ — b) IO: yat tu śādṛśatādṛśam; J, L: yādṛśya; U[1], U[2]: yādṛśaṃ; U[1], U[2]: *om* tādṛśam — d) U[1], U[2]: *om* na; J: datte vased; IO: bhaves taci; IO[2]: bhavec chuci

81. a) IO, IO[2]: sasyaṃ; Ai, C[1]: pradānena; IO: pramāṇena; U[1], U[2]: pradāne — b) Ai: saṃpannāḥ sasyaśālayaḥ; C[1]: śasya[nn]ā yasya; IO: samyaṅnīśayaśālayaḥ; IO[2]: samyaṅmīśālaya; Hem: śasyaśālayaḥ — c) Ai: nāma na; Ai, Hem, IO, IO[2], J, L: kṛtaṃ tatra

82. a) J, L: śāstre; Hem, L: māhātmyaṃ; J: māhātmye *mc* → māhātmyaṃ — b) IO, IO[2]: budho vai vedavarṇanam; J: baddhvā; L: baddhā — c) IO, IO[2]: kiṃ tu tāma; U[2]: kiṃ na vāma

83. a) J: paurāṇi — b) J: ātmakārayā; L: ātmikārayā; U[1], U[2]: *om* ca yā — c) Hem (p, 527): tisro vidyā imā mukhyāḥ; J, L: mukhyā — d) Hem (p.527): phale

84. a) J: baddhā; L: vṛddhā; U[1], U[2]: buddhā — c) Hem (p. 527): dharmaḥ śataguṇaḥ; L, U[1], U[2]: dharma

85. a) IO[2]: purāṇakhyāna — b) J: pitur; U[1], U[2]: rataḥ — c) Ai, C[1], Hem, U[1], U[2]: sarvān — d) IO, IO[2]: yāti sarvaṃ; J, L: yāti sarvaguṇodayāt; U[1], U[2]: yanti; Ai: odayān

86. d) C[1], U[1], U[2]: bhāgyasamāśrayāḥ; Hem: dharmasaṃśrayāt; IO, IO[2]: dharmasamās tathā; L: dharmaṃ śamāśrayāḥ

ātmavidyāpradātāro narā bhāgyasamāśrayāḥ || [Hem 516]
[87]na punar yoninirayaṃ praviśanti duratyayam |
uttīrṇāḥ sarvapāpebhyaḥ saputrapaśubāndhavāḥ |
mucyante nirayair ghorair asaṃkhyair yātanātmakaiḥ || [Hem 516]

[i]tathā

[88]ślokaṃ prahelikāṃ gāthām athānyad vā subhāṣitam |
dattvā prītikaraṃ yāti lokam apsarasāṃ śubham || [Hem 516]

[i]tathā

[89]yad etat puṇyam ākhyātaṃ vidyādānasya sāṃpratam || [Hem 547]
[90]deśakālavidhiśraddhāpātrayogāt tathā budhaḥ |
prāpnoti koṭiguṇitaṃ phalaṃ vidyāpradānataḥ || [Hem 548]
[91]yas tu puṇyaparo martyo jigīṣuḥ kīrtisādhakaḥ |
sa vidhānena vai dadyād vidyāṃ vividhakāmadām || [Hem 511]
[92]evaṃ vidyāpradānaṃ vai sarvakāmaguṇādhikam |
yateta pātre saṃtyaktuṃ rahasyaṃ caitad uttamam || [Hem 511]
[93]uddiśya devatāṃ dattaṃ pradānaṃ yatra kutracit |
tasyāsamāptapuṇyasya kena puṇyaṃ nirūpyate || [Hem 511]
[94]gurum ārādhya yatnena vidyāvyākhyānapāragam |
śaktyā bhaktyā praṇāmena dhanaiḥ sarvaguṇais tathā || [Hem 548]

[i]gurum ārādhya vidyādānaṃ dātavyam iti tātparyārthaḥ |

[95]yathā ghaṭapratichannā ratnarājamahāprabhāḥ |
akiṃcitkaratāṃ prāptās tadvad vidyāś caturdaśa ||

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87. a-b) IO, IO²: punarāvṛtti na narakaṃ praviśanti niratyayaṃ — b) IO/IO²: *adds* ātmavidyāpradātāro narā [IO² = narāḥ] — c-d) IO²: *om* — c) L: uttīrṇā; J: pāpebhyo — e) J: ucyate; L: mucyate — i) J, L: *om*

88. a) U¹, U²: prahelikā — b) Hem: anyathā vā; Hem, U¹, U²: śubhāṣitam — i) IO², U¹, U²: *om*

89. a) IO: yathā ca; IO²: tathā ca

90. a) IO, IO²: vedakāla; J, L: vidhe — b) J: pānayogāt; IO, IO²: yogāṃs — d) U¹, U²: vidyāpradānaḥ

91. a) Ai, C¹, U¹, U²: puṇyaprado — b) C¹: *bro*; U¹: jigīrṣuḥ; IO, IO²: kīrtimāṃs tu yaḥ — c) U²: sā; IO, IO²: tāṃ dadyād — d) J, L: vidyā vividhakāmadāḥ [L = kāmadaḥ]

92. a) Hem: nityaṃ vidyā; IO, IO²: pradhānaṃ — b) Ai, C¹, U¹, U²: guṇānvitam — c) Ai, C¹, U¹, U²: yateta kāle pātre ca; IO, IO²: yad etat pātrasaṃtyaktaṃ — d) C¹: *bro*; L: *but cor* rahasyai; IO, IO²: vaitad

93. a) C¹: *bro*; IO, IO²: devaṃ yad; J, L: devatā — b) IO, IO², U¹, U²: pradhānam — c) Hem: tasyāḥ samastapuṇyasya — d) Hem: phalaṃ kena; Ai: nirudhyate; U¹, U²: nidhāpyate

94. a) J, L: puṇyena — b) IO, IO²: vidyāpy ākhyāna; U²: vyākhyāta — c) C¹: pramāṇena; IO, IO²: ca praṇamet; J: *but cor* pramena — d) C¹: *bro*; Hem: vidyādānaṃ samārabhet; IO, IO²: sarvair; U¹, U²: gaṇais — i) J: *om* gurum ārādhya vidyādānam; Ai: vidyā dātavyeti; IO, IO²: vidyānāṃ dātavyam

95. b) IO, IO²: rajorājamahīprajāḥ; C¹: *bro* prabhāḥ — d) J, L: tathā vidyāś

[96]vinā tu guruṇā samyag bodhakena vipaścitā |
naiva vidyāphalaprāptir guruṃ tasmāt prapūjayet ||
sragvāsobhūṣaṇair nityaṃ yathā devaṃ pinākinam ||
[97]yo guruṃ pūjayen nityaṃ sthitaṃ vā prasthitaṃ ca vā |
tatprasādena yasmāc ca prāpnute sarvasaṃpadaḥ ||
[98]tasmād guruṃ prayatnena mahādevavad arcayet |
bhaktyā prītyā prayatnena śraddhayā ca sadaiva hi ||
[99]eṣa mātā pitā hy eṣa eṣa eva hi bāndhavaḥ |
eṣa cintāmaṇiḥ sphīta eṣa eva ca me suhṛt ||
[100]evaṃ śraddhāparo nityaṃ gurum ārādhayed budhaḥ |
ajñānaduḥkhaśamanaṃ narakoddharaṇaṃ tathā ||
[101]kuto mātā pitā vāpi bāndhavo vā mahāguṇaḥ |
tādṛgabhyudayaṃ kuryād yat kuryāt tu gurur mahat ||
[102]ko 'nyo hy ajñānaduḥkhaughād uddhared bhavabandhanāt |
samyak śāstrārthaboddhāraṃ mahādevavad arcayet ||
[103]vastumātreṇa yo jñānaṃ śāstrarūpam upanyaset |
sa tāvac chivavat pūjyo bhaktyā bhavabhayāpahaḥ ||
[104]yas tu śāstravivakṣākhyaṃ viśeṣārthaṃ prabodhayet |
padavākyārthabodhena samyak śāstrapravartanam ||

[i]śāstravivakṣākhyo 'rthaḥ śāstratātparyaviṣayaḥ |

[105]pūrvottarārthasaṃgatyā samudāyārthaniścayaiḥ |
svaśāstrābhimatā vācaḥ samyag yo vetti tattvataḥ ||
[106]sa tu sākṣān mahābuddhir bhagavān eva śaṅkaraḥ |

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96. a) IO, IO[2]: vināpi [C[1]: *bro*] — b) C[1], U[1], U[2]: bodhanena; J, L: vivasvatā — c) J, L: phalāphala; L, U[1], U[2]: prāpti — d) L: gurū; U[1], U[2]: kuruṃ — d) Ai: prasādhayet; C[1], U[1], U[2]: prasādayet — e) Ai: sudhāṃśor bhūṣaṇair; C[1], U[1], U[2]: sukhāśo bhūṣaṇair

97. a) Ai, C[1], IO, U[1], U[2]: gurūn; U[1]: asayen; U[2]: amayen — b-d) IO, IO[2]: *om* — c) U[1], U[2]: tatra prasādena; Ai, C[1], U[1], U[2]: vai yasmāt

98. a-d) IO, IO[2]: *om* — a) L: guru — d) Ai, U[1], U[2]: sadaiva tu; C[1]: sadaiva ca

99. a-d) IO, IO[2]: *om* — b) C[1]: *bro*; Ai: eṣa bandhuś ca; U[1], U[2]: eṣa va ca bandhavaḥ — c) L: cintāmaṇī — d) J, L: varāt suhṛt

100. a) IO, IO[2]: *om*; Ai: nityaḥ — b) J: ārādhayet sadā

101. a-d) J: *om* — a) IO, IO[2]: suto — d) IO, IO[2]: kuryan naḥ kuryāt tu gurur mahān; Ai, C[1], U[1], U[2]: kuryāc ca

102. a-b) J: *om* — a) L: [']nyo jñāna; U[1], U[2]: [']nyā — b) L: uddhare — c) J: guruśāstrā; J, L: yoddhāraṃ; U[2]: coddhāraṃ — d) IO, IO[2]: mahādevaṃ samarcayet

103. a) J, L: varṇamātreṇa; J: yo jñeya; L: yo jñena — b) IO, IO[2]: śāstravedam — c) IO, IO[2]: sthiravat

104. a) Ai: vivakṣārthaṃ; IO: *but cor* vivakṣāyāṃ — d) IO, IO[2]: samyak yaḥ sa; J: śāstraṃ — i) Ai: vivakṣārthaḥ; J, L: ākhyety arthaḥ; U[1], U[2]: ākhye [']rthaḥ; IO, IO[2]: viṣayam

105. b) J, L: niścayau — c) Ai: suśāstrā; IO: svaśastrā; U[1], U[2]: suśāstrabhimato; C[1]: ābhimato — d) U[2]: veti

taṃ bhajet sarvabhāvena bhaktiyogena sarvadā ||
[107]ādityena vinā yadvaj jagad andhaṃ vibhāvyate |
guruvākyair vinā sarvaṃ tathaiva hi tamomayam ||
[108]tasmād yathā mahādevaṃ tadvad eva guruṃ sadā |
yaḥ paśyati sa puruṣaḥ sarvadharmān avāpnuyāt ||
[109]vidyā ca mukhyaṃ dānānāṃ guruto 'sya vidhiṃ budhaḥ |
śrutvā vidheyaṃ vidhivac chraddhayā bhāvitātmanā || [Hem 548]
[110]satpātrebhyas tu tāṃ dadyād viśeṣād guṇaśāliṣu |
upayogyaṃ tu yad yasya tat tasya pratipādayet || [Hem 548]
[111]surālayeṣu siddheṣu yathā vibhavavistaraiḥ |
dātavyās tu prayatnena mahāpuṇyaphalārthibhiḥ || [Hem 548]
[112]śubhe nakṣatradivase śubhe cāpi dinagrahe |
lekhayet pūjya deveśān rudrabrahmajanārdanān |
pūrvadigvadano bhūtvā lipijño lekhakottamaḥ || [Hem 548]
[113]nirodho hastabāhvoś ca masīpātrāvadhāraṇā |
ekāntasyopakaraṇaṃ yasyāsau lekhakottamaḥ || [Hem 548]
[114]vidyādhāraṃ prakurvīta hemarūpyamayaṃ śubham |
nāgadantamayaṃ vāpi śubhadārumayaṃ tathā || [Hem 548]
[115]manojñam aguruṃ ramyaṃ ślakṣṇaṃ candraprayogajam |
saṃkocayantrasaṃyuktaṃ vikāśena samanvitam || [Hem 548]

[i]nāgadantamayaṃ hastidantanirmitam |

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106. b) Ai, C[1], U[1], U[2]: śaṅkaro bhagavān iha; IO, IO[2]: bhagavān śankaraḥ paraḥ

107. a-d) IO, IO[2]: *om* — d) J, L: *adds* tathā

108. a-b) IO, IO[2]: *om* — c-d) C[1]: *om*

109. a-d) C[1]: *om* — a) Hem: mukhyā — b) Ai, IO, IO[2]: guruṃ tasya — c) Ai: śraddhā vidheyā; Hem: śrutvā vidyāṃ ca; U[1], U[2]: śraddhā vidheyaṃ; IO, IO[2]: nidhaye; J: vidheye — d) U[2]: bhavitā

110. a-b) C[1]: *om* — a) Ai, U[1], U[2]: sagotrebhyas; IO, IO[2]: sanmatibhyas — b) U[1], U[2]: guṇāniṣu — c) IO, IO[2]: upayogaṃ; C[1]: *om* tu; Hem, J, L: ca yad

111. b) IO, IO[2]: vistaraḥ — c) IO, IO[2]: dātavyā ca

112. b) IO, IO[2]: vāpi; J: *but cor* (*sh*) dinadine — c) U[2]: deveśā — d) IO, IO[2]: udra; U[2]: janārdanāt — e) IO: na brahmādidigvadane; IO[2]: brahmadidigvadane; Hem: digvijito

113. a) Hem: nirodhi; J, L: nirodhā; Hem, J, L: hastabāhuś; IO, IO[2]: hastavāṭaś — b) Ai, Hem: maṣī; C[1], U[1]: masīpātā; IO: samīpātaś ca dhāraṇā; IO[2]: masīpātaś ca dhāraṇā; U[2]: masīpātā ca dhāraṇā; Hem: pātrāvadhāraṇāt — c) Hem: ekāntaś copakaraṇaṃ — d) IO, IO[2]: kasyāsau

114. a) IO, IO[2]: vidyādhānaṃ; J: vidyārambha; L: vidyādharaṃ; IO[2]: prakurvītaḥ — b) Ai, C[1], U[1], U[2]: ratnamayaṃ; IO, IO[2]: rūpyamayāspadam — c-d) IO: *om* — c) L: dantamayā; C[1], U[2]: cāpi — d) IO[2]: dhātumayaṃ

115. a-d) IO: *om* — a) J: gamyaṃ — b) Ai: ślakṣṇacūrṇa; C[1]: *bro* ślakṣṇaṃ candra; Hem: ślakṣṇayantra; IO[2]: ślakṣṇātata prayojayet; U[1], U[2]: ślacūrṇaprayogajam; J: prayogaja — c) Ai: satkācavastrasaṃyuktaṃ; Hem, U[1]: saṃkocapatra; IO[2]: saṃkaṭaṃ yatna; U[1]: *but cor* saddhoca; U[2]: sahvocayatra; C[1]: *bro* yantra — d) Ai, Hem: vikāsena; J: viśeṣeṇa; L: viśena — i) IO, IO[2]: nāgadantamayo hastidantena nirmitaḥ

[116]tatra vidyāṃ vinihitāṃ kuryāt pustakasaṃsthitām ‖ [Hem 548]
[117]kuryāc ca pustakaṃ tasya likhed dhy aṅgulavistṛtam ǀ
sūkṣmākṣaraṃ ca ramyaṃ ca kṛṣṇaṃ mecakitaṃ tu vā ‖ [Hem 548]
[118]atha vā raktapadmābhaṃ mecakālaṃkṛtaṃ śubham ǀ
karpāsasūtragrathitaṃ nānāgandhādhivāsitam ‖ [Hem 549]

[i]mecakālaṃkṛtaṃ mayūrārdhacandrālaṃkṛtam ǀ

[119]masībhiś cāpy anekābhiś caturvarṇābhir eva ca ǀ
dṛḍhastambhanayuktābhir mecakaiś cāpy anekaśaḥ ‖ [Hem 549]

[i]stambhanaṃ masīsthairyahetuḥ ǀ

[120]lekhanībhiś ca divyābhir hemacitrābhir eva ca ǀ
bahiś ca varṇaṃ kurvīta pustakasya manoramam ‖ [Hem 549]
[121]pītaraktakaṣāyair vā sunibaddhaṃ sucitritam ǀ
ramyaṃ laghu suvistīrṇaṃ nirgranthi granthisaṃyutam ‖ [Hem 549]
[122]vidyādharais tato yantrasaṃsthitaṃ pūrvapustakam ‖ [Hem 549]

[i]pūrvapustakam ādarśapustakam ǀ

[123]gṛhe manorame gupte sudhālepitabhittike ǀ
nānārāgāṅganopete surabimbamanorame ǀ
dhūpāmodamanojñe tu vitānakapariṣkṛte ‖ [Hem 549]

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116. a) U[2]: vinihitaṃ — b) U[1], U[2]: *om*

117. b) C[1]: *bro* — b) Ai: *om* dhy; Hem, J: vyaṅgula; U[1], U[2]: tryaṅgula — c-d) IO, IO[2]: saśnakṣvāṃ ladhva [IO[2] = labdha] ca kṛṣṇam eva kim andha vā; J, L: bhūlakṣa [L = sulakṣa] laghu ramyaṃ ca kṛṣṇāmarakitaṃ tava — c) Hem: śubhaṃ ślakṣṇaṃ ca — d) Ai, U[2]: kṛṣṇa; Hem: ca vā

118. a) IO: ratna; IO, IO[2]: padmābha — b) U[1], U[2]: *om* śubham — c) Ai, Hem, J: kārpāsa; Ai: sūtrī; IO, IO[2]: prathitaṃ [C[1]: *bro*] — i) U[2]: dṛḍhastambhanam ekālaṃkṛtaṃ mayūrārdhacandrālaṃkṛtam

119. a) Ai: maṣībhiś; C[1]: *bro* masībhiś; J, L: masītiś; Hem: cāpi nekābhiś — b) Ai, IO, IO[2]: cāruvarṇābhir — c) C[1], U[1], U[2]: dṛḍhastambhanam ekābhir — i) IO: svaṃ stambhanaṃ; IO[2]: *but cor* svayaṃ stambhanaṃ; Ai: maṣī; IO, IO[2]: samīsthairya

120. b) U[1] [*but cor*], U[2]: homa — c) U[2]: bahviś

121. a) Hem: pītaiḥ; Hem, IO, IO[2]: raktaiḥ; J, L: raktaṃ — b) Hem: vicitritam; IO, IO[2]: sucintitam; J: *adds* masīsthairyahetuḥ lekhabhiś ca divyābhi — d) Ai, U[1], U[2]: niḥśrānta; Hem: nigranthi; J: nirgandha; L: nirgrandha

122. a) Ai, Hem: vidyādhāraṃ; C[1], J: vidyādharas; IO: vidyāratnas; IO[2]: vidyāvarṇas; L: vidyādhares; IO, IO[2]: tato yatnaiḥ; J: yatra — b) Ai: sthāpitaṃ; IO[2]: *om* pūrva; J, L: yatra pustakam — i) IO, IO[2]: *om* pūrvapustakam; L: ādarśapustake

123. a) IO: śupte — b) IO, IO[2]: śubha; IO[2]: letrita; J: leṣitabhitticeḥ — c) Ai: rāgāṅgatopete; Hem: rāgāṅk[u]ropete; IO, IO[2]: rāgavaropete; J, L: rāgākulopete; U[1], U[2]: *but cor* (*fh*) opetaṃ — d) Hem: śuddhabimba; J, L: svarabaddha — e) J, L: bhūtāmoda; Ai, C[1], U[1], U[2]: ca — f) Hem: paristṛte; IO, IO[2]: puraskṛte

[124]lekhako buddhimān snātaḥ śuklapuṣpāmbarojjvalaḥ |
suvarṇamuktākeyūro mudrikāśobhitāṅguliḥ || [Hem 549]
[125]susamiddhe masībhāṅḍe lekhanīśāstrasaṃyute |
prārabhet tūryaghoṣeṇa pūjya devān pitṝṃs tathā || [Hem 549]
[126]brāhmaṇān svasti vācyādau śāstraṃ saṃcārayed budhaḥ |
ślokapañcakam ādau tu daśakaṃ vāpi lekhayet || [Hem 549]
[127]tato nakṣatrayogena dvitīye 'hani tal likhet |
tādṛśenaiva vidhinā puṇyāhaiḥ śubhasaṃyutaiḥ || [Hem 549]
[128]tataḥ samāpte śāstre tu punaḥ puṇyāhasaṃyutam |
kuryāt tad ahar agryaiś ca pānabhojanavastubhiḥ || [Hem 549–50]
[129]ubhayaṃ vāpi tal lekhyaṃ samīkuryāc ca vācayet |
ūnādhikaiś ca saṃyuktaṃ varṇair mātrādibhis tathā || [Hem 550]
[130]anusvāravisargaiś ca yuktāyuktair vicārayet |
śāstrasya prakriyāyuktyā punar uktyā ca śodhayet || [Hem 550]
[131]ūnārthoktyā prasaṅgasya śabdayogyatayā tathā |
sūtrāntarārthabodhena praśnottaravivekataḥ || [Hem 550]
[132]asūtratvāc ca śāstrasya samudāyārthabodhataḥ |
prakrāntasūcanoddeśair gaditaiś coditair api || [Hem 550]
[133]bahvarthānāṃ ca śabdānāṃ yogyāsannaṃ parīkṣya tu |
sarvaśāstrāvabodhena kārakādyair aviplutaiḥ || [Hem 550]
[134]kvacic ca śabdavac caiva prakṛtārthaṃ nirūpayet |

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124. b) IO, IO[2]: śuklapuṣpojjvalaḥ śuciḥ; U[1]: āmbaro ujjvalaḥ — c) J: mukta — d) C[1]: mudrakā

125. a) Ai, Hem: maṣī; J: samībhāṇḍe — b) IO, IO[2]: lekhanaṃ; C[1], U[1], U[2]: śastra; U[1], U[2]: saṃyutam — c) C[1], U[2]: ārabhe; Hem: ārabhet; J: prārambhe; L: prārabhe; U[1]: ārambhet — d) Hem: pūjāṃ

126. a) IO, IO[2]: brāhmaṇāt — b) Hem: ca śrāvayed — c) Hem: śrīkapañcakam; IO, IO[2]: ca — d) U[1], U[2]: daśa vāpi; J, L: cāpi

127. a) J: yoge tu; U[1]: yaugena

128. a) IO, IO[2]: ca — b) IO, IO[2]: guruḥ; J, L: saṃyutaḥ — c) Ai: kuryāc ca; Ai, Hem: tad ahorātre; C[1]: *bro* agryaiś; IO, J: agraiś; U[2]: agnauś — d) J, L: vastuni

129. a) L, U[2]: cāpi; IO: lekhāṃ; IO[2]: lekāṃ — b) IO, IO[2]: aṅgīkuryāc ca vācayan; U[1], U[2]: masīkuryāc; Hem: vācakam — c) IO, IO[2]: janādhipaś; J, L: janādhikaiś — d) C[1]: *bro* mātrā; U[1]: metrā; U[2]: mantrā

130. a) IO, IO[2]: nisargaiś — c) Hem: śāstraṃ prakṛtayā yuktyā; Ai: ca kriyā; IO, IO[2]: prakriyābhagnā — d) Hem: uktyaṃ viśodhayet; L: uktyāvaśodhayet

131. a) IO, IO[2]: janā bhaktyā; J, L: nānārthoktā; Hem: prasaṅgaś ca — b) Hem: chandayogyatayā; J, L: yogyaṃ tathā tathā — c) Ai, U[1], U[2]: ānurodhena — d) Ai, C[1], U[1], U[2]: viśeṣataḥ; J: vidhānatataḥ

132. a) IO, IO[2]: astraṃ śāstraṃ ca; U[1], U[2]: [a]sūtratvāc — b) C[1]: *bro*; U[1], U[2]: samudāyo [']nurodhataḥ — c) IO: śobhanai daiśair; IO[2]: śobhanair deśair; J: secanor deśai; L: sūcano deśai — d) Ai, U[1], U[2]: gaditaś [C[1]: *bro*]; IO, IO[2]: svāditair api

133. b) Ai, Hem: yogyāsattiṃ; J, L: yogyā sa tu parīkṣa — c) Ai: ānurodhena; J, L: ānubodhena; U[1], U[2]: āvarodhena — d) Ai, U[1], U[2]: kāraṇādyair; IO: na viplutaiḥ

134. a) Ai: kvacic chabdavivakṣaiś ca; C[1]: kvacic chabda[vivakṣaiś] ca; U[1], U[2]: kvacic chabdavivakṣai ca; Hem: śabdaṃ varjyaiva — c) Ai, Hem: chandasāṃ; Hem: cāpi buddhvā taṃ — d) IO, IO[2]: dhṛta-saṃyogam; J, L: vṛttaṃ

chandasā vāpi budhyeta vṛttasaṃyogam īpsitam || [Hem 550]
[135]evaṃ vidyāṃ tu medhāvī śāstraṃ satkṛtya kṛtsnaśaḥ |
pradadyād vibhavair divyaiḥ surāyatanaveśmasu || [Hem 550]
[136]vyaktadeśalipinyāsaṃ mukhyaṃ nāgaram ucyate || [Hem 550]

[i]vyaktadeśalipinyāsaṃ vyaktā taddeśānusāriṇī lipir yatra nyāse 'kṣaranirmāṇe sa tathā |

[137]āropya yāne ratnāḍhye śubhavastrapariṣkṛte |
ghaṇṭācāmaraśobhāḍhye ratnadaṇḍātapatriṇi || [Hem 550]
[138]gajavājirathasthaṃ vā mahāśobhāsamanvitam |
purato nṛtyagītena nānāvādyaraveṇa ca |
maṅgalair vedaghoṣaiś ca devāya vinivedayet || [Hem 550–51]
[139]nānāpuṣpopahāraiś ca saṃpūjya tridivaukasaḥ |
dattvā ca pustakaṃ tatra pitṝṇāṃ dharmam uddiśet |
bāndhavānāṃ ca hṛdyānām anantaṃ phalam icchatām || [Hem 551]
[140]tato dattvā vidhānena tāṃ vidyāṃ śivamandire |
tataś ca dakṣayed viprān rudrabhaktāṃś ca mānavān || [Hem 551]
[141]yathāśakti ca kartavyā utsavāḥ sveṣu veśmasu |
rājñā tu nagare kāryo grāme grāmādhipais tathā |
gṛhe gṛhasthaiḥ kartavya utsavo bandhubhiḥ saha || [Hem 551]
[142]snātaiḥ śuklaiḥ samālabdhaiḥ sukhibhiḥ susamāhitaiḥ |

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135. a) IO: vidyante; J, L: devyā tu — b) IO, IO[2]: śāstraṃ cāpi [IO = śāstrāpi] sakṛt sakṛt; L: kṛṣṇaśaḥ — c) IO: divaiḥ; J, L: devyaiḥ

136. a-b) C[1]: *bro* — a) Hem: vyaktādeśa; IO, IO[2]: mukhadeśe; U[1], U[2]: tyakta; J, L: lipibhyāsaṃ — b) Hem: vyaktaṃ; U[1], U[2]: mukhyāṃ; IO, IO[2]: *adds* 12.137c–138b — i) IO, IO[2]: vyaktaṃ deśalipanyāsaṃ tyaktvā deśārthasāriṇāṃ [IO[2] = deśānusāriṇāṃ] lipir yatra nyaset tattvākṣaranirmāṇatas tathā; U[1], U[2]: *adds* [after 'nyāsaṃ'] vyakte [U[1]: *mc* → vyakta] deśalipyai; J, L: *om* tad

137. a) IO, IO[2]: āropya yānavasye tu ratnāḍhye [IO[2]: *om*]; U[1]: vanāḍhye; U[2]: vanāḍye — b) IO[2]: *om* śubha; J, L: śubhe — c-d) C[1]: *bro* — c) Ai, IO, IO[2]: āḍhyaṃ; J: āḍhyo; U[1], U[2]: āḍhyai — d) IO, IO[2]: ātapāriṇi; J, L: ātapatriṇe

138. a) J: ratnavāji; L: jajñavāji; Ai, IO, IO[2]: rathachāyā; U[2]: *bro* sthaṃ vā — b) U[1], U[2]: mañcaśobhā; Hem: śobha — c) Ai: nṛtyagītaninādena; IO, IO[2]: punāro; U[1], U[2]: *om* purato; Hem, IO, IO[2]: gītanṛtyena; — d) J: *adds* nānāpuṣpopahāraiś ca saṃpūjya tridivaukasaḥ | ajñānaduḥkhaśamanaṃ narakoddhāraṇaṃ tathā | kuto mātā pitā cāpi bāndhavo vā mahāguṇaḥ | tādṛg abhyudayaṃ kuryād yat kuryāt tu gurur mahat | ko [']nyo [']jñānadukhaughād uddhared bhavabandhanāt | samyak cārcayet — e) Hem: vedanirghoṣair

139. a) IO: nānāpupo; IO[2]: nānādhūpo; U[1], U[2]: nānārūpo — b) Ai, Hem, IO, IO[2]: tu divaukasaḥ — c) IO[2]: tu — e) IO, IO[2]: bāndhavānāṃ vakrūktānām — f) Ai, C[1], U[1], U[2]: phalam aśnute; IO: phalacchicchatā; Hem: icchayā; IO[2], J, L: icchatā

140. b) IO, IO[2]: sa — c) Ai: bhojayed; Hem: bhakṣayed; IO, IO[2]: bhakṣayod; U[1], U[2]: dakṣiyed — d) U[1], U[2]: bhaktāṃ mānavān

141. a) IO: yathā vakti cai; IO[2]: yathābhakti caika bhidyate śubhaṃ; J: śaktiṃ — b-f) IO, IO[2]: *om* — c) Hem: kāryā — e) L: gṛhair; J: kurvīta

prītiyuktais tataḥ śrāvyaṃ śāstraṃ śraddhāsamanvitaiḥ || [Hem 551]
[143]vācakaṃ dakṣayet tatra yathāvibhavavittataḥ |
guruṃ ca bhaktyā matimān yathāśaktir amāyayā |
tataḥ puṣpaiś ca dhūpaiś ca śrāvakān saṃprapūjayet || [Hem 551]
[144]vācako brāhmaṇaḥ prājñaḥ śrutaśāstro mahāmanāḥ |
abhyastākṣaravinyāso vṛttaśāstre viśāradaḥ || [Hem 551]
[145]śabdārthavit pragalbhaś ca vinīto medhayā yutaḥ |
gītajño vākpaṭuḥ śrāvyasvaro 'nāvilabhāṣakaḥ || [Hem 551]
[146]guruś ca dharmavān prājñaḥ śrutaśāstro vimatsaraḥ |
vipraḥ prakṛtisaṃśuddhaḥ śuciḥ smitamukhaḥ sadā || [Hem 551]
[147]suvṛtto vṛttaśāstrajñaḥ śabdaśāstraviśāradaḥ |
abhyastaśāstrasaṃdohaḥ prakṛtārthapravartakaḥ|| [Hem 551–52]

[i]vṛttaśāstrajñaś chandaḥśāstravit | [ii]prakṛtārthapravartakaḥ prastutārthābhidhāyī |

[148]nāprakramakṛtavyākhyaḥ paurvāparyaniviṣṭadhīḥ |
adhyāyasargavichedavibhaktārthaprayojakaḥ |
śāstrārthapadavid dhīmān padaślokārthabodhakaḥ || [Hem 552]
[149]samudāyaprakīrṇārthamukhyaśākhyanuṣaṅgajam |
anakṣaraṃ ca hṛdvastu vyapadiśyārthabodhakaḥ || [Hem 552]
[150]prakrāntādisvaśāstrārthavibhāgapariniṣṭhitaḥ |
kaṣṭābhidhānagūḍhārthabhaṅgena tu virodhakaḥ |
śraddheyavāg anālasyaḥ śrotṛcittāvabodhakaḥ || [Hem 552]
[151]saṃskāraiḥ saṃskṛtāṃ vidyāṃ prākṛtāṃ prākṛtair api |

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142. a-d) IO, IO²: *om* — a) U²: snānaiḥ; J, L: bhuktaiḥ samālabdhau — b) Hem: sragvibhiḥ; J, L: sragvibhuḥ — c) J, L: śrāddhaṃ — d) J, L: śāstraṃ yad vā

143. a-f) IO, IO²: *om* — a) Ai: bhojayet — b) Ai, Hem: vibhavavistṛtaḥ — c) U¹, U²: matiman — d) Ai, Hem: yathāśakti hy amāyayā; C¹: yathā śaktir [anā] yathā; U¹, U²: yathāśakti yathā

144. a-d) IO, IO²: *om* — a) Hem: yācako — b) J, L: mahātmanā — d) Ai, Hem, J, L: śāstra

145. a-d) IO, IO²: *om* — a) J, L: sarvārthavit; U²: pragalbhāś — b) Hem: punaḥ; L: sutaḥ — c) Hem: vākyasuśrāvyaḥ; Ai, C¹, U¹, U²: śravya

146. a-d) IO, IO²: *om* — a) J, L: prājña — c) J: saṃśraddhaḥ — d) L: śuci

147. a-ii) IO, IO²: *om* — a) J: vṛtaśāstrajñaḥ — b) Ai, C¹, U¹, U²: sarvaśāstra — c) J: saṃdoha — d) U¹, U²: ārthaḥ — i) J, L: śabdaśāstravit; U¹, U²: śāstravitaḥ — ii) Ai: ārthabhidhāyī; C¹: *bro* ābhidhāyī; J, L: ābhidhāyā

148. a-f) IO, IO²: *om* — a-b) J, L: nāṃ prakṛtavyākhyaḥ pūrvāparyārthaviṣṭadhāḥ — a) U² nāprakṛma; Ai: vyākhya; Hem: vyākhyā — b) Hem: paurvāparyārthaviṣṭambhī — c) U¹, U²: svarga; J, L: vichedaḥ — d) Ai, Hem: vibhaktyartha; U¹, U²: riktārtha — e) L: vāmān — f) J [*but cor*], L: vibodhakaḥ

149. a-d) IO, IO²: *om* — b) Ai: mukha; Ai, C¹, U¹, U²: śākhāsu saṃgataḥ; J: *but cor* (*sh*) śāstranuṣaṅgajam — c) Ai: alaṃkāraṃ; C¹, U¹, U²: alaṃkaraṃ; J, L: ca suhṛd

150. a-f) IO, IO²: *om* — a-d) J: *om* — a) C¹, U¹, U²: prakrāntādiṣu śāstrārtha — d) L: vibodhakaḥ — e) U¹, U²: rāganālasyaḥ; J, L: anālasya — f) J, L, U¹, U²: śrotri; J, L, U²: vittā

ālāpamātrair vyākhyānair yaś ca śiṣyān prabodhayet || [Hem 552]
[152]deśābhidhānavinyāsair bodhayec cāpi yo guruḥ |
sa guruḥ sa pitā mātā sa tu cintāmaṇiḥ smṛtaḥ || [Hem 552]
[153]yaḥ śāstropāyam ākhyāya narakebhyaḥ samuddharet |
kas tena sadṛśo loke bāndhavo bhuvi vidyate || [Hem 552]
[154]yasya vāgraśmivṛndena hṛdayān naśyate tamaḥ |
mahāsaṃsārajananaṃ bhavet so 'rko mahādyutiḥ || [Hem 552]
[155]nodvijet tasya pāruṣye na ca vailomyam icchataḥ |
na cāsya vyādhiduḥkheṣu malānāṃ cāpriyo bhavet || [Hem 552]
[156]prasādayet tu kupitaṃ duḥkhamagnaṃ samuddharet |
rogebhyaś cāpi yatnena parityāgena coddharet || [Hem 552–53]
[157]evaṃ vyākhyāṃ śubhāṃ śrutvā guruvaktrān narottamaḥ |
vidheyaṃ cintayed yatnāt paratra hitakāraṇāt || [Hem 553]
[158]śṛṇuyāc chraddhayā yuktaḥ praṇato 'bhimukhe guroḥ |
ananyasatkathākṣepī niṣpramādo hy atandritaḥ || [Hem 553]
[159]mṛduṃ ca saṃśaye jāte pṛcched vākyam udīrayet |
guruṇā coktam ekānte śraddhāvān vākyam āśrayet |
na puro guruvākyāni gurūktaṃ paripālayet || [Hem 553]
[160]bhiṣajāṃ vacanaṃ kāryaṃ gurūṇāṃ ca mahātmanām |
na tatkṛtaṃ svayaṃ kuryāt te samiddhānalatviṣaḥ || [Hem 553]

[i]tatkṛtaṃ guruceṣṭitam |

[161]aprastutakathākṣepaṃ yaḥ kuryād agrato guroḥ |

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151. a-d) IO, IO[2]: *om* — b) Ai, Hem: prākṛtaiḥ prākṛtām; C[1], U[1], U[2]: prakṛtaiḥ prākṛtām — c) U[2]: alāpa; J, L: mānair

152. a-d) IO, IO[2], J, L: *om* — a) Hem: daśā — d) Ai: sa ca; U[1]: cācintāmaṇiḥ; U[2]: tvā cintāmaṇiḥ

153. a-d) IO, IO[2]: *om* — a-b) J, L: *om* — a) Ai: śāstropāyavidhānena; U[1], U[2]: *om* [except 'śāstropāya'] — d) U[1], U[2]: bāndhavā

154. a-d) IO, IO[2]: *om* — a) J, L: rasmi; U[1], U[2]: rakmi — b) C[1]: hṛdayān na dṛśyate tamaḥ; Hem: mathyate; J, L: nāśyati ntamaḥ — c) Hem: mahāsaṃsārarajanī — d) Hem, J, L: bhavaṃ

155. a-d) IO, IO[2]: *om* — a) Hem: noddhatenāsya pāruṣye — d) J: *om* ca; Hem: vailomyam āvahet — d) Hem: maleṣv aprītikṛd bhavet; J, L: vāpi yo

156. a-d) IO, IO[2]: *om* — a) Ai, C[1], U[1], U[2]: ca; U[2]: kuṣitaṃ — b) Hem: samuddharat — d) Ai, Hem: paritrāṇena; J, L: rodhayet

157. a-d) IO, IO[2]: *om* — a) L: vyākhyā — c) Hem: yas tu

158. a-d) IO, IO[2]: *om* — b) Hem: prayato; Ai, Hem, L: 'bhimukho; L: guro — d) C[1]: *bro*; J, L: atantritaḥ

159. a-f) IO, IO[2]: *om* — a) Ai, C[1], U[1], U[2]: guruṃ ca; Hem: mṛduś ca; J, L: jāta — c) J, L: guruṇāṃ; U[2]: cottam — e-f) Hem: *om* — e) J: na guror

160. a-i) IO, IO[2]: *om* — a-b) Hem: *om* — a) U[1], U[2]: bhiṣajā — b) U[1]: guṇāṃ ca; U[2]: guṇānāṃ ca — c) Hem: etat kṛtaṃ; U[1], U[2]: kṛti — d) Hem: sasamiddhyañjalānvitaḥ; Ai, C[1], U[1]: samṛddhā; U[2]: samṛddhānabha; J: ānalana; U[1], U[2]: dviṣaḥ [C[1]: *bro*] — i) J: guro

sa brahmahatyām āpnoti guruvākyeṣv aniścayaḥ || [Hem 553]

[i]guruvākyeṣv aniścayaḥ guruvākyeṣu saṃśayavān |

[162]yas tu śrutvānyataḥ śāstraṃ saṃskāraṃ vāpya vāśubham |
anyasya janayet kīrtiṃ sa guror brahmahā bhavet || [Hem 553]
[163]vismārayec ca vā mohād yo 'pi śāstrārtham uttamam |
sa yāti narakaṃ ghoram akṣayaṃ bhīmadarśanam || [Hem 553]
[164]yas tu buddhvā naraḥ śāstraṃ kiṃcit kuryāc chubhāśubham |
bhavec chataguṇaṃ tad vai vijñānebhyo ratasya ca || [Hem 553]
[165]evaṃ vidhānato vācyaṃ vācakena vipaścitā |
tapaḥsamātmakaṃ sarvaṃ svargādiphalasādhakam || [Hem 553]
[166]śanair vibodhya vai vācyam adhyātmādi ca yad bhavet |
kruddhoktiyuddhasaṃkṣobhaṃ dhārāvartena vācayet || [Hem 553]

[i]dhārāvartena vegena |

[167]sarāgaṃ lalitair vākyair vācayed vṛddhasaṃgame |
nānāvṛttānurūpeṇa lālityena ca vācayet || [Hem 554]
[168]sargādhyāyasamāptau ca kathāparyanta eva vā |
praśastaśabdasaṃyoge kuryād iti virāmaṇam || [Hem 554]
[169]samāpte vācane 'bhīṣṭaṃ stuyād devaṃ vicakṣaṇaḥ |
avadhārya jagacchāntim ante śāntyudakaṃ sṛjet || [Hem 554]
[170]suśrutaṃ suśrutaṃ brūyād astu vyākhyātra nityadā |
lokaḥ pravartatāṃ dharme rājā cāstu sadā jayī || [Hem 554]

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161. a-i) IO, IO[2]: *om* — a) U[1], U[2]: aprastutaṃ — d) U[1], U[2]: *om* — i) C[1], J, L, U[1], U[2]: *om* guruvākyeṣv aniścayaḥ; J, L: vākye saṃśayavān; U[1], U[2]: vākyeṣv asaṃśayavān

162. a-d) IO, IO[2]: *om* — a) Ai, Hem: yaś ca; U[1], U[2]: yaḥ śrutvā anyataṃ; J: śrutvā anyataṃ — b) Ai: prāpya; C[1]: vā prāpya; Hem, J, L: cāpya

163. a-d) IO, IO[2]: *om* — a) Hem: vyāmohād — c) U[1]: yāti naraṃ — d) J: akṣaraṃ

164. a-d) IO, IO[2]: *om* — a) L, U[1], U[2]: buddhā — d) Ai: jñānaṃ nityaṃ ratasya ca; C[1]: vijñānibhyo; U[1], U[2]: vijñānaṃ nityo

165. a-d) IO, IO[2]: *om* — a) J: vākyaṃ; J: vipaścitaḥ; L: vivaścita; U[1]: *but cor* vipaścito — c) J, L: samāpakaṃ; L: sarva — d) Ai, C[1], U[1], U[2]: sādhanam

166. a-i) IO, IO[2]: *om* — a) J, L: *om* vibodhya; J: vibhāryam *mc* (*sh*) → vibhāvyam; L: vivācyam — c) J, L: kruddho [']stu, J: yukta; L: yukti — d) U[2]: vardhena

167. a-d) IO, IO[2]: *om* — a) U[1], U[2]: *om* vākyair — b) Hem: baddha — c) Ai, C[1], U[1], U[2]: āntarūpeṇa

168. a-d) IO, IO[2]: *om* — a) Hem: sargādhyāye samāpte — c) Hem: praśabdaśabda; Ai: śabdasaṅgaiś ca; C[1]: śabdasaṃyogaiḥ; U[1], U[2]: śabdasaṅgaiḥ — d) J, L: nivāraṇam

169. a-d) IO, IO[2]: *om* — a-b) J, L: samāpte vācanaṃ bhīkṣṇaṃ stūyād eva vicakṣaṇam — a) Hem: vācake bhīṣma — b) Ai, Hem: brūyād evaṃ — d) J, L: gānty [U[2]: *bro*]

170. a-d) IO, IO[2]: *om* — a) J, L: *om* suśrutaṃ — b) Ai, Hem: vākhyātam ity adaḥ; J, L: vyākhyānu — d) Hem: rājāvāstru

[171]dharmavān dhanasaṃpanno guruś cāstu nirāmayaḥ |
iti procya yathāyātaṃ gantavyaṃ ca vibhāvitaiḥ || [Hem 554]
[172]śiṣyaiḥ parasparaṃ śāstraṃ cintanīyaṃ vicakṣaṇaiḥ |
kathāvastuprasaṅgena nānāvyākhyānabhāvanaiḥ || [Hem 554]
[173]yuktibhiś ca smared vyākhyāṃ cihnaiś cāpi svayaṃ kṛtaiḥ |
evaṃ dine dine vyākhyāṃ śṛṇuyān niyato naraḥ || [Hem 554]
[174]samagraśāstraśravaṇena puṃsaḥ śraddhāpradhānaṃ bhavatīti cetaḥ |
rāgaṃ ca śāstrātmakam abhyupaiti doṣāś ca nāśaṃ nikhilena yānti || [Hem 554]
[175]yathā kathaṃcic chṛṇuyān na śāstram aśraddhayā vojjhitadharmasaṅgaḥ ||
[Hem 554]
[176]tataḥ samāptāv atha śāstrasaṅge kathodaye cāpi vinītabuddhiḥ |
śaktyārcayed vācakam agryam eva guruṃ ca bhaktyā pitṛvat trikārthī ||
[Hem 554–55]
[177]eṣa vidyāpradānasya pradhāno vidhir ucyate |
anenaiva vidhānena brāhmaṇe śīlaśālini || [Hem 555]
[178]prabodhayati dhīyukte yuktijñe vedavādini |
vinyaseta śubhaṃ śāstraṃ mahāpuṇyajigīṣayā || [Hem 555]
[179]dhanair vā vipulair dakṣed guruṃ kṛtvā sutarpitam |
adhyāpayec chubhān śiṣyān abhijātān sumedhasaḥ || [Hem 555]
[180]evaṃ vidyāpradānaṃ tu sarvadānottamaṃ smṛtam |
sarvadā sarvavarṇānāṃ narakaplavam uttamam || [Hem 555]
[181]anena vidhinā dattvā vidyāṃ puṇyaparo naraḥ |
yat phalaṃ tv aśvamedhānāṃ śatasya sukṛtasya tu || [Hem 555]

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171. a-d) IO, IO[2]: *om* — a) J, L: dharmaṃ vā; L: dharmaṃrvā; Ai: dharmasaṃpanno; U[1], U[2]: *om* dhana — b) Hem: cātra — c) Hem: yathājātaṃ — d) Ai: vibhāṣitaiḥ; C[1]: vibhāsitaiḥ; Hem: vibhāvitaḥ

172. a-d) IO, IO[2]: *om* — a) J, L: śiṣyaṃ — c) J, L: yathāvastu — d) J, L: vyākhyāta

173. a-d) IO, IO[2]: *om* — a) U[1], U[2]: mūrtibhiś; Hem: ca cared — c) C[1], U[1], U[2]: *om* dine — d) J: taṃ yato; L: na yato

174. a-d) IO, IO[2]: *om* — a) L: samagramāstra — b) J: śraddhāvataḥ pradhānaṃ bhave hi cetasaḥ; L: śraddhānataḥ pradhānaṃ bhavate hi cetaḥ; Hem: bhavatīha — d) Ai, C[1], U[1], U[2]: nikhilāś ca; Hem: nimiṣeṇa

175. a-b) IO, IO[2]: *om* — a) Ai: kathaṃ na kāṃcic; U[1], U[2]: kathā; J: chṛṇuyāma; L: chṛṇuyāṃ ta — b) Hem: ceṣṭitadharma; J: cetitadharma *mc* (*sh*) → cesmitadharma; L: cojjhita; U[1]: rojjhita; U[2]: ronmita

176. a-d) IO, IO[2]: *om* — a) Hem: śāstrasarge; J, L: śāstravarge — b) C[1], U[2]: vāpi — c) Hem: śakyārcayed vā daśakalpam evaṃ; J, L: agram evaṃ — d) J: śaktyā; Ai, C[1], U[1], U[2]: pitṛvan nikāmam

177. a-d) IO, IO[2]: *om* — c) L: vidhāne — d) Hem: brāhmaṇaḥ; J, L: śālaśālinī

178. a-d) IO, IO[2]: *om* — a) C[1], U[1], U[2]: prabodhavati — b) Hem: yuktajñe; C[1], U[1], U[2]: vedavedini — c) Ai, Hem: vinyaset tu

179. a-d) IO, IO[2]: *om* — a) U[1], U[2]: vā vidhanair; Ai, Hem: vipulair dakṣair — d) J: nabhijātā; U[1], U[2]: abhijāyatān

180. a-d) IO, IO[2]: *om* — a) J: pradhānā; L: pradānāt — b) Ai, C[1], U[1], U[2]: matam — c) U[1], U[2]: sarvasarvavarṇānāṃ — d) J, L: narakā; U[2]: narakṛ

181. a-d) IO, IO[2]: *om* — c) Hem: cāśvamedhānāṃ — d) Ai, C[1], Hem, U[1], U[2]: ca

[182]rājasūyasahasrasya samyag iṣṭasya yat phalam |
tat phalaṃ labhate martyo vidyādānena bhāgyavān || [Hem 555]
[183]sarvasasyasusaṃpūrṇāṃ sarvaratnopaśobhitām |
brāhmaṇebhyo mahīṃ dattvā grahaṇe candrasūryayoḥ |
yat phalaṃ labhate martyo vidyādānena tat phalam || [Hem 555]
[184]yāvad akṣarasaṃkhyānaṃ vidyate śāstrasaṃśraye |
tāvad varṣasahasrāṇi svarge vidyāprado bhavet || [Hem 555]
[185]yāvantyaḥ paṅktayas tatra pustake 'kṣarasaṃśritāḥ |
tāvato narakāt kulyān uddhṛtya nayate divi || [Hem 555]
[186]yāvac ca patrasaṃkhyānaṃ pustake vidyate śubhe |
tāvad yugasahasrāṇi sakulo modate divi || [Hem 555]
[187]yāvac ca pātakaṃ tena kṛtaṃ janmaśatair api |
tat sarvaṃ naśyate tasya vidyādānena dehinaḥ |
sa jāto manujo loke sa dhanyaḥ sa ca kīrtimān || [Hem 556]
[188]yo vidyādānasaṃparkaprasaktaḥ puruṣottamaḥ |
yathāvibhavato dadyād vidyāṃ śāṭhyavivarjitaḥ |
yāti puṇyamayān lokān akṣayān bhogabhūṣitān || [Hem 556]
[189]ye 'pi pattramaṣīpātralekhanīsaṃpuṭādikam |
dadyuḥ śāstrābhiyuktāya te 'pi vidyāpradāyinām |
yānti lokān śubhān martyāḥ puṇyabhājo mahādhiyaḥ || [Hem 559]
[190]iti vidyāpradānasya mahābhāgyaṃ prakīrtitam |
śrutvaitat pātakair mucyen niyataṃ saptajanmajaiḥ || [Hem 561]

[i]matsyapurāṇe

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182. a-d) IO, IO[2]: *om* — b) J: yat palaṃ

183. a-f) IO, IO[2]: *om* — b) U[1], U[2]: opaśobhitam — d) U[2]: gṛhaṇe — e) J, L: tat [C[1]: *bro*] — f) J: palam

184. a-d) IO, IO[2]: *om* — a) Ai, C[1], U[1], U[2]: saṃsthānaṃ — d) C[1]: vaset

185. a-d) IO, IO[2]: *om* — a) Ai: yāvatyaḥ — c-d) Hem: occurs after 12.186d — c) J: tātato; U[1], U[2]: tārato — d) J, L: uddhṛtyā; U[1], U[2]: nayato; Ai, C[1], U[1], U[2]: divam

186. a) IO, IO[2]: *om* — b) Ai, C[1], U[1], U[2]: vidyate pustake; IO, IO[2]: *om* pustake; IO, IO[2]: bhidyate; Hem, IO, IO[2], J: śubham — c) J: *but cor* (*sh*) sahasrasya — d) Ai: svargaloke sa modate; IO, IO[2]: sakulyo; U[1]: svargaloke modate; U[2]: svarloke modate

187. b) U[1], U[2]: *om* kṛtaṃ — d) IO, IO[2]: dehinām — e) Ai: sa yāti; L: sa yāto; U[1], U[2]: sa jāti; C[1], IO, IO[2]: manuje

188. a) J, L: saṃparkaḥ — b) IO[2]: prasakta; J, L: praśastaḥ — c) IO, IO[2]: vibhavato vidyāṃ; U[1]: *but cor* vidyād — d) IO: viśrāṇya garvavarjitaḥ; J, L: vidyā — e) Hem, J: puṇyatamāṃ — f) IO, IO[2], U[1], U[2]: [a]kṣayān; J, L: sa dhanyaḥ sa ca kīrtimān; IO[2]: bhūtitān; U[2]: vibhūṣitān

189. a) IO, IO[2], J, L: yo [']pi yatra; Ai: yatra maṣīpātre; Hem: pattraṃ maṣīpātraṃ — c) Hem: laghuśāstrā; U[1], U[2]: *om* dadyuḥ; IO: ābhiyuktāyāṃ; IO[2]: ābhiyuktayāṃ — d) IO, IO[2]: pradāyinaḥ — e) J, L: yāti; U[1]: lokam aśubhān matyoḥ; U[2]: lokaśubhān satyoḥ; IO: [ma]rtyāḥ; L: martyā — f) Hem: narādhipa; J, L mahodayāḥ

190. b) Ai, C[1], U[1], U[2]: māhātmyaṃ [U[2] = māhātmya] parikīrtitam — c) U[1], U[2]: śrutyaitat; IO, IO[2]: pātakaṃr; C[1], J: mucye; Hem: mukhyair — d) Ai, U[1]: janmajanmajaiḥ; U[2]: janmajanmanaiḥ

[191]purāṇaṃ sarvaśāstrāṇāṃ prathamaṃ brahmaṇā smṛtam |
anantaraṃ ca vaktrebhyo vedās tasya vinirgatāḥ || [MP 53.3, Hem 530]
[192]purāṇam ekam evāsīt tasmin kalpāntare 'nagha |
trivargasādhanaṃ puṇyaṃ śatakoṭisuvistaram || [MP 53.4, Hem 530]

[i]tathā

[193]tadartho 'tra caturlakṣe saṃkṣepeṇa pradarśitaḥ |
purāṇāni daśāṣṭau ca sāṃprataṃ tad ihocyate |
nāmatas tāni vakṣyāmi śṛṇudhvam ṛṣisattamāḥ || [MP 53.11–12, Hem 530, 535]
[194]brahmaṇābhihitaṃ pūrvaṃ yāvanmātraṃ marīcaye |
brāhmaṃ tad daśasāhasraṃ purāṇaṃ parikīrtyate || [MP 53.12–13, Hem 535]
[195]likhitvā tac ca yo dadyāj jaladhenusamanvitam |
vaiśākhapaurṇamāsyāṃ sa brahmaloke mahīyate || [MP 53.13, Hem 535]
[196]etad eva yadā padmam abhūd dhairaṇmayaṃ jagat |
tatkathāntāśrayaṃ tadvat pādmam ity ucyate budhaiḥ |
pādmaṃ tat pañcapañcāśat sahasrāṇīha paṭhyate || [MP 53.14, Hem 535]
[197]tat purāṇaṃ ca yo dadyāt suvarṇakamalānvitam |
jyaiṣṭhe māsi tilair yuktaṃ so 'śvamedhaphalaṃ labhet || [MP 53.15, Hem 535]
[198]vārāhakalpavṛttāntam adhikṛtya parāśaraḥ |
yān prāha dharmān akhilān vaiṣṇavaṃ paramaṃ viduḥ || [MP 53.16, Hem 535]
[199]tad āṣāḍhe tu yo dadyād ghṛtadhenusamanvitam |
paurṇamāsyāṃ vipūtātmā sa padaṃ yāti vāruṇam |

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191. b) Ai, C[1], U[1], U[2]: brahmaṇā [U[2] = brāhmaṇā] prathamaṃ — d) J: vinirmitāḥ

192. b) Hem: asmin kalpā; MP: tadā kalpā; IO, IO[2]: āntare bhava — d) Hem, J, L, MP: pravistaraṃ — i) IO, IO[2]: *om*

193. a-b) IO, IO[2]: tasmāt tathānantaphalaṃ lakṣatena pradarśitam — a) J: tadarthe ca; U[2]: vasurlakṣe; Ai, Hem, MP: lakṣaṃ — b) Ai, C[1], U[1], U[2]: prakīrtitaḥ; Hem: niveditaḥ; MP: niveśitaḥ — c) U[2]: daśāṣṇaiva — e) IO[2]: vāmatas — f) MP: muni

194. a) IO: brahmanā vihitaṃ sarvaṃ; J, L, U[1], U[2]: brāhmaṇā; IO[2]: sarvaṃ — b) IO, IO[2]: pātraṃ — c) Ai: daśasahasraṃ tu; J, L: tu; MP: tridaśa; U[1], U[2]: *om* tad; U[1], U[2]: sahasraṃ; J: sāhasryaṃ — d) IO, IO[2]: parikīrtitam

195. a) IO, IO[2]: tatra yo — b) IO, IO[2]: guḍadhenu — c) Hem: vaiśākhyāṃ paurṇamāsyāṃ tu; MP: pūrṇimāyāṃ ca

196. a) Ai, C[1], IO, IO[2], U[1], U[2]: mahāpadmaṃ — b) IO, IO[2]: dhairaṇyasaṃgamāt — c) Hem, MP: tad-vṛttāntāśrayaṃ; IO[2], U[1], U[2]: kathantā; J, L: kathā tāṃ — d) IO, IO[2], J: padmam — e) IO: padmaṃ; C[1], J, L: *om* pañca; U[1], U[2]: tat pañcaśata — f) Ai: sāhasrāṇīha; J [*but cor*], L: sahasrāṇi ha; MP: kathyate

197. c) Ai, IO, IO[2], J, L, MP: jyeṣṭhe [C[1]: *bro*]; IO: sitair; IO[2]: sitai — d) MP: aśvamedha

198. a) Ai, C[1], U[1], U[2]: varāha; IO, IO[2]: varāhasya ca vṛttāntam — b) IO, IO[2]: api kṛtvā parāt paraḥ — c) Hem: yatrāha; IO: yānāya; IO[2]: yān āha; MP: tat prāha — d) C[1]: tad uktaṃ vaiṣṇavaṃ viduḥ; Hem, MP: tadyuktaṃ vaiṣṇavaṃ viduḥ; U[1], U[2]: tad uktaṃ vaiṣṇavī viduḥ

199. a) Hem, MP: ca yo — b) Hem: vṛtadhenu; IO, IO[2]: samanvitām — c) IO, IO[2]: tu puṇyātmā— f) MP: tat pramāṇaṃ

trayoviṃśatisāhasraṃ tat purāṇaṃ vidur budhāḥ || [MP 53.17, Hem 535]

[200]śvetakalpaprasaṅgena dharmān vāyur ihābravīt |
yatra tad vāyavīyaṃ syād rudramāhātmyasaṃyutam |
caturviṃśat sahasrāṇi purāṇaṃ tad ihocyate || [MP 53.18, Hem 535]

[201]śrāvaṇyāṃ śrāvaṇe māsi guḍadhenusamanvitam |
yo dadyād vidhisaṃyuktaṃ brāhmaṇāya kuṭumbine |
śivaloke sa pūtātmā kalpam ekaṃ vasen naraḥ || [MP 53.19, Hem 535]

[202]yatrādhikṛtya gāyatrīṃ varṇyate dharmavistaraḥ |
vṛtrāsuravadhopetaṃ tad bhāgavatam ucyate || [MP 53.20, Hem 535–36]

[203]likhitvā tac ca yo dadyād dhemasiṃhasamanvitam |
paurṇamāsyāṃ prauṣṭhapadyāṃ sa yāti paramaṃ padam |
aṣṭādaśasahasrāṇi purāṇaṃ tat prakīrtitam || [MP 53.22, Hem 536]

[204]yatrāha nārado dharmān bṛhatkalpāśrayāṃs tv iha |
pañcaviṃśatisāhasraṃ nāradīyaṃ tad ucyate || [MP 53.23, Hem 536]

[205]tad iṣe pañcadaśyāṃ tu yo dadyād dhenusaṃyutam |
paramāṃ siddhim āpnoti punarāvṛttidurlabhām || [MP 53.24, Hem 536]

[i]iṣe āśvayuje |

[206]yatrādhikṛtya śakunīn dharmādharmavicāraṇam |
purāṇaṃ navasāhasraṃ mārkaṇḍeyam ihocyate || [MP 53.25–26, Hem 536]

[207]parilekhya ca yo dadyāt sauvarṇakarisaṃyutam |
kārttikyāṃ puṇḍarīkasya yajñasya phalabhāg bhavet || [MP 53.27, Hem 536]

[208]yat tad īśānakalpasya vṛttāntam adhikṛtya ca |

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200. a) J, L: kalpe — c) Ai: yatraitad; U[1]: ya etad; U[2]: ya e[ta]d; IO, IO[2]: vāyavīyaṃ tu [IO[2] = tuṃ] — d) MP: rudamāhātmya; IO: mahātma; IO[2]: mā[hā]tmya — e-f) IO, IO[2]: *om* — e) Ai, C[1], U[1], U[2]: caturviṃśatisāhasraṃ

201. a-b) IO, IO[2]: *om* — c) Hem: dadhisaṃyuktaṃ; MP: vṛṣasaṃyuktaṃ

202. a) IO, IO[2]: yatrādhikyena; IO, L: gāyatrī — b) U[1], U[2]: varṇya[te]; L: dharmaṃ — c) IO: vṛttāśvorarudropetaṃ; IO[2]: vṛttāsura; L: vṛttānuvividhopetaṃ; U[1]: *but cor* āsuro; J: vadhāpetaṃ — d) Hem: *adds* sārasvatasya kalpasya madhye ye syur narāmarāḥ | tadvṛttāntodbhavaṃ loke tad bhāgavatam ucyate ||

203. c) MP: proṣṭhapadyāṃ — d) MP: paramāṃ gatim — f) IO, IO[2], J, L: yat; MP: pracakṣate

204. a) IO, IO[2]: yat prāha; J [*but cor* (*sh*)], L: dharmā — b) IO[2]: āśrayāv iha; J: āśrayas; L, U[1], U[2]: āśrayās; MP: āśrayāṇi ca; IO: *om* tv — c) Hem, MP: pañcāviṃśatsahasrāṇi; IO, IO[2]: pañcavarṣasahasrāṇi; J, L: pañcaviṃśatisahasrāṇi

205. a) Hem: tad idaṃ; MP: āśvine pañca; IO, IO[2]: pañcadaśyās; J: *om* tu; L: ca — b) MP: dadyād dhenusamanvitam; Hem: dhema; IO, IO[2]: saṃyutām — c) Hem: uttamāṃ — d) IO, IO[2]: durlabham; L: durlabhā — i) J, L: īṣe; Ai, C[1], U[1], U[2]: āśvine

206. a) IO, IO[2]: śākunyaṃ — b) C[1], MP, U[1], U[2]: vicāraṇā; J, L: nivāraṇam; MP: *adds* vyākhātā vai munipraśne munibhir dharmacāribhiḥ | mārkaṇḍeyena kathitaṃ tat sarvaṃ vistareṇa tu | — d) IO: markaṇḍeyam

207. a) Hem, IO, IO[2]: parilikhya; MP: pratilikhya; Ai, C[1], U[1], U[2]: tu yo — c) C[1]: *bro*; Ai, Hem, IO, IO[2]: pauṇḍarīkasya — d) U[1], U[2]: yajñaphalabhāg

vasiṣṭhāyāgninā proktam āgneyaṃ tat pracakṣate ‖ [MP 53.28, Hem 536]
[209]lekhayitvā tu yo dadyād dhemapadmasamanvitam ǀ
mārgaśīrṣyāṃ vidhānena tiladhenuyutaṃ tathā ǀ
tac ca ṣoḍaśasāhasraṃ sarvakratuphalapradam ‖ [MP 53.29–30, Hem 536]
[210]yatrādhikṛtya māhātmyam ādityasya caturmukhaḥ ǀ
aghorakalpavṛttāntaprasaṅgena jagatsthitim ǀ
manave kathayāmāsa bhūtagrāmasya lakṣaṇam ‖ [MP 53.31, Hem 536–37]
[211]caturdaśasahasrāṇi tathā pañcaśatāni ca ǀ
bhaviṣyacaritaprāyaṃ bhaviṣyaṃ tad ihocyate ‖ [MP 53.32, Hem 537]
[212]tat pauṣe māsi yo dadyāt paurṇamāsyāṃ viśeṣataḥ ǀ
bhaviṣyacaritaprāyaṃ ādityacaritaṃ bahu ǀ
guḍakumbhasamāyuktam agniṣṭomaphalaṃ labhet ‖ [MP 53.33, Hem 537]
[213]rathantarasya kalpasya vṛttāntam adhikṛtya ca ǀ
sāvarṇir nāradāyāha kṛṣṇamāhātmyam uttamam ‖ [MP 53.34, Hem 537]
[214]yatra brahmavarāhasya caritaṃ varṇyate muhuḥ ǀ
tad aṣṭādaśasāhasraṃ brahmavaivartam ucyate ‖ [MP 53.35, Hem 537]
[215]purāṇaṃ brahmavaivartaṃ yo dadyān māghamāsi ca ǀ
paurṇamāsyāṃ sabhavanaṃ brahmaloke mahīyate ‖ [MP 53.36, Hem 537]

[i]bhavanaṃ gṛham ǀ

[216]yatrāgniliṅgamadhyasthaḥ prāha devo maheśvaraḥ ǀ
dharmārthakāmamokṣārtham āgneyam adhikṛtya ca ǀ
kalpaṃ tal liṅgam ity uktaṃ purāṇaṃ brahmaṇā svayam ‖ [MP 53.37–38, Hem 537]

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208. a) C[1]: yat tvadīṣākalpasya; IO[2]: tan; IO: īśāra; MP: īśānakaṃ kalpaṃ — b) IO: vṛstāttam — c) U[1]: vasiṣṭhānāgninām̩

209. a) Hem: likhāpayitvā yo dadyād; MP: likhitvā tac ca yo; C[1]: *bro* tu yo;IO, IO[2]: ca yo — b) J: dhemayadya *mc* (*sh*) → dhemaghaṭa; L: dhemayadya — c) Ai, Hem, IO, IO[2]: mārgaśīrṣe; J: mārgaśīrṣa; L: mārgaśīrṣyā — d) Hem: tiladhenvanvitaṃ; MP: tiladhenusamanvitam — e) Hem: etat; J: yac ca — f) MP: *adds* yaḥ pradadhan naraḥ so 'tha svargaloke mahīyate

210. a) IO, IO[2]: yathādhikṛtya; J, L: tathādhikṛtya — b) IO, IO[2]: mukham — c) U[1], U[2]: āghora; IO, IO[2]: vṛttāntaṃ — d) IO, IO[2]: tat prasaṅgaṃ jagāda ha; Hem: jagatpatiḥ; J, L: jagastv iti; Ai: sthitaḥ — e) Hem: navame; J: mānave

211. c) U[1]: bhāviṣya; L: caritāprāyaṃ — d) Hem: bhaviṣyat; L: bhaviṣyaṃ tyad

212. b) Hem, MP: vimatsaraḥ — c-d) Ai, Hem, MP: *om* — d) IO: *but cor* ādityasya; U[2]: ādityaṃ; L: bahulaṃ — e) U[2]: samāyukta — f) J: agnihoma; U[1], U[2]: agniṣṭomaṃ

213. b) L: avikṛtya — c) Hem, MP: sāvarṇinā nāradāya; J, L: sāvarṇi; IO: nāmadāyāha; IO[2]: nādāyāha — d) Hem: kṛṣṇamāhātmyasaṃyutam

214. b) MP: codantaṃ varṇitaṃ; IO, IO[2]: vidyate; Ai, IO, IO[2]: bahu

215. a) MP: vaivarta — c) MP: paurṇamāsyāṃ śubhadine

216. a) C[1]: *bro* yatrāgni; IO: yathātratmaliṅgamāhātmyaṃ; IO[2]: yatrārthaliṅgamāhātmyaṃ; J: *but cor* (*sh*) āgnihotra; U[1], U[2]: liṅgaṃ; J: madhasya; L: madhyastha — c) IO[2]: mokṣyārtham — e) Ai: kalpitaṃ; C[1], U[1], U[2]: kalpāntaṃ; MP: kalpānte; Ai, Hem, MP: laiṇgaṃ; IO, IO[2]: laiṅgakaṃ proktaṃ — f) U[2]: brāhmaṇā

[217]tad ekādaśasāhasraṃ phālgunyāṃ yaḥ prayacchati |
tiladhenusamāyuktaṃ sa yāti śivasātmatām || [MP 53.38, Hem 537]
[218]mahāvarāhasya punar māhātmyam adhikṛtya ca |
viṣṇunābhihitaṃ kṣoṇyai tad vārāham ihocyate || [MP 53.39, Hem 537]
[219]mānasasya prasaṅgena kalpasya munisattamāḥ |
caturviṃśatisāhasraṃ tat purāṇam ihocyate || [MP 53.40, Hem 537]
[220]kāñcanaṃ garuḍaṃ kṛtvā tiladhenusamanvitam |
paurṇamāsyāṃ ca yo dadyād brāhmaṇāya kuṭumbine |
varāhasya prasādena padam āpnoti vaiṣṇavam || [MP 53.41, Hem 537–38]
[221]yatra māheśvaraṃ dharmam adhikṛtya ca ṣaṇmukhaḥ |
kalpe tātpuruṣe vṛttacaritair upaśobhitam || [MP 53.42, Hem 538]
[222]skāndaṃ nāma purāṇaṃ tad ekāśītir nigadyate |
sahasrāṇi śataṃ caikam iti yatnena paṭhyate || [MP 53.43, Hem 538]
[223]parilekhya ca yo dadyād dhemaśūlasamanvitam |
śaivaṃ padam avāpnoti mīne copagate ravau || [MP 53.44, Hem 538]

[i]tātpuruṣe tatpuruṣakalpe |

[224]trivikramasya māhātmyam adhikṛtya caturmukhaḥ |
trivargam abhyadhād yatra vāmanaṃ parikīrtyate || [MP 53.45, Hem 538]
[225]purāṇaṃ daśasāhasraṃ khyātaṃ kalpānugaṃ śivam |
yaḥ śaradviṣuve dadyād vaiṣṇavaṃ yāty asau padam || [MP 53.46, Hem 538]

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217. a) L: tadaikā — b) IO: phalgunyāṃ [C[1]: *bro*] — c) Ai: tilakumbha; C[1]: *bro* dhenu; U[1], U[2]: *om* dhenu; J [*but cor*], L: samāyuktāṃ — d) U[2]: śivam ātmanām; IO, IO[2], MP: sāmyatām

218. a) U[1], U[2]: varāha[sya] — c-d) Hem: *om* — c) IO, IO[2]: brahmaṇābhihitaṃ kalpaṃ; J: kṣauṇyai — d) J: varāham; L: vārāhim

219. a) Hem, MP: mānavasya; IO: mānasya — b) C[1]: *bro* sattamāḥ; Hem, IO: sattama; J, L: sattamaḥ — c) Ai, Hem, IO, IO[2], MP: caturviṃśat-[IO, IO[2] = viṃśa]-sahasrāṇi; C[1], U[1], U[2]: sahasrāṇi — d) L: *adds* yānasasya prasaṅgena

220. a) IO: dattvā — c) Hem: madhau dattvā; MP: madhau dadyād — e) Ai: vārāhasya; IO: varāhasya pradān; Ai, C[1], U[1], U[2]: pradānena — f) MP: param

221. a) Hem, MP: māheśvarān dharmān; IO, IO[2]: *adds* bahuśaḥ — b) IO, IO[2]: *om* — c) IO, IO[2]: kalpe tāvat paraṃ puṃsaś; Ai, Hem: tatpuruṣe vṛtte; MP: tatpuruṣaṃ vṛttaṃ; U[1], U[2]: tātpuruṣo — d) Hem, MP: upabṛṃhitam; IO, IO[2]: upaśobhite; J: upaśobhitā; L: upaśobhitāṃ

222. a) IO[2]: skandaṃ; J, L skanda; MP: ca — b) IO: ekadaśa; IO[2]: ekādaśa; MP: hy ekāśītir; U[2]: ekādaśīnir — c) J, L: sahasrāṇāṃ; IO, IO[2]: caivam — d) Hem, MP: iti martyeṣu; MP: gadyate

223. a) Hem, MP: parilikhya — b) IO, IO[2]: dhenuśūla — c) Hem: śaivaṃ ca padam āpnoti; IO: tailaṃ padam; IO[2]: śailaṃ padam — d) Hem: makaropagame raveḥ; IO[2]: copahate; L, U[1], U[2]: caupagate; MP: copāgate — i) Ai: occurs after 12.221d; IO, IO[2]: *om*; Ai: tatpuruṣe; Ai, U[1], U[2]: *om* tat; U[1], U[2]: kalpa

224. a-d) IO, IO[2]: tāvat tu puruṣe loke traivikramapure tathā | traivikramam atra vāmanapuraṃ parikīrtyate — b) L: avikṛtya caturmukha; Ai, C[1], U[1], U[2]: ca ṣaṇmukhaḥ; J: caturmukham — c) Ai, Hem: abhyadhāt tatra; MP: abhyādhāt tac ca — d) Hem, MP: parikīrtitam

225. b) Hem, MP: kūrmakalpānugaṃ — c) Hem: yat; U[2]: *om* yaḥ; J: viṣuyo; L: viṣuye — d) IO: yaty

[226]yatra dharmārthakāmānāṃ mokṣasya ca rasātale |
māhātmyaṃ kathayāmāsa kūrmarūpī janārdanaḥ || [MP 53.47, Hem 538]
[227]indradyumnaprasaṅgena ṛṣīṇāṃ śakrasaṃnidhau |
saptadaśa sahasrāṇi lakṣmīkalpānuṣaṅgikam || [MP 53.48, Hem 538]
[228]yo dadyād ayane kaurmaṃ hemakūrmasamanvitam |
gosahasrapradānasya sa phalaṃ prāpnuyān naraḥ || [MP 53.49, Hem 538]
[229]śrutīnāṃ yatra kalpādau pravṛttyarthaṃ janārdanaḥ |
matsyarūpī ca manave narasiṃhopavarṇanam || [MP 53.50, Hem 538]
[230]adhikṛtyābravīt saptakalpavṛttamunivratam |
tan mātsyam iti jānīdhvaṃ sahasrāṇi trayodaśa || [MP 53.51, Hem 538]
[231]viṣuve hemamatsyena dhenvā caiva samanvitam |
yo dadyāt pṛthivī tena dattā bhavati vākhilā || [MP 53.52, Hem 538–39]
[232]yadā ca gāruḍe kalpe viśvāṇḍe garuḍo 'bhavat |
adhikṛtyābravīt kṛṣṇo gāruḍaṃ tad ihocyate |
tad aṣṭādaśa caikaṃ ca sahasrāṇīha paṭhyate || [MP 53.53–54, Hem 539]
[233]sauvarṇahaṃsasaṃyuktaṃ yo dadāti pumān iha |
sa siddhiṃ labhate mukhyāṃ śivaloke ca saṃsthitim || [MP 53.54, Hem 539]
[234]brahmā brahmāṇḍamāhātmyam adhikṛtyābravīt punaḥ |
tac ca dvādaśasāhasraṃ brahmāṇḍaṃ dviśatādhikam || [MP 53.55, Hem 539]
[235]bhaviṣyāṇāṃ ca kalpānāṃ śrūyate yatra vistaraḥ |
tad brahmāṇḍapurāṇaṃ tu brahmaṇā samudāhṛtam || [MP 53.56, Hem 539]
[236]yo dadyāt tad vyatīpāte patrorṇayugasaṃyutam |

226. b) IO, IO²: prokṣasya

227. a-d) IO, IO²: *om* — b) MP: ṛṣibhyaḥ — c) MP: aṣṭādaśa — d) U¹: ānuṣaṅgīkam

228. a) Hem: kumbhaṃ; MP: kūrmaṃ — b) Ai, U¹, U²: hemakūṭa; U¹: *but cor* sahasrasya; IO²: pradāsya; J: pramāṇasya; U¹, U²: pradāne [']sya — d) C¹, U¹, U²: phalaṃ ca; MP: phalaṃ saṃprāpnuyān

229. a) IO: śruyatāṃ; IO²: śrutānāṃ; J, L: śrutinā; IO, IO²: yat tu kalpārthaṃ — b) IO: pratṛpy; IO²: pratṛpty; C¹, J, U¹, U²: pravṛty — c) MP: matsyarūpeṇa

230. a) IO²: adhikṛtvā — b) Hem, MP: kalpavṛttaṃ; IO, IO²: kalpaśuddhi; J: kalpavṛkṣa; Hem: munivratāḥ; MP: munīśvarāḥ — c) Ai, Hem: tan māhātmyam; IO [*but cor*], IO²: matsyam — d) Hem, MP: caturdaśa

231. a) Hem: viṣṇave; IO, IO²: matsena; U¹: *adds, but cor* dattvā — b) L: dhanvā — c) Ai, C¹, U¹, U²: tena pṛthivī — d) Ai, C¹, U¹, U²: cāmunā; IO, IO²: niścalā; J, MP: cākhilā

232. a-b) J, L: *om* — a) IO, IO²: yathā ca — b) Hem, MP: viśvāṇḍād garuḍodbhavam; IO, IO², U¹, U²: bhavet — c) U¹, U²: adhikṛty abravīt — e) J, L, MP: tad aṣṭādaśakaṃ caiva [MP = caikaṃ] — f) J, L: sahasrāṇi ca

233. a-d) Hem: sauvarṇahemamithunasaṃyuktaṃ viṣuve naraḥ | yo dadāti parāṃ siddhim āpnoti śiva-saṃnidhim || — a) J, L: sauvarṇaṃ — c) Ai: saṃsiddhiṃ; U¹, U²: sā; IO: *but cor* siddhaṃ; IO, IO²: mokṣaṃ — d) IO, J, L: saṃsthitam; U¹, U²: saṃsthiti

234. b) IO²: adhikṛtvā

235. b) U¹, U²: tatra — c) C¹, U¹, U²: taṃ; IO: *but cor* purāṇas; J, L: *om* tu; MP: ca

236. a) Ai: yo hi dadyād; C¹, U¹, U²: yo vai dadyād; Hem: yo dadyāc ca; IO, IO²: yo dadyāt tu — b) Hem: pattorṇa; IO: tatrorṇa; J, L: pātrorṇayugasaṃyugam; MP: pītorṇāyuga — i) C¹, U¹, U²: *om*

rājasūyasahasrasya phalam āpnoti mānavaḥ || [MP 53.57, Hem 539]

[i]iti vidyādānam ||

[*]13. atha kalpadānam

[i]tatra matsyapurāṇe

[1]kalpānukīrtanaṃ vakṣye sarvapāpapraṇāśanam ।
yasyānukīrtanād eva vedapuṇyena yujyate ॥ [MP 290.2, Hem 846]
[2]prathamaḥ śvetakalpas tu dvitīyo nīlalohitaḥ ।
vāmadevas tṛtīyas tu tato rāthantaro 'paraḥ ॥ [MP 290.3, Hem 846]
[3]rauravaḥ pañcamaḥ proktaḥ ṣaṣṭhaḥ prāṇa iti smṛtaḥ ।
saptamo 'tha bṛhatkalpaḥ kandarpo 'ṣṭama ucyate ॥ [MP 290.4, Hem 846]
[4]sadyo 'tha navamaḥ prokta īśāno daśamaḥ smṛtaḥ ।
vyāna ekādaśaḥ proktas tathā sārasvato 'paraḥ ॥ [MP 290.5, Hem 846–47]
[5]trayodaśa udānas tu gāruḍo 'tha caturdaśaḥ ।
kaurmaḥ pañcadaśo jñeyaḥ paurṇamāsī prajāpateḥ ॥ [MP 290.6, Hem 847]
[6]ṣoḍaśo nārasiṃhas tu samānas tu tato 'paraḥ ।
āgneyo 'ṣṭādaśaḥ proktaḥ somakalpas tathāparaḥ ॥ [MP 290.7, Hem 847]
[7]mānavo viṃśatiḥ proktas tatpumān iti cāparaḥ ।
vaikuṇṭhaś cāparas tadval lakṣmīkalpas tathāparaḥ ॥ [MP 290.8, Hem 847]
[8]caturviṃśas tathā proktaḥ sāvitrīkalpasaṃjñakaḥ ।
pañcaviṃśatimo 'ghoro vārāhas tu tato 'paraḥ ॥ [MP 290.9, Hem 847]
[9]saptaviṃśo 'tha vairājo gaurīkalpas tathāparaḥ ।
māheśvaras tataḥ proktas tripuraṃ yatra ghātitam ॥ [MP 290.10, Hem 847]

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* J: *om*

1. a-b) MP: kalpānāṃ kīrtanaṃ vakṣye mahāpātakanāśanam — c) IO[2]: asyā — d) IO[2]: devapuṇye; U[1], U[2]: mujyate

2. a) IO[2]: prathameḥ; MP: prathamaṃ — b) L: nila — c) MP: vāmadevās; U[1]: dhāmadevas; U[2]: dhāmadeva — d) IO: caturtho puttarottaraḥ; IO[2]: caturtho putareṇattaraḥ; J, L: rathāntaro

3. a) C[1]: rauravaṃ ca; J, L: gauravaḥ; U[1], U[2]: pañca[ma]ḥ — b) MP: ṣaṣṭho; MP: *om* prāṇa — c) MP: saptamārthaṃ — d) J, U[2]: 'ṣṭamam

4. a) C[1], U[1], U[2]: sabhyo; Hem: madyo — b) U[1], U[2]: smṛtam — c) IO: *om* vyāna; MP: tama; U[1], U[2]: vyāḍa — d) IO, IO[2], MP: sārasvataḥ paraḥ

5. a) IO: udānaṃ — c) Hem: kūrmaḥ; MP: proktaḥ — d) MP: paurṇamāsyām ajāyata; Hem, J, L: prajāyate

6. a) IO[2]: nārasiṃhaṃ; U[2]: narasiṃhas — b) Hem: tataḥ paraḥ — c) IO: āgneye — d) J, L: sāmakalpas tataḥ paraḥ; IO, IO[2]: tato 'paraḥ

7. a) U[2]: mānave — b) IO, IO[2]: satsumānis tathāparaḥ; U[1]: tatpramāṇan *mc* → tatpramān; U[2]: tatpramān — c-d) IO, IO[2]: *om*

8. a) MP: caturviṃśatimaḥ proktaḥ — c) Hem: pañcaviṃśatime ghoro; MP: pañcaviṃśas tato ghoro; Ai: ghoro; IO, IO[2]: dhīro — d) Ai, C[1], U[1], U[2]: tathāparaḥ

9. a) IO, IO[2]: saptaviṃśati vairājo; J: vairāgyo; L: vairājño — b) J, L: tataḥ paraḥ — c) MP: tu sa proktas; Hem: prokto — d) Hem: tripuro yatra ghātitaḥ

[10]pitṛkalpas tathānte tu yā kuhūr brahmaṇaḥ smṛtā ǀ
ity evaṃ brahmaṇo māsaḥ sarvapāpapraṇāśanaḥ ǁ [MP 290.11, Hem 847]
[11]ādāv eva hi māhātmyaṃ yasmin yasya vidhīyate ǀ
tasya kalpasya tan nāma vihitaṃ brahmaṇā purā ǁ [MP 290.12, Hem 847]
[12]yas tu dadyād imān kṛtvā haimān parvaṇi parvaṇi ǀ
brahmaviṣṇupure kalpaṃ munibhiḥ pūjyate divi ǁ [MP 290.18, Hem 847]
[13]sarvapāpakṣayakaraṃ kalpadānaṃ yato bhavet ǀ
munirūpāṃs tataḥ kṛtvā dadyāt kalpān vicakṣaṇaḥ ǁ [MP 290.19, Hem 847]

[i]munirūpān munyākārān jaṭādidharān ǀ

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10. a) Hem, J: tathā te; L: tathā teṣu *mc* → tathā te; MP: tathāste — b) IO, IO²: kuryād vai brāhmaṇaḥ smṛtaḥ; MP: kuhū brahmaṇaḥ purā; J, L: brahmaṇā; U¹, U²: brahmaṇeḥ smṛtāḥ — c) Ai, C¹, U¹, U²: ity eṣa; Hem: ity ayaṃ; IO, IO²: ayaṃ ca; IO: brāhmaṇo; IO²: *om* brahmaṇo māsaḥ; U²: brahmaṇe — d) IO²: *om*; MP: sarvapātakanāśanaḥ; U²: praṇāśataḥ;

11. a-d) IO²: *om* — d) J, L: viditaṃ; IO: purāḥ; Ai: *adds* [in brackets] tathā

12. b) C¹: hemān; IO, IO²: hemnā; U¹: sarvāṇi parvaṇi; U¹: sarvāni parvāṇi — c) IO²: viṣnupare; MP: pure vāsa

13. b) IO: tato — c) IO: rūpaṃs; IO²: rūpas; U¹, U²: rūpās — d) J, L: kalpād — i) IO, IO²: munirūpān kalpākārān; U²: punyākārān; Ai: jātadidharān; Ai: *adds* iti kalpadānam

[*]14.1 atha tithidānāni

[i]tatra viṣṇuḥ

[1]mārgaśīrṣaśuklapañcadaśyāṃ mṛgaśirasā yuktāyāṃ cūrṇitalavaṇasya suvarṇanābhaṃ prastham ekaṃ candrodaye brāhmaṇāya pratipādayet | [2]anena karmaṇā rūpasaubhāgyavān abhijāyate | [3]pauṣī cet puṣyayuktā syāt tasyāṃ gaurasarṣapakalkenotsāditaśarīro gavyaghṛtapūrṇakumbhenābhiṣiktaḥ sarvauṣadhibhiḥ sarvagandhaiḥ sarvabījaiś ca snāto ghṛtena ca bhagavantaṃ vāsudevaṃ snāpayitvā puṣpagandhadhūpanaivedyādibhiś cābhyarcya vaiṣṇavaiḥ sūktair bārhaspatyaiś ca mantraiḥ pāvakaṃ hutvā suvarṇena ghṛtena brāhmaṇaṃ svasti vācayet | [4]vāsoyugaṃ tatkartre dadyāt | [5]anena karmaṇā puṣyate | [6]māghī maghāyuktā cet tasyāṃ tilaiḥ śrāddhaṃ kṛtvā pūto bhavati | [ViDh 90.1–6, Hem 866]

[i]tilaiḥ śrāddhaṃ kṛtvā bhojanārthaṃ śrāddhe tilān dattvā |

[7]phālgunī phalgunībhir yuktā cet tasyāṃ brāhmaṇāya susaṃskṛtaṃ svāstīrṇaṃ śayanaṃ nivedya bhāryāṃ manojñāṃ pakṣavatīṃ draviṇavatīṃ cāpnoti | [8]nāry api bhartāram | [ViDh 90.7–8, Hem 866]

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[*] IO: athātithi; U[2]: dānādi

1. IO, IO[2]: mārgaśīrṣe śuklapañcadaśyā mṛgaśiroyutā pūrṇāti lavaṇāghantu [IO[2] = tilavanāghas tu] suvarṇānāṃ śriyasya me evaṃ candrodaye tat tu viprāya pratipādayet; Ai, Hem: mārgaśīrṣe; Hem: *om* śukla; Hem: *adds* [after 'pañcadaśyāṃ'] śukle; U[1]: *but cor* śuklaśīrṣa; Ai, Hem: mṛgaśiro; C[1]: śir[as]ā; Ai, Hem: nābha; U[1], U[2]: prastam; ViDh: pradāpayet

2. IO, IO[2]: dānena kūrmarūpasya saubhāgyāḍhyo [']bhijāyate; J, L: saubhāgyam abhijāyate

3. IO, IO[2]: pautravitpuṣyayuktasya tasya gaurasarvapakalkeno-[IO[2] = palkeno]-tsāditaśarīrasyārogyaṃ ghṛtapūrṇakumbhenābhiṣiñcadbhiḥ sarvagandhavaiḥ sarvabījaiś ca snātaḥ ghṛtena bhagavantaṃ vāsudevaṃ sthāpayitvā puṣpadhūpa-[IO = pūdha]-gandhena naivedyādibhiś cābhyarcayet śaktair bā[r]haspatyaiś [IO[2] = bāspatyaiś] ca; J, L: pauṣe puṣyayuktāyāṃ gaura; Ai, Hem: kalkenocchādita; C[1], U[1]: kalkenāsādita; U[2]: kalpenāsādita; ViDh: kalkodvartita; U[1], U[2]: śarvīrā; U[1], U[2]: *om* pūrṇa; C[1]: auṣadhībhiḥ; U[1], U[2]: oṣadhībhiḥ; J, L: *om* sarvagandhaiḥ; Ai, C[1], U[1], U[2]: ghṛtenaiva; Ai, ViDh: *om* [2nd] ca; U[1], U[2]: bhavantaṃ; Ai: puṣpadhūpagandhadīpanaivedyā; ViDh: gandhapuṣpa; C[1], U[1], U[2], *om* dhūpa; Hem, ViDh: *adds* [after 'dhūpa'] dīpa; ViDh: abhyarcya; Ai, ViDh: vaiṣṇavaiḥ śākrair [Ai: *adds* vā]; Hem: vaiṣṇavaiḥ śāktair; U[1], U[2]: barhispatyaiś ca mantraiḥ pārakaṃ gatvā; Ai, ViDh: pāvake; C[1], U[1], U[2]: savarṇena; ViDh: sasuvarṇena; U[2]: *but cor* brāhmaṇāṃś ca; ViDh: brāhmaṇān

4. IO, IO[2]: *om*; Ai: tatra kartre; Hem, ViDh: *om* tat; J [*but cor* (*sh*)], L: dadhyāt

5. IO: *om*; Ai, Hem: puṣyati; IO[2]: *om* puṣyate; J, L: mucyate; U[2]: –ṣyate

6. IO: *om*; IO[2]: māghī maghāyuktā vaitulyāṃ tithyāṃ tilaiḥ sārdhaṃ kṛtvā bhojanārthaṃ śrāddhe tilān dattvā; Ai, ViDh: maghāyutā; U[1], U[2]: māghāyuktā; Ai, C[1], Hem, U[1], U[2]: *adds* [after 'cet'] syāt; Hem: bhavet — i) IO: *om*; Ai: *om* tilaiḥ śrāddhaṃ kṛtvā; Ai: *adds* sarvajanapriyo bhavati

7. IO: *om* phālgunī phalgunībhir; IO[2]: phālgune phālgunī viśiṣṭā titithis tasyāṃ; Hem, U[1], U[2]: phālgunībhir; J, L: phālgunayuktā; ViDh: phalgunīyutā; Hem: yutā; IO: asyāṃ; U[2]: tasyā; Ai, Hem: svāstīrṇa; C[1]: *bro*

[i]pakṣavatī bahutarajñātibandhuḥ |

[9]caitrī citrāyuktā cet tasyāṃ citravastrapradānena saubhāgyam āpnoti | [ViDh 90.9, Hem 866]

[i]citraṃ manojñaṃ nānāvarṇam |

[10]vaiśākhyāṃ paurṇamāsyāṃ brāhmaṇasaptakaṃ kṣaudrayuktais tilaiḥ saṃtarpya dharmarājānaṃ prīṇayitvā pāpebhyaḥ pūto bhavati | [11]jyaiṣṭhī jyeṣṭhāyuktā cet tasyāṃ chattropānahapradānena nagarādhipatyam āpnoti | [12]āṣāḍhyām āṣāḍhā-yuktāyām annapānadānena tad evākṣayam āpnoti | [13]śrāvaṇyāṃ śravaṇayuktāyāṃ jaladhenuṃ sānnāṃ vāsoyugāchāditāṃ dattvā svargalokam āpnoti | [14]prauṣṭha-padyāṃ tad-yuktāyāṃ godānena sarvapāpavinirmukto bhavati | [15]āśvayujyām aśvinīgate candra-masi ghṛtapūrṇabhājanaṃ suvarṇayutaṃ viprāya dattvā dīptāgnir bhavati | [16]kārttikī cet kṛttikāyuktā syāt tasyāṃ sitam ukṣāṇam anyavarṇaṃ vā śaśāṅkodaye sarvasasyaratnagandhopetaṃ dvīpamadhye brāhmaṇāya dadyāt kāntārabhayaṃ na paśyati | [17]vaiśākhamāse tṛtīyāyām upoṣito 'kṣatair vāsudevam

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svāstīrṇaṃ; J: svāstīrṇe; J, L: vinivedya manojñāṃ bhāryāṃ [L = bhāryā]; ViDh: manojñāṃ rūpavatīṃ; IO, IO[2]: vāpnoti; J: *but cor* (*sh*) vyāpnoti

8. IO, IO[2]: *om*; Ai: *adds* bhartāraṃ tādṛgguṇayuktam; C[1], U[1], U[2]: *adds* tādṛgguṇayuktam — i) IO, IO[2]: bhartā copaksarabahutarajñātibandhuḥ; J: pakṣavatīṃ

9. Ai, Hem, IO, IO[2], ViDh: citrāyutā; J, L: citrāyukte; C[1], U[1], U[2]: *adds* [after 'cet'] syāt; J, L: *om* cet; Hem: vastradānena; J: *but cor* (*sh*) pradāne — i) IO, IO[2], J, L: *om*

10. C[1], U[1], U[2]: vaiśākhe paurṇamāsyāṃ chattropānatpradānena gaṇādhipatyam āpnoti; ViDh: vaiśākhī viśākhāyutā cet tasyāṃ; J: kṣaudraṃ; J, L: muktais; J: saṃtarpa; Ai, IO, IO[2]: dharmarājaṃ

11. IO, J, L: jyeṣṭhī; U[1], U[2]: *om* jyeṣṭhā; Ai, Hem, IO, IO[2], ViDh: yutā; ViDh: *adds* [after 'cet'] syāt; C[1], U[1], U[2]: tasmāṃ pānīyadānena; Hem, IO, IO[2]: opānat; L: opānahatat; Ai, C[1], U[1], U[2]: gaṇādhipatyam; IO, IO[2], ViDh: gavādhipatyam; ViDh: prāpnoti

12. Hem, IO, IO[2]: yutāyām; U[1], U[2]: yuktāyāṃ; C[1], U[1], U[2]: gopradānena sarvapāpavinirmukto bhavati; IO, IO[2], U[1]: pā[na]; J, L: *om* pāna; L: avāpnoti

13. C[1]: śrāvaṇāyuktāyāṃ; U[1]: śravaṇāyuktāyāṃ; Hem: yutāyāṃ; IO, IO[2]: yuktāyāṃ godānena devālayam akṣayam āpnoti; Ai, Hem: dhenum annavāsoyugānvitāṃ; U[1], U[2]: sānnā vāsogā; ViDh: svargam āpnoti; Hem: avāpnoti

14. IO, IO[2]: *om* prauṣṭhapadyāṃ tadyuktāyāṃ gopradānena; U[1] [*but cor*], U[2]: prauṣṭhapādyāṃ; C[1]: nada-yuktāyāṃ; ViDh: proṣṭhapadāyuktāyāṃ; Ai, C[1], U[1], U[2]: gopradānena; J: *but cor* godāne

15. IO[2]: aśvayujyām; U[1], U[2]: āśvayuktyām; IO, IO[2]: aśvini gate; J, L: aśvinīyutāyāṃ ghṛtapūrvabhājanaṃ; ViDh: pūrṇaṃ; IO, IO[2]: suvarṇāyutaṃ; IO, IO[2]: jvaladasvir bhavati

16. ViDh: kṛttikāyutā cet; Ai: yutā; IO, IO[2], J, L: *om* syāt; IO, IO[2]: sitamuktānām; J, L: candrodaye; IO, IO[2]: odaye samyak ratna; J, L: ratnaśasyagandhopetī; U[1], U[2]: śasyavane; Ai, IO, IO[2], ViDh: dīpamadhye; Ai, ViDh: dattvā; IO, IO[2]: kāntaramaye naśyati [IO = nasyati]; J: bhayam apaśyati

17. Ai, Hem: vaiśākhe māsi; ViDh: vaiśākhaśuklatṛtīyāyām; Ai: [śukla]-tṛtīyāyāṃ; IO, IO[2]: uṣito; J, L: abhyarcya vāsudevaṃ; ViDh: śrīvāsudevam; U[1], U[2]: arcya; Ai, Hem: tāny eva ca; IO, IO[2]: hutvā ca; ViDh: *adds* [after 'hutvā'] dattvā ca

abhyarcya tān eva hutvā sarvapāpebhyaḥ pūto bhavati | [18]yac ca tasminn ahani prayacchati tad akṣayam āpnoti | [19]pauṣyāṃ samatītāyāṃ kṛṣṇapakṣadvādaśyāṃ sopavāsas tilaiḥ snātas tilodakaṃ dattvā tilair vāsudevam abhyarcya tān eva hutvā bhuktvā ca sarvapāpebhyaḥ pūto bhavati | [20]māghyāṃ samatītāyāṃ kṛṣṇadvādaśīṃ saśravaṇāṃ prāpya vāsudevāgrato mahāvartidvayena dīpadvayaṃ dadyāt | [21]dakṣiṇapārśve mahārajanaraktena samagreṇa vāsasā ghṛtatulām aṣṭādhikāṃ dattvā | [22]vāmapārśve tailatulāṃ sāṣṭāṃ dattvā śvetena samagreṇa vāsasā | [23]etat kṛtvā yasmin rāṣṭre 'bhijāyate yasmin deśe yasmin kule ca tatrojjvalo bhavati | [ViDh 90.10–23, Hem 867, 852, 860]

[i]mahārajanaraktena kusumbharaktena | [ii]tulā palaśatam |

[iii]yamaḥ

[24]vaiśākhyāṃ paurṇamāsyāṃ tu brāhmaṇān sapta pañca vā |
kṣaudrayuktais tilaiḥ kṛṣṇair vācayed yadi vetaraiḥ || [Hem 862]
[25]prīyatāṃ dharmarājeti yad vā manasi vartate |
yāvaj jīvakṛtaṃ pāpaṃ tat kṣaṇād eva naśyati || [Hem 862]

[i]tathā

[26]vaiśākhyām eva vidhivad bhojayed brāhmaṇān daśa |
trirātram uṣitaḥ snātvā kṛśaraṃ prayataḥ śuciḥ || [Hem 863]

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18. Ai, Hem: yac cāsminn; IO: uṣāyām uṣito asy asminn ahani; IO[2]: uṣāyām uṣito yad yasminn ahani; U[1], U[2]: tadākṣayam; ViDh: tad akṣayatām

19. C[1]: pauṣyāṃ paurṇamāsyāṃ samatītāyāṃ; Hem: pauṣyāṃ ca samatītāyāṃ; U[1], U[2]: paurṇamāsyāṃ paurṇamāsyāṃ samatītāyāṃ; U[1], U[2]: [dvā]daśyāṃ; C[1], U[1], U[2]: *om* sopavāsas; IO, IO[2]: tilais tilī tenodakaṃ; IO: *but cor* odakaṃ hutvā; ViDh: *adds* [after 'hutvā'] dattvā; ViDh: *om* sarva

20. IO, IO[2]: dvādaśyāṃ śravaṇāṃ; L: dvādaśī; ViDh: dvādaśyāṃ sopavāsaḥ śravaṇaṃ prāpya śrīvāsudevāgrato U[1]: *but cor* mahāvarttitva; U[2]: mahāvartitvaṃ; J, L: maharti; Hem: dīpadānaṃ; L: dvīpadvayaṃ; C[1], U[1], U[2]: dattvā

21. Ai, Hem: mahārajata; IO: mahārājaktena; IO[2]: mahārājaraktena; U[1]: mahārajena rajena *mc* → mahārajanarajena; U[2]: mahārajatarajena; J, L: sāmagryeṇa; Ai, Hem: tailatulām; J: aṣṭāvikā; L: aṣṭāvikāṃ

22. Ai: vāmapārśve ghṛtatulām aṣṭādhikāṃ samagreṇa śvetena vāsasā dadyāt; Hem: vāmapārśve śvetena samagreṇa vāsasā ghṛtatulām aṣṭādhikāṃ dadyāt; IO, IO[2]: vāmapārśve tulāṃ sāṣṭāṅgāṃ [IO[2] = āṅgīṃ] dattvā śvetatāṃ marasamayena vāsasā; ViDh: tilatailayutāṃ; C[1], U[1], U[2]: tulām aṣṭādhikāṃ dattvā; J: tulyāṃ; C[1], U[1], U[2]: vāsasā samagreṇa; J: sahamagreṇa

23. IO[2]: etat kṛtat kṛtvā; C[1], U[1], U[2]: rāṣṭre jāyate tasmin; Ai, Hem, IO, IO[2], ViDh: *om* ca — i) Ai: mahārajataraktena kusumbharasena; IO, IO[2]: mahārājaraktena; U[1], U[2]: mahārajatarajena kusumbharajena; IO, IO[2]: *om* kusumbharaktena — ii) IO, IO[2]: padmaśatam — iii) Ai, C[1], U[1], U[2]: *om*

24. a) IO: vaiśākha — b) Hem: pañca sapta vā; U[2]: samayaṃ ca vā; IO[2], J: ca — d) IO, IO[2]: yācayed; IO, IO[2], U[2]: cetaraiḥ; J, L: cen naraiḥ

25. c) Hem: kṛtāt pāpāt — d) J, L: bhakṣaṇād; Hem: mucyate — i) Ai: yamaḥ; IO, IO[2]: *om*

26. b) IO, IO[2]: brahmaṇād; L: brāhmaṇā — d) L: śuci

27gaurān vā yadi vā kṛṣṇāṃs tilān kṣaudreṇa saṃyutān |
dattvā daśasu vipreṣu tān eva svasti vācayet || [Hem 863]
28prīyatāṃ dharmarājeti pitṝn devāṃś ca tarpayet |
yāvaj jīvakṛtaṃ pāpaṃ tat kṣaṇād eva muñcati || [Hem 863]
29ayutāyutaṃ ca tiṣṭhet svargaloke na saṃśayaḥ |
mām eva tu na paśyet tu na ca pāpena lipyate || [Hem 863]

[i]jābālaḥ

30śṛtānnam udakumbhaṃ ca vaiśākhyāṃ tu viśeṣataḥ |
nirdiśya dharmarājāya godānaphalam āpnuyāt || [Hem 863]
31suvarṇatilayuktais tu brāhmaṇān sapta pañca ca |
tarpayed udapātrais tu brahmahatyāṃ vyapohati || [Hem 863]

[i]mahābhārate

32vaiśākhyāṃ paurṇamāsyāṃ ca tilān dadyād dvijātiṣu |
tilā bhakṣayitavyās tu sadā tv ālambhanaṃ ca taiḥ |
kāryaṃ satatam icchadbhiḥ śreyaḥ sarvātmanā gṛhe || [MBh 13.67.17*–18, Hem 864]

[i]yamaḥ

33kārttikasya tamisre tu maghāsu navame tithau |
ahorātroṣitaḥ snātvā dharmarājāya bhojayet |
vidhivad brāhmaṇāñ chaktyā svargaloke mahīyate ||
34tilān kṛṣṇājine kṛtvā suvarṇaṃ madhusarpiṣī |
dattvā tu brāhmaṇāyāśu sarvaṃ tarati duṣkṛtam |

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27. a) IO: gaurān dattvātha kṛṣṇān; IO[2]: gaurān dattvā kathān; J: *but cor* (*sh*) gaurād; J, L: *but cor* (*sh*) kṛṣṇā — b) U[1], U[2]: saṃyuktān

28. a) IO[2]: pratāṃ *mc* → prayatāṃ — b) IO: devaṃ devīṃ ca; IO[2]: devaṃ devīśvat — d) C[1], U[1], U[2]: naśyati

29. a) IO, IO[2]: ca vasati; C[1], Hem, U[1], U[2]: *adds* sa — b) Hem: mahīyate — c) Ai, C[1], U[1], U[2]: mānavatvaṃ na paśyet tu; IO, IO[2]: vām eva tu na paśyec ca; J: *om* [2nd] tu — d) IO: pādena

30. a-b) J, L: śitānnam udakumbhaś ca vaiśākhyāś ca viśeṣataḥ — a) IO, IO[2]: ghṛtānnaṃ — b) Hem, IO, IO[2]: ca

31. a) J: suvarṇatilakair yas tu; Ai, C[1], U[1], U[2]: ca — b) J [*cor to* (*sh*)], L: pañca sapta; U[1], U[2]: *om* ca; J, L: vā — c) Ai, C[1], U[1], U[2]: ca — d) IO, J (*sh*), L: hatyā [IO[2]: *om*]

32. a) IO, IO[2]: vaiśākha; L: pūrṇamāsyāṃ; Ai, C[1], Hem, MBh, U[1], U[2]: tu — b) Ai, C[1], Hem, U[1], U[2]: dattvā — c) IO, IO[2]: tilam akṣayitavyaṃ ca; J, L: tila; MBh: ca — d) IO: ya dattvālambate ca tai; IO[2]: sa dattvālambate ca taiḥ; J: sa dattvā lavaṇaṃ ca taiḥ; Hem, MBh: ālabhanaṃ; L: ālavanaṃ

33. b) J [*but cor* (*sh*)], L: mathāsu; Ai, IO, IO[2]: navamī — e) U[1], U[2]: vivid brāhmaṇān; J: *but cor* (*sh*) brāhmaṇa; Ai, IO, IO[2]: sarvān; C[1], U[1], U[2]: bhaktyā— f) IO: sarvaloke

34. b) J: sarpiṣi — c) IO, IO[2]: brāhmaṇe [IO[2] = brahmaṇe] pātraṃ; L: brāhmaṇāyāsu; U[1]: brāhmaṇāsu; U[2]: brāhmaṇān — e) J, L: dhenur; IO, IO[2]: datto; J: mukhī

dhenuṃ dattvobhayamukhīṃ bhūdānaphalam āpnuyāt ||
[35]māghāndhakāradvādaśyāṃ tilair hutvā hutāśanam |
tilān dattvā ca viprebhyaḥ sarvapāpaiḥ pramucyate || [Hem 860]
[36]ādityavāre viprāya sahiraṇyaṃ sadaiva tu |
yaḥ prayacchaty apūpaṃ ca tasya tuṣyati vai yamaḥ || [Hem 878]

[i]skandapurāṇe

[37]tilapātrāṇi yo dadyād viprebhyaḥ śuddhamānasaḥ |
amāvāsyāṃ samāsādya kṛṣṇānāṃ susamāhitaḥ || [Hem 868]
[38]svapitṝṃs tarpayitvā tu akṣayaṃ narapuṃgavaḥ |
pitṛlokaṃ samāpnoti ciraṃ sasukham edhate || [Hem 868]

[i]kṛṣṇānāṃ tilānām iti śeṣaḥ |

[*]14.2 ATHA MĀSADĀNĀNI

[i]tatra viṣṇuḥ

[1]āśvinaṃ sakalaṃ māsaṃ brāhmaṇebhyaḥ pratyahaṃ ghṛtaṃ pradāyāśvinau prīṇayitvā rūpabhāg bhavati | [2]tasminn eva māsi pratyahaṃ gorasair brāhmaṇān bhojayitvā ārogyabhāg bhavati | [ViDh 90.24–25, Hem 888]

[i]tathā

[3]māghe māsy agniṃ pratyahaṃ tilair hutvā ghṛtakulmāṣaṃ brāhmaṇān bhojayitvā dīptāgnitvam āpnoti | [ViDh 90.27, Hem 888]

[i]kulmāṣa īṣatsvinnā māṣāḥ |

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35. a) J: mādhyāndhakare; L: āndhakare dvādaśyā — b) U[1], U[2]: dattvā

36. b) Hem: hiraṇyaṃ ca sadaiva tu; IO, IO[2]: sahiraṇyaṃ ca deva tat — c) Hem: yaḥ prayacchati pūrvaṃ hi; J, L: yaḥ prayacchanti [J = prayacchati] yūyaṃ tu; C[1]: adhūpaṃ — d) IO, IO[2]: tasya dānam [IO[2] = dānanam] anantakaṃ

37. a) IO, IO[2]: pātreṇa — b) Hem: dvijebhyaḥ — d) IO: susamāhita; IO[2]: samasamāhitaḥ

38. a) Ai, C[1], U[1], U[2]: svān; Hem: sa pitṝṃs — b) IO, IO[2]: akṣayasvargabhāg bhavet; J: nagapuṃgavaḥ; L: navapuṃgavaḥ — c) Ai, C[1], U[1], U[2]: samāsādya — d) Hem: ca sukham — i) U[1]: *but cor* kṛṣṇā; Ai: *adds* iti tithidānam

*. Ai: dānam

1. Hem: viprebhyaḥ; J: brāhmaṇaṃ pratyahaṃ; IO, IO[2]: pratyakṣaṃ; J: *but cor* (*sh*) āśvinau devau; IO, IO[2], J, L: bhavet

2. IO, IO[2]: *om*; J, L: *om* pratyahaṃ; C[1]: gorasaṃ [U[2]: *bro*]; J: prīṇayitvā; ViDh: rājyabhāg

3. Ai, C[1], U[1], U[2]: māsi pratyaham agniṃ; J, L: agni[ṃ] tilaiḥ pratyahaṃ hutvā ghṛtaṃ; ViDh: saghṛtaṃ; J: kalmaṣaṃ; U[2]: kumbhāṣaṃ; Ai, Hem, IO, IO[2], ViDh: dīptāgnir bhavati — i) Ai, C[1], J, L: *om*; U[1], U[2]: kulmāṣā [U[2] = kunmāṣā] iṣit [U[1]: *mc* → iṣat] asminn amāṣāḥ — ii) C[1], IO[2], J, L: *om*

[ii]yamaḥ

[4]kṛśaraṃ bhojayitvā tu svaśaktyā śiśire dvijān ।
dīptāgnitvam avāpnoti svargalokaṃ ca gacchati ॥ [Hem 889]

[i]tathā

[5]ghṛtam āśvayuje māsi nityaṃ dadyād dvijātaye ।
prīṇayitvāśvinau devau rūpabhāg abhijāyate ॥ [Hem 888]
[6]tilapradaḥ prajām iṣṭāṃ puruṣaḥ khalu vindati ।
māghe māsi viśeṣeṇa tattamisre viśeṣataḥ ॥ [Hem 888]

[i]ādityapurāṇe

[7]jyaiṣṭhe māsi tilān dattvā paurṇamāsyāṃ viśeṣataḥ ।
aśvamedhasya yat puṇyaṃ tat prāpnoti na saṃśayaḥ ॥ [Hem 887]

[i]devīpurāṇe

[8]dhenuṃ tilamayīṃ māghyāṃ dadyād yaś cottarāyaṇe ।
sarvān kāmān avāpnoti jyaiṣṭhe jalamayīṃ tathā ॥ [Hem 887]
[9]pauṣe ghṛtamayīṃ dadyāc chreṣṭhāhe vidhinā mune ।
īhitān labhate lokān sthāneṣu vividheṣu ca ॥ [Hem 887]

[i]tathā

[10]mārge rasottamaṃ dadyād ghṛtaṃ pauṣe mahāphalam । [DP 104.1, Hem 886]

[i]rasottamaṃ lavaṇam ।

[11]tilān māghe muniśreṣṭha sapta dhānyāni phālgune ॥ [DP 104.1, Hem 886]

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4. a-c) C[1], IO[2], J, L, *om* — a) Ai, U[1], U[2]: bhojayec cātra; IO: *bro* tu — c) Ai: diptāgnitvam; Hem: samāpnoti — d) IO[2]: *om*; Ai, IO: sa — i) IO[2], J, L: *om*

5. a) IO[2]: *om* ghṛtam; J: āśviyuje — b) J, L: dvijātiṣu — c) L: devo

6. a) J: tiladaḥ; IO, IO[2]: prajān iṣṭaṃ — b) IO, IO[2]: pumān sukhaṃ tu; J, L: vindate — d) Ai: tamisre tu; C[1], U[1], U[2]: tamiśre tu; IO: tathāpi ca; IO[2]: tatrāpi ca; IO: *but cor* viśeṣeṇa

7. a) Ai, IO, IO[2], J, L, U[2]: jyeṣṭhe; Hem: dadyāt — b) L: paurṇamāsyā; U[1]: *but cor* pūrṇamāsyāṃ — d) C[1]: na prāpnoti; J, L: tatrāpnoti

8. a) Hem: māghe; IO, IO[2]: medhyāṃ; J: dattvān; L: dadyān — b) J: māghyāṃ; L: māghāṃ; Hem: yas tūttarāyaṇe — c) IO, IO[2], J [*but cor* (*sh*)], L: sarva — d) Ai, C[1]; J, L, U[2]: jyeṣṭhe; Hem: tilamayīṃ; J, L: jalamayī

9. a) IO, IO[2]: puṣye; J, L: ghṛtamayī — b) IO[2]: jyaiṣṭhāhe [U[2]: *bro*]; IO, IO[2]: punaḥ — c-d) Hem: *om* — c) J, L: īpsitān; Ai, C[1], U[1], U[2]: kāmān; J: *but cor* (*sh*) lokā

10. a) U[1]: vasottamaṃ; U[2]: casottamaṃ — b) DP: poṣe — i) Ai: occurs after 14.2.11b; J, L, U[1], U[2]: *om*

[12]vicitrāṇi ca vastrāṇi caitre dadyād dvijottame |
vaiśākhe dvija godhūmān jyaiṣṭhe toyabhṛtaṃ ghaṭam || [DP 104.2, Hem 886–87]
[13]āṣāḍhe candanaṃ deyaṃ sakarpūraṃ mahāphalam |
navanītaṃ nabhomāsi chattraṃ prauṣṭhapade matam || [DP 104.3, Hem 887]
[14]guḍaśarkaravarṇāḍhyān laḍḍukān āśvine mune |
dīpadānaṃ mahāpuṇyaṃ kārttike yaḥ prayacchati |
sarvān kāmān avāpnoti krameṇaivam udāhṛtam || [DP 104.4–5, Hem 887]
[15]vratānte gāṃ śubhāṃ dadyāt savatsāṃ kāṃsyadohanām |
sayugāṃ sasrajaṃ vatsa dāpayed vidhināmunā || [DP 104.8, Hem 887]
[16]devīṃ viriñcinaṃ sūryaṃ viṣṇuṃ vātha yathāvidhi |
svabhāvaśuddhau vidhivat pūjayitvā dvijottame || [DP 104.8–9, Hem 887]
[17]dātavyā vītarāge tu kāmakrodhavivarjite |
ayācake sadācāre vinīte niyamānvite || [DP 104.9–10, Hem 887]
[18]godānāl labhate kāmān goloke sumanoramān || [DP 104.10, Hem 887]

[i]vratānte māsadānākhyaniyamasamāptau |

[ii]tathā

[19]āṣāḍhe toyadhenuṃ ca ghṛtaṃ bhādrapade tathā |
māghe tu tiladhenuḥ syād yāṃ dattvā labhate hitān || [DP 102.1, Hem 887]

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11. a-b) J, L: *om* — a) DP: tilā — b) DP: dhānyāḥ saptātha

12. a-d) J, L: *om* — b) Ai, DP, IO, IO[2]: ottamaḥ — c) DP: yavagodhūmān; Hem: godhūmā; IO[2]: godhūpān; U[1], U[2]: gomān — d) Ai, DP: jyeṣṭhe; IO, IO[2]: toyayutaṃ ghṛtam; C[1], U[1], U[2]: bhṛtāṃ; DP: bhṛtān ghaṭān

13. a-b) J, L: *om* — b) DP: karpūraṃ ca — c) J, L: navanīta — d) DP: caitraproṣṭhapade; J, L: chattrā

14. a-b) IO, IO[2]: guḍaśarkarayor gāvaḥ savatsāḥ sopadohanāḥ laḍ[ḍ]ukān āśvine dadyā[d] dvijātibhyaḥ prayatnataḥ — a) J, L: guru; DP: khaṇḍādyān; L: varṇāḍhyo na — b) DP: laḍḍūkān aśvine — e) C[1], Hem, DP: sarva — f) Hem: krameṇedam; DP: kramān mārgād udāhṛtān; J, L: krameṇa samudāhṛtam; U[1], U[2]: krameṇa dadyād āhṛtam

15. a-b) DP: *om* — a) U[2]: vṛtānte; J: śubhaṃ; U[2]: *but cor* dattvā — b) Hem: kāṃsyadohanīm; IO, IO[2]: sopadohanām — c-d) IO, IO[2]: sayugānāṃ sahasraṃ tu svarge syād vidhināmunā — c) DP: sasrajāṃ; J: savrajaṃ; Ai, C[1], U[1], U[2]: vatsaṃ — d) DP: dātavyā vidhinānayā; Ai, C[1], U[1], U[2]: vidhinā mune; J, L: vidhinā punaḥ

16. a) DP: devībrahmeśasūryaṃ vā; J, U[1], U[2]: devī; L: devi; Hem: viriñciṃ taṃ; IO, IO[2]: trilocanaṃ; J: *but cor* (*sh*) viracitaṃ; L: viricanaṃ; U[2]: viracinaṃ — c) DP: svabhāvacittasaṃpanno; IO: svabhāvavidhivac chulkau; IO[2]: svabhāvavibandau; Ai, Hem, J, L: śuddho — d) Ai, Hem: ottamam; DP: ottama; IO, IO[2]: ottamau

17. a) U[1], U[2]: tadabhyāvitarāge tu; C[1]: *but cor* vatirāge; IO: vātarāge — b) DP: vivarjitam — c) IO, IO[2]: āpyāyake; U[1], U[2]: adāyācakre; U[2]: sadācāra — d) J: vinayamānvite

18. a-b) DP: gopradātā labhet kāmān svarge loke manoramān — b) IO, IO[2]: lokāṃś ca; Ai, C[1], J, U[1], U[2]: sumanoharān; Hem: ca manoramān — i) Ai: vratānte māsadānākhyasamāptau niyame tathā; IO, IO[2]: vratena māsa-[IO[2] = māna]-dānāc ca sukham āpnoti śāśvatam; J: niyamau samāse; L: niyamau samāsau; U[1]: niyamāptau; U[2]: niyamāsau — ii) Ai, IO: *om*; IO[2]: *ends here*

19. a) DP: yo — b) IO: pātrapade — c) C[1], U[1], U[2]: māghe ca; IO: dhenuṃ ca — d) Ai, Hem: yo; DP, IO: sa; U[2]: gāṃ; Ai, Hem, DP, IO: hitam

[i]mahābhārate

[20]māghe māsi tilān yas tu brāhmaṇebhyaḥ prayacchati |
sarvasattvasamākīrṇaṃ narakaṃ sa na paśyati || [MBh 13.65.7, Hem 888]

[i]yamaḥ

[21]sarvapātakasaṃghātaḥ kāmato vāpy akāmataḥ |
śuddhiṃ tasya pravakṣyāmi svargasādhanam eva ca ||
[22]śuklaiḥ kṛṣṇair yathālabdhair dvātriṃśadaṅgulocchritaḥ |
rāśis tilaiḥ same deśe kartavyaḥ puruṣāyataḥ ||
[23]pratimāṣṭāṅgulotkṣepyā sauvarṇā vibhave sati |
kṣaudreṇa payasā dadhnā ghṛtenāpūrayed ghaṭān ||
[24]yathāvibhavavistāraṃ brāhmaṇe śrotriye 'rthini |
dadyān māghe ca vaiśākhe viṣuve cottarāyaṇe |
yāvaj jīvakṛtaṃ pāpaṃ tat kṣaṇād eva naśyati ||

[i]vāmanapurāṇe

[25]māghe māsi tilāḥ śastās tiladhenuś ca dānava |
idhmendhanādayaś cānye mādhavaprīṇanāya tu || [VāmP 68.23, Hem 885]
[26]phālgune vrīhayo gāvo vastraṃ kṛṣṇājinānvitam |
govindaprīṇanārthāya dātavyaṃ puruṣarṣabhaiḥ || [VāmP 68.24, Hem 885]
[27]caitre vicitravastrāṇi śayanāny āsanāni ca |
viṣṇoḥ prītyartham etāni deyāni brāhmaṇeṣv atha || [VāmP 68.25, Hem 885]
[28]gandhāś ca mālyāni tathā vaiśākhe surabhīṇi ca |
deyāni dvijamukhyebhyo madhusūdanatuṣṭaye || [VāmP 68.26, Hem 885]
[29]udakumbhāmbudhenuṃ ca tālavṛntaṃ sacandanam |

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20. a) MBh: māghamāse; U[1], U[2]: māsi māsi — d) Hem: na sa

21. b) J: copakāmataḥ; L: vopy akāmataḥ — c) J, L: prayacchanti

22. b) Ai: aṅguloddhṛtaḥ; IO: aṅgulādhṛtam

23. a) Ai, U[1], U[2]: pratimāstāṅgulotkṣepā [Ai = otkṣepa]; IO: āṅgulākṣobhyā; J, L: āṅgulākṣepya — b) Ai: sauvarṇa; IO: sauvarṇādibhave; J, L: sauvarṇo

24. a) J, L: tathā — b) IO: brahmaṇe śrotriyārthine; J, U[1], U[2]: śrotriyo; J: [']rthinī

25. a-d) IO: māghe māsi tilān śastāṃs thiladhenupradānavat iṣṭaiś ca dāpayaṃś cānyair mādhavaḥ prīyatām iti — a) VāmP: māghamāse tilā deyās — b) Hem: dhenoś; L, U[1], U[2]: dānavaḥ — c) VāmP: indhanādīni ca tathā

26. a) IO: phalgune; VāmP: mudgā — b) VāmP: vastrakṛṣṇājinādikam; C[1], U[1], U[2]: kṛṣṇājinaṃ tathā — d) Hem: bharatarṣabha

27. a) J: citre; Hem, VāmP: citrāṇi vastrāṇi — b) U[1], U[2]: śāyanādy; L: āśanāni

28. a) IO: gandhaś; J: gandhāni; VāmP: gandhamālyāni deyāni — b) VāmP: vai — c) L: heyāni

trivikramasya prītyarthaṃ dātavyaṃ sādhubhiḥ sadā || [VāmP 68.27, Hem 885]

[i]tālavṛntaṃ tālavyajanam |

[30]upānadyugalaṃ chattraṃ lavaṇāmalakāni ca |
āṣāḍhe vāmanaprītyai dātavyāni ca bhaktitaḥ || [VāmP 68.28, Hem 885]
[31]ghṛtaṃ ca kṣīrakumbhāś ca ghṛtadhenuḥ phalāni ca |
śrāvaṇe śrīdharaprītyai dātavyāni vipaścitā || [VāmP 68.29, Hem 886]
[32]māsi bhādrapade dadyāt pāyasaṃ madhusarpiṣī |
hṛṣīkeśaprīṇanārthaṃ lavaṇaṃ saguḍaudanam || [VāmP 68.30, Hem 886]
[33]tilās turaṃgavṛṣabhaṃ dadhi tāmrāyasādikam |
prītyarthaṃ padmanābhasya deyam āśvayuje naraiḥ || [VāmP 68.31, Hem 886]
[34]rajataṃ kanakaṃ dīpān maṇimuktāphalādikam |
dāmodarasya prītyarthaṃ pradadyāt kārttike naraḥ || [VāmP 68.32, Hem 886]
[35]kharoṣṭrāśvataro nāgāḥ śakaṭokṣam ajāvikam |
dātavyaṃ keśavaprītyai māsi mārgaśire naraiḥ || [VāmP 68.33, Hem 886]
[36]prāsādanagarādīni gṛhaprāvaraṇāni ca |
nārāyaṇasya tuṣṭyarthaṃ pauṣe deyāni yatnataḥ || [VāmP 68.34, Hem 886]
[37]dāsīdāsam alaṃkāram annaṃ ṣaḍrasasaṃyutam |
puruṣottamasya tuṣṭyarthaṃ pradeyaṃ sārvakālikam || [VāmP 68.35, Hem 886]
[38]yad yad iṣṭatamaṃ kiṃcid yac cāpy asti gṛhe śuci |
tat tad dhi deyaṃ prītyarthaṃ devadevasya cakriṇaḥ || [VāmP 68.36, Hem 886]

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29. a) Ai, IO, J, L: udakumbhaṃ ca dhenuṃ ca; Hem: udakumbhas tu dhenuś ca — b) IO: *adds* [after 'vṛntaṃ'] ca; VāmP: sucandanam — c) L: trivikramya — d) Ai, C[1], U[1], U[2]: tathā; IO: sa[dā] — i) IO: tālavṛndaṃ vījanam; J, L: vyañjanam

30. b) VāmP: lavaṇāmalakādikam — c) J: āṣāḍha; L: ṣānana; U[1], U[2]: ramana — d) Ai, C[1], U[1]: svaśaktitaḥ; IO: tu śaktitaḥ; U[2]: svaśaktiḥ; VāmP: tu

31. a) IO: sutaṃ ca kṣīrakumbhaś ca; U[1], U[2]: *om* kṣīrakumbhāś ca — b) U[1], U[2]: *om* ghṛta; IO, J, L, VāmP: dhenu — d) Ai, C[1], U[1], U[2]: vipaścitaiḥ; Hem, IO: vipaścite

32. a) C[1], U[1], U[2]: māse — d) J: saguṇo; Ai, IO, J, L, U[1], U[2], VāmP: odanam

33. a) Ai, IO: tilāṃs; VāmP: turaṃgaṃ — b) IO: āśrayādikam — d) L: āśvayujen; J: naraḥ

34. b) Ai: maṇimuktādikaṃ tathā; C[1]: *bro* maṇi; IO: mālamuktā; U[1], U[2]: mālamuktādikam — c) VāmP: tuṣṭyarthaṃ

35. a-b) IO: surāṣṭraṃ suratāṃ tāṃ gāṃ sakajekṣam ajāvikām — a) Ai, Hem, VāmP: kharoṣṭrāśvatarān nāgān; C[1]: kharoṣṭrāśvanagarā nāgā; J: kharoṣṭraśvanaro; U[2]: khoroṣṭrāś ca naro — b) Hem: śūkarāśvam ajāvikam; J, L: śakaṭākṣam; VāmP: yānayugam ajāvikam; J: ajīrakam;L: ajīvikam — d) IO: māṃsi

36. b) U[2]: pravaraṇāni; VāmP: prāvaraṇādikam — d) VāmP: bhaktitaḥ

37. a) IO: dāsā dāsam; U[1], U[2]: dāsīm; Hem: alaṃkāraś — b) Hem: cānnaṃ — c) Ai: puruṣottamaprīty-arthaṃ — d) C[1], U[1], U[2]: sarvakālikam; J: sarvakāmikam; L: sārvakāmikam

38. a) Ai, C[1], U[1], U[2]: iṣṭatamaṃ loke; U[1] [*but cor*], U[2]: iṣutamaṃ — b) C[1]: *bro*; VāmP: yad vāpy; IO: cāpy asmin; Hem: asti śubhaṃ gṛhe; J, L, VāmP: asti śuci gṛhe — c) IO: tat pradeyaṃ — d) VāmP: deva-devāya cakriṇe; Ai, C[1], U[1], U[2]: *adds* iti māsadānāni

*15. atha nakṣatradānāni

[i]tatra viṣṇuḥ

[1]prat]imāsaṃ revatīyute candramasi madhughṛtayutaṃ paramānnaṃ brāhmaṇān bhojayitvā revatīṃ prīṇayitvā rūpabhāg bhavati | [ViDh 90.26, Hem 881]

[i]paramānnaṃ pāyasam |

[ii]yamaḥ

[2]māsi māsi ca revatyāṃ brāhmaṇān ghṛtapāyasam |
sadakṣiṇaṃ bhojayitvā rūpabhāg abhijāyate || [Hem 881]

[i]mahābhārate

[3]kṛttikāsu mahābhāge pāyasena sasarpiṣā |
saṃtarpya brāhmaṇān sādhūn lokān āpnoty anuttamān || [MBh 13.63.5, Hem 876]
[4]rohiṇyāṃ prathitair mārgair māṣair yatnena sarpiṣā |
payo 'nupānaṃ dātavyam ānṛṇyārthaṃ dvijātaye || [MBh 13.63.6, Hem 876]

[i]prathitaiḥ prasiddhaiḥ | [ii]mārgair mṛgamāṃsaiḥ |

[5]dogdhrīṃ dattvā savatsāṃ tu nakṣatre somadaivate |
gacchate mānuṣāl lokāt svargavāsam anuttamam || [MBh 13.63.7, Hem 876]
[6]ārdrāyāṃ kṛśaraṃ dattvā tailamiśram upoṣitaḥ |

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1. J: *om, but cor* (*sh*); IO: revatīsute; J: revatīṃ; ViDh: *adds* [after 'yutaṃ'] pāyasaṃ revatīprītyai; IO: paramān annaṃ; ViDh: rūpasya bhāgī — i) J: *om, but cor* (*sh*); J: ānnaṃ tu — ii) IO, J [*but cor* (*sh*)]: *om*

2. b) J: pāyasām — c) U[1], U[2]: sadakṣiṇāṃ — d) IO: *but cor* rūpabhāg bhavati; J [*but cor*], L: rūpabhāgy

3. a) Ai, C[1], IO, U[1], U[2]: mahābhāga — d) C[1]: lokā[n]; IO: bhogān; C[1], Hem, IO: prāpnoty

4. a) Hem: rohiṇyāṃ pāṇḍavaśreṣṭha; MBh: māṃsair — b) Ai: māse; C[1], U[1], U[2]: māsair; Hem: māṣai ratnena sarpiṣā; IO: yatnena saha sarpiṣā; J, L: yavena sasarpiṣā; MBh: māṣair annena — c) C[1]: *bro*; Ai, U[1], U[2]: payonnapānaṃ; Hem: payonupānad — d) IO: saṃtṛptyarthaṃ; J: *but cor* mātṝṇyarthaṃ; L: mātṛṇārthaṃ; U[1]: ānṛtyārthaṃ; U[2]: ātṛtyārthaṃ — i) J, L: *om* prathitaiḥ — ii) C[1], U[1], U[2]: māsaiḥ; J, L: māṃso

5. a) Hem: dogdhrīṃ savatsāṃ tu naro — b) IO: nakṣatraiḥ somadaivataiḥ; J: nakṣatra — c) Ai: sa gacchen; Hem: dattvā divyavimānasthaḥ; IO: gacchati mānuvān lokān; J: chūle mānuṣāt; MBh: gacchanti; U[2]: gaccha tān mānuṣān lokān — d) Ai, C[1], MBh, U[1], U[2]: svargalokam; Hem: svargaṃ prāpnoty anuttamam

6. a) IO: ārdrāvāṃ; U[1], U[2]: ārdrāyā; Ai, C[1], U[1], U[2]: tila — b) Hem: tilamiśraṃ samāhitaḥ — c) C[1], U[1], U[2]: narās taranti — d) C[1]: *bro* kṣuradhārāṃś; IO, U[1], U[2]: kṣuradhārāś; J: kṣavadhārāś ca parvavān; L: kṣavadhārāṃś

naras tarati durgāṇi kṣuradhārāṃś ca parvatān ‖ [MBh 13.63.8, Hem 876]
[7]pūpān punarvasau dattvā tathaivānnāni śobhane ǀ
yaśasvī rūpasaṃpanno bahule jāyate kule ‖ [MBh 13.63.9, Hem 876]
[8]puṣye tu kanakaṃ dattvā kṛtaṃ vākṛtam eva vā ǀ
anālokeṣu lokeṣu somavat sa virājate ‖ [MBh 13.63.10, Hem 876]

[i]kṛtaṃ ghaṭitam ǀ

[9]aśleṣāsu ca gorūpaṃ vṛṣabhaṃ vā prayacchati ǀ
sa sarvabhayanirmuktaḥ śāstravān abhitiṣṭhati ‖ [MBh 13.63.11, Hem 877]
[10]maghāsu tilapūrṇāni vardhamānāni mānavaḥ ǀ
pradāya putrapaśumān iha pretya ca modate ‖ [MBh 13.63.12, Hem 877]
[11]phālgunīpūrvasamaye brāhmaṇānām upoṣitaḥ ǀ
bhakṣyān phāṇitasaṃyuktān dattvā saubhāgyam ṛcchati ‖ [MBh 13.63.13, Hem 877]

[i]phālgunīpūrvasamaye pūrvaphalgunīsamaye ǀ [ii]phāṇitaṃ guḍavikāraḥ ǀ

[12]ghṛtakṣīrasamāyuktaṃ vidhivat ṣaṣṭikaudanam ǀ
uttarāviṣaye dattvā svargaloke mahīyate ‖ [MBh 13.63.14, Hem 877]

[i]uttarāviṣaye uttaraphālgunīsamaye ǀ

[13]yad yat pradīyate dānam uttarāviṣaye naraiḥ ǀ
mahāphalam anantaṃ ca bhavatīti viniścayaḥ ‖ [MBh 13.63.15, Hem 877]
[14]haste hastirathaṃ dattvā caturyuktam upoṣitaḥ ǀ
naras tarati durgāṇi kṣuradhārāṃś ca parvatān ‖ [MBh 13.63.16, Hem 877]

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7. a) Ai, C[1], MBh, U[1], U[2]: apūpān; L: punarvatsau — b) Hem: ghṛtapūrṇaṃ supācitam — d) Ai, Hem, MBh: bahvanne

8. a) Hem: kāñcanaṃ; IO: karakaṃ — b) C[1]: *bro*; J: dattvā kṛtam eva ca; Hem, MBh: cākṛtam eva ca; L: svakṛtam eva ca — c-d) IO: tam āloke vaṃ sa tv eva deveṣu sa virājate — i) Ai: *adds* akṛtam aghaṭitam

9. a) Ai: āśleṣāsu; J: āśleṣāṃsu; MBh: āśleṣāyāṃ tu rūpyam; Ai, Hem: tathā rūpyaṃ; IO: tu; J, L: gurugorūpaṃ — b) MBh: ṛṣabhaṃ — c) C[1]: vinirmuktaḥ — d) MBh: śātravān adhitiṣṭhati; Ai, Hem: abhijāyate

10. a) U[1], U[2]: maghāsva — c-d) Ai, Hem: pradāya paśumāṃś caiva putravāṃś ca prajāyate — c) C[1], U[1], U[2]: pradāya putravasumān; J: pradātṛṣu cān; L: pradāya putrān

11. a) MBh: phalgunī — b-i) J: *om* — c) IO: bhakṣaṃ ghṛtādisaṃyuktaṃ; L: bhakṣā; MBh: bhakṣān; C[1], U[1] [*but cor*]: phālita — i) L: *om* pūrva-phalgunīsamaye — ii) IO: ādinā guḍavikāraḥ

12. a) IO: ghṛtaṃ — b) Ai: ṣāṣṭikau — i) C[1]: *bro*; U[1]: *but cor* uttārāviṣaye; Ai, J: uttarāphālgunī; U[1], U[2]: phalgunī

13. a) Ai, Hem: yad vā; C[1]: *bro* yad yat; U[1], U[2]: yad yatra — b) C[1], U[1], U[2]: budhaiḥ; IO: naraḥ — c) Hem: sadā phalam; J, L: anantaś — d) Hem: bhavatīha; J, L: na saṃśayaḥ

14. c-d) MBh: prāpnoti paramāṃl lokān punyakāmasamanvitān — d) C[1]: *bro* kṣuradhārāṃś; IO, U[1], U[2]: kṣuradhārāś; J: kṣurācārāṃś — i) Ai, C[1], U[1], U[2]: hastibhiḥ saṃyuktam; IO: yuktayum

[i]caturyuktaṃ caturbhir hastibhir yuktam |

[15]citrāyāṃ vṛṣabhaṃ dattvā puṇyān gandhāṃś ca bhārata |
caraty apsarasāṃ loke ramate nandate tathā || [MBh 13.63.17, Hem 877]
[16]svātāv atha dhanaṃ dattvā yad iṣṭatamam ātmanaḥ |
prāpnoti lokān sa śubhān iha caiva mahad yaśaḥ || [MBh 13.63.18, Hem 878]
[17]viśākhāyām anaḍvāhaṃ dhenuṃ dattvā ca dugdhadām |
saprāsaṅgaṃ ca śakaṭaṃ sadhānyaṃ vastrasaṃyutam || [MBh 13.63.19, Hem 878]
[18]pitṝn devāṃś ca prīṇāti pretya cānantyam aśnute |
na ca durgāṇy avāpnoti svargalokaṃ ca gacchati || [MBh 13.63.20, Hem 878]

[i]prāsaṅgaṃ dvitīyaṃ yugakāṣṭham |

[19]anurādhāsu prāvāraṃ vastrottaram upoṣitaḥ |
dattvā yugaśataṃ cāpi naraḥ svarge mahīyate || [MBh 13.63.22, Hem 878]

[i]prāvāraḥ prachadapaṭaḥ | [ii]vastrottaraṃ paridhānavastrādikam |

[20]kālaśākaṃ ca viprebhyo dattvā martyaḥ samūlakam |
jyeṣṭhāyām ṛddhim iṣṭāṃ vai gatim iṣṭāṃ ca gacchati || [MBh 13.63.23, Hem 878]
[21]mūle mūlaphalaṃ dattvā brāhmaṇebhyaḥ samāhitaḥ |
pitṝn saṃprīṇayati gatim iṣṭāṃ ca gacchati || [MBh 13.63.24, Hem 878]
[22]atha pūrvāsv āṣāḍhāsu dadhipātrāṇy upoṣitaḥ |
kulavṛttopasaṃpanne brāhmaṇe vedapārage |
pradāya jāyate pretya kule sa bahugokule || [MBh 13.63.25, Hem 878]
[23]udamanthaṃ sasarpiṣkaṃ prabhūtamadhuphāṇitam |

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15. a) MBh: ṛṣabhaṃ; U[1], U[2]: *om* dattvā — b) Ai: puṇyāṅgāṃ gāṃ ca; Hem: puṇyāṅgaṅgāṃ ca; IO: puṇyānāṃ ca; J, L: puṇyagandhāś; U[2]: gandhāś ca bhārataḥ — c-d) IO: caranti parān lokān modate ca tathā vidhi — c) C[1], U[1]: sa pretyāpsarasāṃ; U[2]: sa pratyāsarasāṃ — d) Ai, Hem, MBh: nandane; Ai: vane

16. a) Ai, Hem: svātīṣv — b) IO: yad ivāghṛtam — c) IO: lokān sa daṇḍabhān; Hem: suśubhān — d) J: ihaiva *mc* (*sh*) → ihaiva ca; L: iha raiva; U[1], U[2]: ato ha caiva

17. b) Hem: dattvātha — c) J, L: sakaṭaṃ

18. a) IO, U[1], U[2]: devāś; U[1], U[2]: prīṇoti — b) IO: cātyantam — c-i) IO: *om* — d) Ai, C[1], U[1], U[2]: sa; Hem: *adds* dattvā yathoktaṃ viprebhyo vṛttim iṣṭāṃ sa vindati | nārakīyāṃś ca sa kleśān nāpnotīti viniścayaḥ || — i) Ai: prāsaṅgaḥ; U[1], U[2]: prāsaṅga

19. a-b) IO: *om* — a) Hem: prāvāra — b) J: vastrottarasupoṣitaḥ; MBh: vastrāntaram — c) C[1], Hem, U[1], U[2]: vāpi — i) U[2]: prācāraḥ — ii) C[1], U[1], U[2]: ādhikam; J: āvikam; L: āṣikam

20. a) Hem, MBh: tu — c) Ai, Hem: jyeṣṭhāyāṃ mṛtyum utsādya — d) MBh: vindati

21. a-d) IO: *om* — c) Ai: svapitṝn prīṇayaty eva; Hem: svapitṝn prīṇayed deva; MBh: pitṝn prīṇayate cāpi; C[1], U[1], U[2]: saṃtarpayati — d) Ai: sa

22. a) Hem: pūrvāsu ṣāḍhāsu; IO: pūrvāṣāḍhāyāṃ; U[2]: pūrvāṣāḍhāsu; Ai, MBh: aṣāḍhāsu — b) IO: pātram — c) IO: kulapātropasaṃyukte; J, L: kālavṛtto — e) C[1], U[1], U[2]: martyaḥ; Hem: śreṣṭha — f) Ai, Hem: kule bahuguṇākule; IO: kule sarvārthagokule; J, L: saṃbahu; MBh: subahu; U[1], U[2]: sa varga

dattvottarāsv aṣāḍhāsu sarvalokān avāpnuyāt ‖ [MBh 13.63.26, Hem 878]

[i]udamanthaḥ udakamiśrāḥ saktavaḥ |

[24]dugdhaṃ tv abhijito yoge dattvā madhughṛtaplutam |
dharmavidbhyo manīṣibhyaḥ svargaloke mahīyate ‖ [MBh 13.63.27, Hem 879]
[25]śravaṇe kambalaṃ dattvā vastrāntaritam eva ca |
śvetena yāti yānena svargalokān susaṃvṛtān ‖ [MBh 13.63.28, Hem 879]
[26]goprayuktaṃ dhaniṣṭhāsu yānaṃ dattvā samāhitaḥ |
vastraraśmidharaṃ sadyaḥ preto rājyaṃ samaśnute ‖ [MBh 13.63.29, Hem 879]

[i]vastraraśmiḥ vastraghaṭitarajjuḥ |

[27]gandhāñ śatabhiṣāyoge dattvā sāgurucandanān |
prāpnoty apsarasāṃ lokān pretya gandhāṃś ca śāśvatān ‖ [MBh 13.63.30, Hem 879]
[28]pūrvabhādrapadāyoge rājamāṣān pradāpayet |
sarvabhakṣyaphalopetaḥ sa vai pretya sukhī bhavet ‖ [MBh 13.63.31, Hem 879]
[29]aurabhram uttarāyoge yas tu māṃsaṃ prayacchati |
pitṝn prīṇayati pretya phalaṃ cānantyam aśnute ‖ [MBh 13.63.32, Hem 879]
[30]kāṃsyopadohanāṃ dhenuṃ revatyāṃ yaḥ prayacchati |
sā pretya kāmān ādāya dātāram upatiṣṭhati ‖ [MBh 13.63.33, Hem 879]
[31]ratham aśvasamāyuktaṃ dattvāśvinyāṃ narottamaḥ |

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23. a) C[1]: udamantaṃ; IO: udakumbhaṃ; U[1], U[2]: tadantaṃ sasarpiskaṃ — b) IO: prabhūtadadhikānvitaṃ; J: prabhūtam atha; U[1], U[2]: prabhṛta — c) J: datto; U[1], U[2]: dattvottarāṃ vāṣādhāsu; C[1], Hem, IO: āṣāḍhāsu — d) J, L: lokam; MBh: kāmān — i) C[1], IO, U[1], U[2]: udamantaḥ; J, L: udamanthaḥ udakamanthaḥ [J = manthā] śaktavaḥ [J:*mc* (*sh*) → śaktavāḥ]

24. a) J: tvam abhijito; IO, MBh: abhijite — b) J, L: ghṛtaṃ; MBh: ghṛtāplutam — c) Hem: dharmaniṣṭho; J, L: dharmanītyo; MBh: dharmanityo

25. a) IO: śrāvaṇe — c) IO: svarṇena yāti — d) U[1], U[2]: svargaloke mahīyate; Ai: susaṃyatān; C[1]: sa saṃskṛtān; Hem, MBh: asaṃvṛtān; IO: susaṃyatān; J: asaṃghṛtān

26. a) C[1]: goyugayuktam; U[1], U[2]: goyugyuktaṃ — b) U[1], U[2]: samāhitam — c) Ai: vastraraśmiṃ navaṃ dattvā; Hem: vastram asmin navaṃ dattvā; IO: vastra vaset svarge; U[1], U[2]: sadyaṃ — d) Ai, C[1], Hem, MBh: pretya; IO: pretyā *mc* → pretya; Ai, Hem, MBh: prapadyate

27. a) Hem: gandhaṃ; IO: sandhānaṃ śatabhiṣāyoko; MBh: śatabhiṣagyoge — b) Ai, Hem, IO: candanam — c) Hem: lokaṃ; J: loke — d) IO: prāyo gandhāṃś; U[1], U[2]: gandhāś

28. a) Ai, J: pūrvā; IO: bhādrapade yoge — b) IO: gajamedhān; U[2]: rājā māṣān; Ai, Hem: pradāya vai; MBh: pradāya tu — c) IO: sarvaṃ phalaṃ bhavaty eva; J, L, MBh: bhakṣa — d) J, L: sarvaiḥ pretya

29. a) IO: āraktam uttarāyoge; J: uttaratram uttarāyoge — b) IO: māsaṃ; L: *adds* sa — c) Ai, Hem: pitṝn prīṇāti sakalān; C[1], U[1], U[2]: sa pitṝn svāṃs [U[1], U[2] = s] tarpayati; MBh: sa pitṝn prīṇayati vai — d) Ai, C[1], MBh, U[1], U[2]: pretya; Hem: pretyānantyaṃ samaśnute; IO: prīṇann ānantyam; Ai: cānatyam

30. a) Ai, Hem: opadohanīṃ; C[1]: *bro* opadohanāṃ; U[1], U[2]: opadohanī — b) J: revatyā — c) Ai, C[1], Hem, U[1], U[2]: sa — d) IO: anutiṣṭhati

31. a) IO: anyasamāyuktaṃ — c) J: *but cor* (*sh*) asty; Ai: saṃpanna — d) Ai, C[1], U[1], U[2]: uttame jāyate; Hem: varcasvān jāyate; MBh: varcasvī jāyate

hastyaśvarathasaṃpanne dharmiṣṭhe jāyate kule || [MBh 13.63.34, Hem 879]
[32]bharaṇīṣu dvijātibhyas tiladhenuṃ pradāpayet |
gāś ca prabhūtāḥ prāpnoti naraḥ pretya yaśas tathā || [MBh 13.63.35, Hem 880]

[i]iti nakṣatradānāni ||

32. b) Hem, MBh: pradāya vai — c) Ai: gāḥ prabhūtāś ca; Hem: gāḥ prasūtāś ca; MBh: gāḥ suprabhūtāḥ; C[1] *bro* prabhūtāḥ; J, L: prasūtāḥ; IO: āpnoti — i) U[1], U[2]: *om* nakṣatra; Ai: dānam

[*]16. athānnadānam

[i]tatra bṛhaspatiḥ

> [1]annadānaṃ guṇakaraṃ sarvadānādhikaṃ smṛtam |
> annāt prāṇaprajananaṃ nṝṇāṃ saṃjāyate sadā || [Hem 979]
> [2]prāṇāpyāyanamātraṃ tu yo viprāya prayacchati |
> durbhikṣe tu viśeṣeṇa sa labhetākṣayāṃ divam || [Hem 979]
> [3]hemaratnāmbarayuto 'bhuñjāno mriyate naraḥ |
> aśnan vināpy alaṃkārair jīrṇavastro 'pi jīvati ||
> [4]tasmāt pradadyād viprebhyaḥ saṃskṛtānnaṃ sadakṣiṇam |
> teneha kīrtim āpnoti svargaṃ cānantakaṃ tathā ||

[i]devalaḥ

> [5]sarveṣām eva dānānām annadānam anuttamam |
> ko 'nyo 'sti prāṇadād asmād viśiṣṭo hy annadāt paraḥ ||

[i]tathā

> [6]kṛtvāpi pātakaṃ karma yo dadyād annam īpsitam |
> brāhmaṇānāṃ viśeṣeṇa sa nihanty ātmanas tamaḥ || [Hem 979]

[i]yamaḥ

> [7]ādareṇa ca bhaktyā ca yad annam upadīyate |
> tat prīṇayati gātrāṇi nāmṛtaṃ mānavarjitam || [Hem 979]
> [8]durlabhas tu mudā dātā bhoktā caiva sudurlabhaḥ |

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[*] i) J: *om*

[1.] a) Ai, C[1], U[1], U[2]: bahuguṇaṃ — b) Hem: ādhikaṃ nṛṇām — c) Ai, Hem: annād dhi prāṇajananam; C[1]: annāt prāṇajananam; U[1], U[2]: annād yat prāṇajananam — d) Hem: vai jāyate

[2.] a) U[1], U[2]: mātrāṃ; IO: ca — c) Ai, Hem: 'tra; IO: ca — d) Hem: dātavyaṃ mānavair bhuvi; IO: labhed akṣayāṃ; C[1], U[1], U[2]: ākṣayaṃ; J, L: ākṣayā

[3.] a) U[1], U[2]: vanāmbara; J: āmbaradharo — b) Ai: bhuñjāno na hi jīvati; C[1], U[1], U[2]: 'bhuñjāno na jīvati — c) IO: āśvanti nādy — d) IO: varṇavastropajīvati; Ai: vastreṇa jīvati; J: vastropajīvati; U[1], U[2]: vastrāṇi

[4.] c) IO: tena ha — d) C[1]: yānantakaṃ; J, L, U[2]: vānantakaṃ

[5.] d) J, L: param — i) IO, J: *om*

[6.] a) Hem: kṛtvā tu; IO: tathā kṛtvāpi pāpāni; J: pākaṃ; L: pāpakaṃ — d) C[1], U[1], U[2]: sa hi hanty; IO: sa mihanty; J, L: saṃnihanty; Ai, IO: ātmano [']yaśaḥ; J: ātmanaḥ svayaṃ — i) Ai: *om*

[7.] a) J: *but cor* (*sh*) akṣareṇa; J, L: bhakṣyā — b) J: yad dattam; C[1], U[1], U[2]: upanīyate — c) C[1], U[1], U[2]: pātrāṇi — d) U[1], U[2]: maṇi

mudā dātā ca bhoktā ca tāv ubhau svargagāminau || [Hem 980]
[9]yo 'nnaṃ bahumataṃ bhuṅkte yaś cānnaṃ nāvamanyate |
yaś cānnaṃ prītito dadyāt tasyānnam upatiṣṭhati || [Hem 980]
[10]prītito 'nnaṃ ca yo dadyād gṛhṇīyād yo 'bhipūjya ca |
prītito 'kṣayam aśnāti pūjitaḥ svargam aśnute || [Hem 980]
[11]yo dadyād apriyeṇānnaṃ yaś cānnaṃ nābhinandati |
tāv ubhau narake magnau vasetāṃ śaradaḥ śatam || [Hem 980]

[i]mahābhārate

[12]yasya hy annam upāśnanti brāhmaṇānāṃ śataṃ śatam |
hṛṣṭena manasā dattaṃ na sa tiryaggatir bhavet || [MBh 13.113.11, Hem 983]
[13]brāhmaṇānāṃ sahasrāṇi daśa bhojya nararṣabha |
naro 'dharmāt pramucyeta pāpeṣv abhirataḥ sadā || [MBh 13.113.12, Hem 983]
[14]bhojayitvā daśaśataṃ naro vedavidāṃ nṛpa |
nyāyaviddharmaviduṣāṃ smṛtibhāṣyavidāṃ tathā || [MBh 13.113.25, Hem 983]
[15]na yāti narakaṃ ghoraṃ saṃsārāṃś ca na sevate || [MBh 13.113.26, Hem 984]
[16]yated brāhmaṇapūrvaṃ tu bhoktum annaṃ sadā gṛhī |
avandhyaṃ divasaṃ kuryād annadānena mānavaḥ || [MBh 13.113.24, Hem 984]
[17]bhaikṣeṇānnaṃ samāhṛtya viprebhyo yaḥ prayacchati |
svādhyāyanirato vipro dattveha sukham edhate || [MBh 13.113.13, Hem 984]
[18]sarvāvasthaṃ manuṣyeṇa nyāyenānnam upārjitam |

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8. a) Ai, C[1], U[1], U[2]: durlabhaś cānnadātā syād [Ai = tu]; IO: durlabhas tu sa dātā ca — b) Hem: bhoktāraś ca sudurlabhāḥ; IO: tu durlabhaḥ — c) Ai, C[1], U[1], U[2]: pradātā caiva bhoktā ca; IO: sudātā ca subhoktā ca — d) C[1], Hem, U[1]: vāsinau

9. a) J: [']ntaṃ bahumanaṃ; U[1], U[2]: bahutamaṃ — b) J, L: yathānnaṃ — c) J: prītido; J, L: yathānnaṃ — d) Hem, IO: upatiṣṭhate

10. b) Ai, IO: yo [']bhipūjitaḥ; J, L: pratipūjya ca — c) IO: prīto 'kṣayānnam — d) IO: pūjitaṃ; J: prītitaḥ

11. a) IO: apriye dānaṃ — b) J: yac; U[1], U[2]: nābhinindati — d) J: vaśetāṃ; IO: śaradāṃ

12. a) IO: upāśnāti — b) Hem: śataṃ samāḥ; MBh: śatā daśa — c) Ai, IO: iṣṭena

13. b) IO: daśabhyo bharatarṣabha; Ai, Hem: bhojyā; J, L: bhādya — c) J: *but cor* (*sh*) pramucye; L: āmucyeta — d) Ai: pāpeṣu nirataḥ IO: lāpebhyo [']bhirataḥ; J: pāpeṣv abhimataḥ; U[1], U[2]: pāpeṣu bhirataḥ; Hem: api rataḥ

14. a) U[1], U[2]: vedavidā — b) Hem: brahmavidāṃ; L: nṛpaḥ [U[2]: *bro*] — d) MBh: itihāsavidāṃ; J: bhāṣya-vidāṃs

15. b) Ai, C[1], U[1], U[2]: saṃsāraṃ; L: saṃsārāś

16. a) Ai, U[1], U[2]: yateta brāhmapūrvaṃ tu; Hem: yajed; IO: yad etad brahmaṇaḥ pūrvaṃ; J, L: yateta brāhmaṇaṃ pūrvaṃ; MBh: hi — b) J, L: bhoktum astaṃ; MBh: gṛhī sadā; J: (*sh*) tadā — c) J, L: avadhyaṃ; IO: sivasaṃ

17. a) C[1]: bhikṣeṇānnaṃ samākṛṣya; Hem: bhaikṣyeṇānnaṃ samāhūtya; J, L: bhojyeṇā; U[2]: bhaikṣaṇā; IO: samātya; J: sapta hṛtya — d) MBh: MBh: vipro yaḥ vedapuraskṛtaḥ — c) J, L: virato; MBh: vipre

18. a) C[1], U[1], U[2]: āvasthāṃ; IO: āvasthā — b) Ai, C[1], U[1], U[2]: nyāyād annam — d) IO: paramāṃ gatim — i) C[1], U[1], U[2]: *om*

kāryaṃ pātragataṃ nityam annaṃ hi paramā gatiḥ || [MBh 13.113.22, Hem 984]

[i]tathā

[19]kaumude śuklapakṣe tu yo 'nnadānaṃ karoty uta |
sa saṃtarati durgāṇi pretya cānantyam aśnute || [MBh 13.65.60, Hem 984]
[20]kuṭumbaṃ pīḍayitvāpi brāhmaṇāya mahātmane |
dātavyaṃ bhikṣitenānnam ātmano bhūtim icchatā || [MBh 13.62.9, Hem 45, 974]

[i]nandipurāṇe

[21]annād bhūtāni jātāni devā hy annādikāṅkṣiṇaḥ |
na tasya pātrādividhir vinā śrāddhaṃ prakīrtitaḥ || [Hem 984]

[i]tathā

[22]api kīṭapataṅgānāṃ śunāṃ cāṇḍālayoninām |
dattvānnaṃ lokam āpnoti prājāpatyaṃ samāḥ śatam || [Hem 984]
[23]bāndhavebhyo 'tithibhyo 'nnaṃ putrebhyo 'nnaṃ prayacchati |
dīnāndhakṛpaṇānāṃ ca svargaḥ syād annadāyinām || [Hem 984]
[24]grāsamātraṃ naro dattvā tv annānām annagṛdhnave |
svarge vaset samānāṃ tu śataṃ bhogair manoramaiḥ || [Hem 984]
[25]grāse grāse phalaṃ hy etad vidhivat parikīrtitam |
etad evāyane proktaṃ dviguṇaṃ puṇyagauravam || [Hem 984–85]
[26]annaṃ vinā kṛśāṅgasya dattvānnaṃ deśakālataḥ |
phalaṃ pañcaguṇaṃ proktaṃ sarvabhāvasamanvitam || [Hem 985]

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19. a) MBh: kaumudyāṃ; J: śulkapakṣe — b) Ai, IO: karoty alam; Hem: karoty ataḥ; U[1], U[2]: karot punaḥ — c) J: taṃ tarati; U[1], U[2]: saṃtati — d) IO: cānnaṃ samaśnute; U[2]: vānantyam; J, L: aśnutām

20. a) IO: kukumbaṃ — b) IO: mahāmate — c) Ai: bhakṣyapeyānām; C[1]: bhikṣito nānnam; Hem (p. 45): bhikṣave nānnam; Hem (p. 974), MBh: bhikṣave cānnam; IO: bhikṣatenānnaṃ; J: bhikṣitenānyann; L: *but cor* bhikṣitenānyannam

21. a) IO: athād bhūtāni; C[1]: jānāti — b) IO: devās tv annādyakāṅkṣiṇaḥ; Hem: annādya; — c) IO: pāpādi — d) Ai, C[1], Hem, J, L, U[1], U[2]: prakīrtitam

22. c) J: dadyānnaṃ — d) Ai, U[1], U[2]: samāśnutam; Hem: samāsataḥ; IO: śataṃ samāḥ; J, L: samā śatam

23. a-b) J: bāndhavebhyo [']nnapātrebhyas [*mc* → pātrebhya(ḥ) yas] tu [*ma*: annaṃ] prayacchati — a) L: [']rthibhyo — b) Ai, IO: viprebhyo; Hem: mitrebhyaś ca; L: pātrebhyas tu; C[1], Hem, U[1], U[2]: prayacchatām — d) J: dāyinī

24. a-b) U[1], U[2]: dattvānnānām — b) Ai: *om* tv; Hem: bhūtānām annagṛghnate; IO: sattvānām; L: annā-nnām; Ai, IO: atigṛdhnave; U[1], U[2]: anugṛdhnave — c-d) IO: sa vai viśet samānas tu śataṃ bhāgair narottamaiḥ — c) Hem: svargaṃ — d) J, L: śatabhogyair

25. a) C[1], U[1], U[2]: grāsaphalaṃ; J, L: phalanty etad; IO: caitad — b) IO: vividhaṃ; J, L: vidhāvat — c) C[1]: etad evāyatane; Hem: etad devāya te

26. a) Hem: kṛśāntasya — b) IO: daśakālataḥ — c) IO: śataguṇaṃ — i) IO: *om*; J, L: *om* sarvabhāva-samanvitaṃ

[i]sarvabhāvasamanvitaṃ rājasādibhāvasamanvitam |

[27]devatānāṃ ca yo dadyād annādyaṃ śraddhayānvitaḥ |
sikthāt sikthād vasel lakṣaṃ samānām amaraiḥ saha || [Hem 985]
[28]etad daśaguṇaṃ puṇyam anne vyañjanasaṃyute |
latheṣṭadevatādattād etat puṇyaṃ prakīrtitam || [Hem 985]
[29]yo dadyād brahmaṇe 'nnāni tasya dviguṇitaṃ phalam |
tasmād viṣṇau tu dattvānnaṃ dviguṇaṃ phalam aśnute || [Hem 985]
[30]rudrāyānnapradānena phalam etac caturguṇam |
śraddhākālasamāyogād vyañjanānāṃ ca yogataḥ |
śatasaṃkhyaṃ bhavet puṇyaṃ samyag annapradāyinām || [Hem 985]

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27. a) Hem, J, L: tu yo — b-d) IO: *om* — c) Hem: sikthāsikthād; J: śaktyā chid vāsayel lakṣaṃ; L: śiktvā chidvāsel lakṣaṃ; U[1], U[2]: siktāt siktād

28. a-c) IO: *om* — c) Ai, Hem, L: yatheṣṭa; U[1], U[2]: tatheṣu; J, L: devanād annād

29. a) Ai, C[1], Hem, U[1], U[2]: brāhmaṇe; J: brāhmaṇo — b) IO: tasya ta[d]dviguṇaṃ — c) Ai, IO: viṣṇos; Hem: ca; J: dattā

30. b) IO, U[2]: phalam eva; U[1]: phalam eva tac — d) Ai, C[1], U[1], U[2]: *adds* ity annadānam

*17. athārogyadānam

[i]tatra nandipurāṇe

[1]dharmārthakāmamokṣāṇām ārogyaṃ sādhanaṃ yataḥ |
atas tv ārogyadānena naro bhavati sarvadaḥ || [Hem 893]
[2]ārogyaśālāṃ kurute mahauṣadhaparicchadām |
vidagdhavaidyasaṃyuktāṃ bhṛtyāvasathasaṃyutām || [Hem 893]
[3]vaidyas tu śāstravit prājño dṛṣṭauṣadhaparākramaḥ |
auṣadhīmūlaparṇajñaḥ samuddharaṇakālavit || [Hem 893]
[4]rasavīryavipākajñaḥ śālimāṃsauṣadhīgaṇe |
yogavid dehināṃ dehaṃ yo dhiyā praviśed budhaḥ || [Hem 893]
[5]dhātupathyāmayajñaś ca nidānavid atandritaḥ |
vyādhīnāṃ pūrvaliṅgajñas taduttaravidhānavit || [Hem 893]
[6]deśakālavidhānajñaś cikitsāśāstravit tathā |
aṣṭāṅgāyurvedavettā muṣṭiyogavidhānavit || [Hem 893]

[i]aṣṭāv aṅgāny āyurvedasya tad yathā śalyaṃ śālākyaṃ kāyacikitsā bhūtavidyā kaumārabhṛtyam agadatantraṃ rasāyanatantraṃ vājīkaraṇatantram iti suśrutoktāni | [SuS 1.7, Hem 893]

[7]evaṃvidhaḥ śubho vaidyo bhaved yatrābhiyojitaḥ |
ārogyaśālām evaṃ tu kuryād yo dharmasaṃśrayaḥ |

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1. a) U[1]: ārthi — b) C[1]: kāraṇaṃ yataḥ; Hem: sādhanair yutaḥ; U[1], U[2]: kāmaṇaṃ yataḥ — d) Hem, IO: sarvadā

2. a) U[1]: arogya — b) C[1], U[1], U[2]: mahauṣadhi — d) IO: bhṛtyaiś ca saha; J, L: bhṛtyāvavatha

3. a) J, L: ca; IO: śāstravijñāya — b) Ai, C[1], U[1], U[2]: parāyaṇaḥ; IO: samanvitaḥ — c) IO: anakṣīmūlamarmajña; Ai: marmajñaḥ; Hem: varṇajñaḥ; U[1], U[2]: pūrṇajñaḥ — d) U[1], U[2]: saṃvaddharaṇa

4. a) U[1], U[2]: vasavīrya — b) Ai: śālimānauṣadhīgaṇe; IO: śālināmoṣadhīguṇe; J, L: śālimānsauṣṭadhīgaṇe; U[1]: śālimāṅmauṣādhīgaṇe; U[2]: śālibhāṅmauṣadhīgaṇe — c) C[1], U[1], U[2]: yogavat; J, L: yogivad; Ai, C[1]: prāṇināṃ; U[1], U[2]: prāṇinā; J, L: dehe — d) IO: bodhitvā pracared budhaḥ

5. a) Ai, Hem: pathyamayajñaś; IO: pathyāmarajñāś; J, L: pathyāmayaś — b) IO: vidānaṃ veṣṭatandritaḥ — c) IO: pūrvaliṅgaṃ ca

6. a) Ai: vibhāgajñaś — c) IO: aṣṭāṅgaṃ vāyurvedānā[ṃ]; L: *adds* ca — d) IO: muṣṭiroga; U[1], U[2]: muṣṭiyogi — i) Ai, J, L, U[1], U[2]: aṣṭāṅgāny; IO, J, L: *om* tad; IO: śālyaṃ śālā apaglānacikitsā; J: śālyaṃ; IO: bhṛtyā adatantraṃ; U[1], U[2]: bhṛtyām; C[1], J, L, U[1], U[2]: aśvatantraṃ; J: rasāyanaṃ tantraṃ [U[2]: *om*]; IO: vājīkaraṇaṃ; U[1], U[2]: rājīkāraṇa; IO: praśrutoktāni

7. b) IO: bhavaty annābhiyājitaḥ; J [*but cor* (*sh*)], L: bhave — c) U[2]: arogya; IO: śālam — d) IO: kuryān nādharmasaṃśrayaṃ — e) C[1]: sa tu pumān dhārmi loke; IO, U[1], U[2]: dhārmike

sa pumān dhārmiko loke sa kṛtārthaḥ sa buddhimān || [Hem 893]
[8]samyagārogyaśālāyām auṣadhaiḥ snehapācanaiḥ |
vyādhitaṃ nirujīkṛtya apy ekaṃ karuṇāyutaḥ |
prayāti brahmasadanaṃ kulasaptakasaṃyutaḥ || [Hem 893]
[9]āḍhyo vittānusāreṇa daridraḥ phalabhāg bhavet |
daridrasya kutaḥ śālā ārogyāya bhiṣak kva vā || [Hem 894]
[10]api mūlena kenāpi mardanādyair athāpi vā |
svasthīkṛte labhen martyo pūrvoktaṃ lokam avyayam || [Hem 894]
[11]vātapittakaphādyānāṃ cayāpacayabhedinām |
yas tu svalpābhyupāyena mokṣayed vyādhipīḍitān |
so 'pi yāti śubhān lokān avāpyān yajñayājibhiḥ || [Hem 894]

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8. b) IO: auṣadhasnehapāvaniḥ; Ai, J, L: pāvanaiḥ — c-d) Ai, U[1], U[2]: vyādhitaṃ nirujīkṛtyāpy ekaṃ karuṇayā yutaḥ; IO: vyādhitān nirujān kṛtya adhye sya karuṇāyutaḥ; C[1]: nīrujīkṛtyāpy — c) Hem: virujīkṛtya

9. c) J: kulaḥ — d) IO: ārogyair yo [']bhiṣiktavān; U[1]: ārāgyāya; Ai, Hem: bhiṣak yuvā; J: kvatā; U[1], U[2]: tvarā

10. a) IO: kṛtvāpi — b) IO: garhaṇādyair — c-d) IO: svarasena kṛte martyo labhate lokam avyayam — c) J, L: svastikṛte; U[1], U[2]: svastīkṛte; Ai, Hem: bhaven; Hem: martye

11. a-b) IO: vārtāpadukaphāḍhyānāṃ jāḍyaraugabhayārditān — b) J, L: *bro* cayā — d) Ai, Hem: mocayet — e) U[1], U[2]: śubhāl — f) IO: vyāptān vai; J, L: vyāpyān [J = vyāpān] ayajñayādibhiḥ; Ai: *adds* ity ārogyadānam

*18.1 athābhayadānam

[i]tatra viṣṇuḥ

[1]sarvadānādhikam abhayapradānam | [2]tatpradānenābhīṣṭaṃ lokam āpnoti |
[ViDh 92.1–2, Hem 946]

[i]saṃvarttaḥ

[3]bhūtābhayapradānena sarvān kāmān avāpnuyāt |
dīrgham āyuś ca labhate sadā ca sukhito bhavet || [Hem 946]

[i]nandipurāṇe

[4]mahatāṃ sūkṣmadehānāṃ tathā ca vyādhitātmanām |
hiṃsrāṇāṃ saumyamūrtīnāṃ sarvathā hy abhayāt phalam || [Hem 946]
[5]varam ekasya sattvasya jīvitābhayarakṣaṇam |
na tu viprasahasrasya gosahasraṃ sadakṣiṇam || [Hem 946]

[i]mārkaṇḍeyapurāṇe

[6]dhik tasya jīvitaṃ puṃsaḥ śaraṇārthinam āturam |
yo nārtam anugṛhṇāti vairipakṣam api dhruvam || [MārP 15.61/128.25, Hem 947]
[7]yajñadānatapāṃsīha paratra ca na bhūtaye |
bhavanti tasya yasyārthiparitrāṇe na mānasam || [MārP 15.62, Hem 947]

[i]mahābhārate

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1. Hem: sarvapradānādhikābhayapradānam; Ai: pradānādhikam; IO: *om* dānādhikam abhayapra; J, L: *om* dānādhikam abhaya

2. C[1]: tataḥ pradānenā; J, L: abhayadānenā; Hem: ābhīṣṭalokam avāpnoti; ViDh: ābhīpsitam; Ai, C[1], U[1], U[2]: āpnuyāt — i) C[1], U[1], U[2]: *om*

3. a-b) C[1], U[1], U[2]: *om* — b) IO: sarvān lokān — c) Ai, C[1], U[1], U[2]: sa — d) IO: sa sukhī ca sadā bhavet; Hem: sukhino; L: mukhito — i) IO: ādityapurāṇe

4. a-b) IO: mahādhyāsaktadehānāṃ vyādhibhṛtāṃ nṛṇāṃ — a) Hem: marutāṃ; J, L: mahatā — c) IO: hiṃsāyāḥ sādhumūrtīnāṃ; Ai: mūrtināṃ — d) Hem: tathā hy aphaladābhayam; IO: sarvada; J: sarvajā; J, L: abhayā; U[1], U[2]: ubhayāt

5. c) IO: sahasrebhyo — d) IO: dadyād dānaṃ sadakṣiṇam; U[1], U[2]: sadākṣaṇam — i) C[1]: [ta]tra mārkaṇḍeya

6. a) C[1], U[1], U[2]: jīvanaṃ — b) IO: raśaṇārthinam ādṛtam; U[1]: ārthinām; MārP; āgatam — c) U[2]: ye — d) Hem: vairapakṣaṃ; IO: bruvan

7. a-d) IO: yajñadānam apīty āha paratra yena bhūyate bhavanti yasya tasyā[r]thiparitrāṇakamānasāḥ — c) Ai: yasyārthe; Hem: yasyārtha; MārP: yasyārta; U[1], U[2]: yasyānvi — d) U[2]: mānuśam

[8]lobhād dveṣād bhayād vāpi yas tyajec charaṇāgatam |
brahmahatyāsamaṃ tasya pāpam āhur manīṣiṇaḥ || [Hem 947]

[i]tathā

[9]prāṇinaṃ vadhyamānaṃ hi yaḥ śaktaḥ samupekṣate |
sa yāti narakaṃ ghoram iti prāhur maṇīṣiṇaḥ || [Hem 947]
[10]catuḥsāgaraparyantāṃ yo dadyāt pṛthivīṃ imām |
sattvebhyo hy abhayaṃ yasya tayor abhayado 'dhikaḥ || [Hem 947]

[i]rāmāyaṇe

[11]baddhāñjaliputaṃ dīnaṃ yācantam aparādhinam |
na hanyāc charaṇaṃ prāptaṃ satāṃ dharmam anusmaran || [Rām 6.12.14, Hem 947]
[12]ārto vā yadi vā trastaḥ pareṣāṃ śaraṇāgataḥ |
api prāṇān parityajya rakṣitavyaḥ kṛtātmanā || [Rām 6.12.15, Hem 947]
[13]sa ced bhayād vā mohād vā kāmād vā taṃ na rakṣati |
svayaṃ śaktyā yathānyāyaṃ tat pāpaṃ lokagarhitam || [Rām 6.12.16, Hem 948]
[14]vinaṣṭaḥ paśyato yasya rakṣiṇaḥ śaraṇāgataḥ |
ādāya sukṛtaṃ tasmāt sarvaṃ gacchaty arakṣitaḥ || [Rām 6.12.17, Hem 948]
[15]suparyāptanisṛṣṭasya nāśvamedhasya tat phalam |
yat phalaṃ jātasaṃtrāse rakṣite śaraṇāgate || [Rām 6.210*, Hem 948]

[i]suparyāptanisṛṣṭasya suparyāptaṃ supūrṇaṃ nisṛṣṭaṃ dānaṃ yatra tasya |

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8. a) J, L, U[2]: lobhā ; J: dveṣād upād vāpi — c) J, L: brahmahatyāsahasrasya

9. a) J, L: prāṇināṃ; U[1], U[2]: radhyamānaṃ — b) L: śakraḥ; C[1]: samupekṣyate — d) Ai, C[1]: idam āhur; J, L: itim āhur; U[1], U[2]: idam ākur; J: *adds* tathā

10. c) C[1]: sa – ebhyo; IO: sarvebhyo; J: sattve sa; L: sattvebhya; Ai, Hem: yaś ca; C[1]: tasya — d) J: tayor adhikadehikaḥ — i) C[1], U[1], U[2]: śrīrāmāyaṇe

11. a) U[1]: caddhvāñjaliputādīnāṃ; U[2]: putādīnāṃ — b) Ai: dhāvantam; IO: tasantam; Rām: śaraṇāgatam — c) Rām: na handyād ānṛśaṃsyārtham; U[1], U[2]: mahatyāc — d) Rām: api śatrum paraṃtapa

12. a) IO: āvartād vā yadi trastaḥ; Ai: trasyaḥ; Rām: dṛptaḥ; U[1], U[2]: trasthaḥ — b) IO, Rām: śaraṇaṃ gataḥ — c) Rām: ariḥ prāṇān — d) Ai, C[1], U[1], U[2]: rakṣaṇīyaḥ; IO: rakṣatāt prayatātmanā; Hem: kṣatātmanā

13. a) Ai, Hem, IO: na ced — b) Rām: vāpi na; Ai: tan na; Hem: taṃ tu — c) C[1]: svaśaktyā ca; Rām: svayā śaktyā yathāsattvaṃ; U[1], U[2]: svaśaktyā — d) IO: tat pādaṃ; Ai, C[1], U[1], U[2]: *adds* viṣṇuḥ

14. a) IO: vinayāt paśyato yas tu; Ai, Hem: yasyā; Rām: tasya — b) Ai, Hem, J, L: rakṣitaḥ; IO: rakṣituḥ — c) J, Rām: tasya; L: tasyāt — d) J: gacchanty; Rām: gacched; IO: arakṣituḥ

15. a-d) IO: *om* — b) Ai: yat — c) Ai: tat; C[1]: jātaṃ — d) U[1], U[2]: śaraṇāgato — i) IO: suparyāptanisṛṣṭaṃ nisṛṣṭaṃ dānaṃ yatra tasya; Ai: susaṃpūrṇaṃ; J, L: suparṇaṃ; U[1]: sūpūrṇaṃ; U[2]: saṃpūrṇaṃ; Ai: dānaṃ yasya saḥ tathā; Ai: *adds* ity abhayadānam

*18.2 ATHA DVIJASTHĀPANAM

[i]tatra kālikāpurāṇe

[1]kārayitvā tathodvāhaṃ śrotriyāṇāṃ kuleṣu ca ǀ
vedavicchīlavṛtteṣu dvijeṣv ekādaśeṣv atha ǁ [Hem 690]
[2]tato gṛhāṇi ramyāṇi kuryād ekādaśaiva tu ǀ
kārayitvā tu dhānyaiś ca vividhaiś ca prapūrayet ǁ [Hem 690]
[3]dāsīgomahiṣīś cāpi śayanāsanapādukāḥ ǀ
bhājanāni vicitrāṇi tāmramṛṇmayakāni ca ǀ
pātrāṇi bhojanārthe ca kṛtsnaṃ copaskaraṃ ca yat ǁ [Hem 690]
[4]lohaṃ ca kanakaṃ caiva vastrāṇi tu viśeṣataḥ ǀ
saṃbhṛtyaitaṃ susaṃbhāraṃ tadgṛheṣu niyojayet ǁ [Hem 690]
[5]yojayec caiva vṛttyarthaṃ śaktito vā śataṃ śatam ǀ
pṛthak pṛthak lāṅgalānāṃ nivartanaśatārdhataḥ ǁ [Hem 690]
[6]viṣayaṃ karvaṭaṃ kheṭaṃ grāmaṃ grāmārdham eva vā ǀ
yojayet somamūrtiṃ ca cintya teṣu dvijeṣu ca ǁ [Hem 690–91]
[7]ekādaśaiva tās tatra dampatyomāharātmakāḥ ǀ
vicintya parayā bhaktyā tadgṛheṣu praveśayet ǁ [Hem 691]
[8]grāhayed agnihotrāṇi praveśyaitān dvijottamān ǀ
vidhipūrvaṃ yathānyāyam ātmanaḥ śreyase naraḥ ǁ [Hem 691]
[9]aduṣṭakulajānāṃ ca vidhir eṣa cirantanaḥ ǀ
śivaśaktyoś ca bhaktānāṃ dvijānāṃ kārayet sadā ǁ [Hem 691]
[10]yaś ca preṣyān dvijān mūḍho yojayed dhavyakavyayoḥ ǀ

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* IO: dvijasthānaṃ; J: dvijāsthāpanam — i) IO: tatra viṣṇuḥ tatra kālikāpurāṇe; J, L: tataḥ kālikāpurāṇe

1. a) J, L: tatodvāhaṃ; U[1], U[2]: *om* tatho — b) IO: śrotriyāṃ — c) Hem: vedavac; C[1], U[1], U[2]: chīlayukteṣu — d) Hem, IO: ekādaśas tathā

2. a) Hem: vātāgṛhāṇi; IO: tato gṛhṇābhiramyāṇi — b) U[1], U[2]: vividhes; C[1], U[1], U[2]: tu

3. b) J, L: pādukaiḥ — e) Ai, C[1], U[1], U[2]: bhojanārthāni; IO: bhojanānnāni — f) Ai, IO: sopaskaraṃ

4. a) C[1], U[1], U[2]: kāñcanaṃ; J: kanakāṃś; L: kanakāṃ — c) IO: saṃbhṛtaṃ tat — d) Ai, U[1]: gṛheṣv atiyojayet; U[2]: gṛheṣv aniyojayet; J, L: nivedayet

5. a) J, IO, U[1], U[2]: vṛty — c) C[1], U[1], U[2]: pṛthak pṛthag inānāṃ ca; IO: pṛthak pṛthak kramagatā — d) IO: durbalānāṃ śataṃ balī; J: vivartana; U[2]: nirvartana

6. a) J: karpaṭaṃ; C[1]: karkaṭaṃ — b) IO: grāsaṃ grāsā[r]dham; U[1], U[2]: *om* grāmaṃ; U[1], U[2]: yāmārdham eva ca; C[1]: ca — d) Ai, Hem: cintiteṣu; IO: cintayec caiva veśayet; J: cintyate buddhajeṣu ca; L: cintyate buddhijeṣu ca; Hem: vai

7. a-d) IO: *om* — a) C[1]: ekādaśaiva tu tās tatra; J: ekādaśaiva bhād yatra — b) Ai, Hem: dāmpatyo; J: dampatyor māharātmakaḥ; U[1], U[2]: dampatyorāharāmikāḥ; C[1]: ātmikāḥ

8. a) J, L: grahayed — b) IO: praveśetān; J: praviśyaitān; U[1], U[2]: pravaiśyaitān — d) IO: samātmā sarvasan naraḥ

9. a) IO: āyuṣya; U[2]: adṛṣṭa; C[1]: tu — b) Ai, Hem: eṣāṃ; J, L: eva; IO: vivakṣitaḥ — c) Ai, Hem: śivabhaktyā; IO: śivaśaktyārtibhaktānāṃ; U[1], U[2]: śivabhakyoś; Ai, Hem, J, L: vibhaktānāṃ

na bhavet tat phalaṃ tasya vaidikīyaṃ śrutir dhruvā || [Hem 36, 691]

[11]yajñadānavratādyaṃ ca tīrthayātrādikaṃ ca yat |
yas tv evaṃ kārayej jantus tena sarvam anuṣṭhitam || [Hem 691]

[i]evaṃ yathā vivāhādi kārayataḥ phalaviśeṣas tathā dhanaṃ dattvā yajñadānavrata-tīrthayātrādi kārayato 'pi |

[12]sa yāty arkasamānābhaṃ vimānaṃ ratnamālinam |
āruhya tat padaṃ puṇyaṃ surastrībhir alaṃkṛtam || [Hem 691]

[13]vimānaiś cāparair divyaiḥ sahasraiḥ parivāritam |
sarvalokagatān bhogān bhuktvā tasmin prapadyate || [Hem 691]

[14]jñātvā svavittasāmarthyam ekaṃ codvāhayed dvijam |
tena prāpnoti tat sthānaṃ śivabhakto naro dhruvam |
sthānena sthānasaṃprāptir vidhidattena jāyate || [Hem 691]

[i]dakṣaḥ

[15]mātāpitṛvihīnaṃ tu saṃskārodvāhanādibhiḥ |
yaḥ sthāpayati tasyeha puṇyasaṃkhyā na vidyate || [Hem 690]

[i]ādityapurāṇe

[16]bhūmipālaṃ cyutaṃ rājyād yas tu saṃsthāpayed budhaḥ |
tasya vāso munīndreha nākapṛṣṭhe na saṃśayaḥ || [Hem 691]

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10. a) Hem: tu; C[1], U[1], U[2]: praiṣyān; IO: prāpya; L: preṣyā — b) IO: lolayed — c) U[1], U[2]: na bhave tu na — d) Ai, C[1], U[1], U[2]: smṛtir budhāḥ; Hem: tathā śrutiḥ; IO: badhaiḥ; J: bruvā

11. a) Ai, Hem: dānaṃ; U[2]: vṛttādyaṃ; J, L: ādyaś — b) L: yatrādikaṃ — c) Hem: jantuṃ; U[1], U[2]: jantu — i) J: kārayitaḥ; IO: kalāviśeṣas; IO: dhanena; IO: *om* dattvā; J: yajñānaṃ tapasvī tīrtha; L: yajñadānas tapasvī tīrtha; Ai, IO: yātrādikaṃ; J: kārayito

12. b) U[1], U[2]: vanamālinam; C[1]: nālinam — c) IO: āruhyaitat; U[1], U[2]: āruhyaṃ tat — d) J: valastrībhir *mc* (*sh*) varastrībhir; L: varastrībhir; U[1], U[2]: purastrībhir

13. a) IO: ca parai[ḥ] — b) J: sahasroktai; Ai, Hem, IO: parivāritaḥ; J: *om* parivāritam — c-d) J: *om* — d) L: prapadyante

14. a-c) J: *om* — a) Ai, U[1]: suvitta; U[2]: tu vitta; IO: sāmarthya — b) C[1]: vodvāhaye[d]; IO: codvāhayo — d) J: *om* śivabhakto — f) IO: divi dattena — i) L: dattaḥ

15. b) Hem: saṃskārodvahanādibhiḥ

16. a) IO: bhūmipālānvite rājye; J: rājyaṃ — b) Hem: punaḥ — d) Ai: *adds* iti dvijasthāpanam

[*]19. atha prakīrṇadānāni

[i]tatra manuḥ

> [1]vāridas tṛptim āpnoti sukham akṣayam annadaḥ |
> tilapradaḥ prajām iṣṭāṃ dīpadaś cakṣur uttamam || [MDh 4.229, Hem 152]
> [2]bhūmidaḥ sarvam āpnoti dīrgham āyur hiraṇyadaḥ |
> gṛhado 'gryāṇi veśmāni rūpyado rūpam uttamam || [MDh 4.230, Hem 152]
> [3]vāsodaś candrasālokyam aśvisālokyam aśvadaḥ |
> anaḍuddaḥ śriyaṃ puṣṭāṃ godo bradhnasya piṣṭapam || [MDh 4.231, Hem 152]
> [4]yānaśayyāprado bhāryām aiśvaryam abhayapradaḥ |
> dhānyadaḥ śāśvataṃ saukhyaṃ brahmado brahmasārṣṭitām || [MDh 4.232, Hem 152]

[i]brahmasārṣṭitāṃ brahmasamānagatitvam |

[ii]yājñavalkyaḥ

> [5]bhūdīpāśvānnavastrāmbhastilasarpiḥpratiśrayān |
> naiveśikaṃ svarṇadhuryān dattvā svarge mahīyate || [YDh 1.210, Hem 152]
> [6]gṛhadhānyābhayopānacchattramālyānulepanam |
> yānaṃ vṛkṣaṃ priyaṃ śayyāṃ dattvātyantaṃ sukhī bhavet || [YDh 1.211, Hem 152]

[i]pratiśrayaḥ pravāsinām āśrayaḥ | [ii]naiveśikaṃ vivāhaprayojanakaṃ dravyam |

[iii]bṛhaspatiḥ

> [7]rasānnopaskarayutaṃ gṛhaṃ viprāya yo 'rpayet |

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1. b-d) J: *om* — b) L: mukham

2. a) J: *om*; U[1], U[2]: bhūmidaṃ sarva prāpnoti; Ai: svargam; MDh: bhūmim āpnoti; IO: *adds* sukham akṣayam ardhadaḥ — c) Hem, J: [']grāṇi — d) U[1], U[2]: rūpyādo; IO, J: rūpyam

3. a) Hem: vāsodaṃ — b) IO: āśvasālokyam; J: aśvasālokyam — c) IO: vratapradaḥ; J: *but cor* (*fh*) anad-daḍuḥ L: ajaduddaḥ; IO: puṣṭaṃ — d) U[1], U[2]: brahmasya piṣṭadam; Ai, Hem, L, MDh: viṣṭapam

4. d) Ai: sāmyatām; IO: sātmatām; J: sārśmitām; L: sārṣṇitam; U[1], U[2]: sā tāṃ — i) Ai: brahmasāmyatām; IO, J, U[1], U[2]: *om* brahmasārṣṭitāṃ; L: sārṣṇitaṃ

5. a) C[1], U[1], U[2]: dīpānnāśva; J: dīpāśvānta; YDh: dīpāṃś cānna; IO: vastretās — c) Hem, IO, L: naiviśika; J: naiveśikaḥ svarṇadhuryāṃ; Ai, IO: svarṇarūpyaṃ; U[1], U[2]: suvarṇaghuryān; YDh: svarṇadhuryaṃ

6. a) IO: dhānyabhayotpāta; J: dhānyāsayo; L: dhānyātmayo — b) IO: channa — c) U[2]: pānaṃ; C[1]: vṛntaṃ; U[1], U[2]: vṛttaṃ; C[1], Hem, U[1], U[2]: śriyaṃ śayyāṃ — d) J: dattvā pretya — i) U[1], U[2]: *om* pravāsinām āśrayaḥ — ii) IO: prayojakaṃ

tasya na kṣīyate vaṃśaḥ svargaṃ prāpnoty anuttamam || [Hem 646]

[i]mahābhārate

[8]bījair upetaṃ śayanair upetaṃ dadyād gṛhaṃ yaḥ puruṣo dvijāya |
sukhābhirāmaṃ bahuratnapūrṇaṃ labhed adhiṣṭhānavaraṃ sa rājan ||
[MBh 13.57.39, Hem 647]

[i]tathā

[9]tilā nityaṃ pradātavyā yathāśakti dvijarṣabha |
nityadānāt sarvakāmāṃs tilā nirvartayanty uta || [MBh 13.67.16, Hem 598]

[i]yamaḥ

[10]dattvā pratiśrayaṃ loke tathā dattvaiva cābhayam |
tathā dattvā kṣitiṃ vipre brahmaloke mahīyate || [Hem 152]
[11]chattrado gṛham āpnoti gṛhado nagaraṃ tathā |
upānahapradānena ratham āpnoty anuttamam || [Hem 152, 927]
[12]indhanānāṃ pradānena dīptāgnir bhuvi jāyate |
gavāṃ ghāsapradānena sarvapāpaiḥ pramucyate || [Hem 152, 939]
[13]rukmadaḥ sarvam āpnoti rūpyado rūpam uttamam |
vāsodaś candrasālokyaṃ sūryasālokyam aśvadaḥ || [Hem 153]
[14]rājopakaraṇaṃ dattvā ratnāni vividhāni ca |
nagaraṃ ca tathā dattvā rājā bhavati bhūtale || [Hem 153]

[i]tathā

[15]yas tu saṃbhṛtya saṃbhāraṃ brāhmaṇebhyaḥ prayacchati |

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7. a) Ai: vastrānnapuṣkarayutaṃ; IO: raśminopaskarayutaṃ; U[1], U[2]: vasānnopuṣkara-[U[1] = puskara]-yutaṃ — c) Hem: na hīyate tasya vaṃśaḥ; IO: tasya lakṣmīpate; Ai: no; J, L: jñāyate — d) IO: svayaṃ; C[1], U[1], U[2]: cāpnoty

8. a) Hem, MBh: bījair aśūnyaṃ — b) IO: dvijānām; U[1]: *but cor* apūrṇavaraṃ — c) Hem: mukhyābhirāmaṃ; MBh: puṇyābhirāmaṃ — d) MBh: labhaty — i) U[1], U[2]: *om*

9. a) MBh: tilāś ca saṃpradātavyā — b) J, L: yathāśaktyā — c) Ai, Hem: kāma; IO, J, L: kāmās — d) Ai, Hem: phalaṃ nirvartayet punaḥ; C[1], U[1], U[2]: tilān arcayanty uta; IO: tilāḥ sarvābhayānvitāḥ; J: nirvatiyaṃ *mc* (*sh*) → nirvartayanti ca; L: nirvartayantyā

10. a) Ai, U[1], U[2]: lokaṃ — b) Ai: yathā — c) IO: kṣitaṃ

11. a) IO: kṣetrado — b) IO: layanaṃ tathā — c) Hem: tathopānatpradānena; IO: upānahapradaś caivaṃ; L: upānaho

12. a) J: pramādena — b) IO: dīptāstir; U[2]: dātāgnir — c) Hem: grāsapradānena

13. a) IO: rukmada — b) J: rūpyam — c) L: sālekhyaṃ

14. a) U[1], U[2]: opakaraṇe

tasya puṇyakṛtā lokā na tasya prabhavāmy aham || [Hem 153]

[i]saṃbhṛtya saṃbhāraṃ yajñavivāhādyupakaraṇāni dravyāṇi melayitvā |

[ii]tathā

[16]gorasānāṃ pradānena tṛptim āpnoty anuttamām |
ghṛtapradānena tathā dīrghaṃ vindati jīvitam || [Hem 982]

[i]saṃvarttaḥ

[17]nānāvidhāni dravyāṇi dhanāni vividhāni ca |
āyuḥkāmena deyāni svargam akṣayam icchatā ||

[i]dravyāṇi bhakṣyabhojyāni | [ii]dhanāni hiraṇyādīni |

[18]vastradātā suveṣaḥ syād rūpyado rūpam uttamam |
hiraṇyado mahāvṛddhiṃ dīrgham āyuś ca vindati ||
[19]phalamūlāni pānāni śākāni vividhāni ca |
yānāni dattvā viprebhyo mudā yuktaḥ sadā bhavet || [Hem 153]
[20]auṣadhaṃ sneham āhāraṃ rogiṇe rogaśāntaye |
dadāno rogarahitaḥ sukhī dīrghāyur eva ca || [Hem 892]
[21]indhanāni ca yo dadyād viprebhyaḥ śiśirāgame |
sa sukhī dīptakāyāgniḥ subhagaś caiva jāyate || [Hem 939]
[22]gṛhadātā sukhī prājño vitṛṣṇaḥ sarvavastuṣu |
annadas tu bhavec chrīmān sutṛptaḥ kīrtimān api || [Hem 646, 153]
[23]tailam āmalakaṃ yacchan pādābhyaṅgaṃ tathaiva ca |
naraḥ sutṛptas tejasvī sukhavāṃś caiva jāyate || [Hem 153]

[i]tathā

[24]tāmbūlaṃ caiva yo dadyād brāhmaṇebhyo vicakṣaṇaḥ |

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15. c) Ai, C^1: puṇyakṛto; Hem: puṇyakṛtān; U^1, U^2: puṇyaṃ ca kṛto; Ai, Hem: lokān — d) Ai: no; Hem: na vaktuṃ — i) C^1, U^1, U^2: *om* yajña; Ai: ādyupaskāradravyāṇi; Ai: *om* melayitvā

16. b) J, L: anuttamam — d) IO: dīrgham āpnoti

17. b) J: trividhāni — i) L: bhakṣa; J [*cor to*], L: bhojyādīni — ii) U^1: *but cor* yānāni

18. a) IO: vastradānāt; C^1, IO, U^1, U^2: suveśaḥ — b) J, L: rūpado; Ai, U^1, U^2: mahābuddhiṃ; IO: 'malāṃ buddhiṃ

19. a) Ai: pakvāni; C^1: pāpāni

20. b) Hem: rogiṇāṃ

21. b) Hem: dvijebhyaḥ; IO: śiśirogame — c-d) Hem: nityaṃ jayati saṃgrāme śriyā yuktas tu dīpyate — c) C^1: dī[p]ti; J: dīpti; IO: kāryāntaḥ; J: kāyābhi *mc* (*sh*) → kāyāgni — d) C^1: [su]khagaś

22. a) IO: gṛhadānāt — b) Ai, U^1, U^2: vitṛptaḥ; IO: vitṛṣṇa — c) Ai: dhīmān — d) J: sutaptaḥ; L: *om* kīrtimān api

medhāvī subhagaḥ prājño darśanīyaś ca jāyate ||
[25]guḍam ikṣurasaṃ caiva lavaṇaṃ vyañjanāni ca |
surabhīṇi ca pānāni dattvātyantaṃ sukhī bhavet ||

[i]vāyupurāṇe

[26]candanānāṃ pradātāraḥ śaṅkhānāṃ mauktikasya ca |
pāpakartṝn api pitṝṃs tārayanti yathāśruti || [VāyP 77.27, Hem 154]

[i]bṛhaspatiḥ

[27]asipattravanaṃ mārgaṃ kṣuradhārāsamanvitam |
tīkṣṇātapaṃ ca tarati chattropānatprado naraḥ || [Hem 924]

[i]hārītaḥ

[28]apo dadat tṛṣam abhijayaty ātmānaṃ ca niṣkrīṇāti | [29]annapradānād asūn niṣkrīṇāty annavān annado 'nnapatiś ca bhavati | [30]vastrapradānād vaco niṣkrīṇāti surūpo 'nagno vastrabhāg bhavati | [31]hiraṇyapradānāt tejo niṣkrīṇāti sutejāḥ śrīmān hiraṇyabhāg bhavati | [32]gopradānād vāco niṣkrīṇāti suvāg vipāpmā gobhāg bhavati | [33]anaḍutpradānāc chriyaṃ niṣkrīṇāty arogo balavān anaḍudbhāg bhavati | [34]ratha-pradānāc charīraṃ niṣkrīṇāti bhṛtyavividhavimānabhāg bhavati | [35]śayyāpradānāt sukhaṃ niṣkrīṇāti yānaśayanāsanavividhasukhastrībhāg bhavati | [36]aparimita-pradānād aparimitapoṣaṃ puṣṇāty aparimitān kāmān avāpnoti | [37]tad dvividhaṃ

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24. a) IO: vaica — c) IO: prāyo

26. a) VāyPur: candanebhyaḥ prayuktānāṃ — d) IO: tārayati; Ai, C[1], U[1], U[2]: tathā śuciḥ; Hem, IO, J: yathā śrutiḥ; L: *but cor* yathāśrutam

27. a) Ai, C[1], U[1], U[2]: asipattramayaṃ — c) L: tīkṣṇa

28. IO: annaṃ yo dadāti dviṣām abhijayati ātmānaṃ ca niskālyati; Hem: āpo; C[1], U[1], U[2]: apodas; J: apo dadas; L: apo dada[t]; J: api jayanty; L: abhijayanty; J, L: *om* ca

29. Ai, C[1], Hem, U[1], U[2]: annadānād; IO: niṣkrīṇāty annadānād annado; Ai, Hem: annādo

30. Hem: vastradānād; J, L: vastradānādrito; IO: pradānād veśmāni krīṇāti; U[1], U[2]: pradānāt tvaco; IO: *om* surūpo 'nago bhavati; J: svarūpo

31. IO: *om*; L: tejobhiḥ krīṇāti sutejāḥ krīṇāti sutejāḥ śrīmān; J: *om, but cor* (*sh*) sutejāḥ śrīmān hiraṇya-bhāg bhavati

32. IO, J [*but cor* (*sh*)]: *om* gopradānād vāco niṣkrīṇāti; IO: subhāg; U[1], U[2]: surāg; C[1], U[1], U[2]: apāpmā; Ai, Hem: gobhāk ca

33. J, L: annadrutapradānāc chriyaṃ krīṇāti vividhasukhastrībhāg bhavati; Ai, Hem: prāṇān niṣkrīṇāty; IO: *om* chriyaṃ; IO: arogo ratnamā dhuryabhāg; Ai: dhuryabhāg; Hem: dhuryabhāk ca

34. IO: pradānān nagaraṃ

35. IO: śaṅkhapradānāt; J, L: pāpaśayanāśana; U[1], U[2]: [śa]yanā; Ai: *om* strī; Hem: śrībhāg

36. IO: supāramitāpradānād aparimitapādaṃ muṣṇāti aparimitakāmān avāpnoti; J, L: *om* aparimita-pradānād aparimitapoṣaṃ puṣṇāti; Hem: yoṣaṃ; J: āpnoti

37. IO: tac ca; Hem: vividhaṃ; J: dvivividhaṃ; Ai, Hem: avijñātadānaṃ ca [Ai = *om*] vijñāta

bhavati avijñānadānaṃ vijñānadānaṃ ca | [38]yad avidvān aviduṣe dadāti tad avijñānadānam | [39]atha yad vidvān viduṣe sabrahmacāriṇe vaiśvānaram ādadānaṃ ced dadāti pratigṛhṇāti vā tad vijñānadānam | [40]tad apy etad yajuṣoktaṃ ka idaṃ kasmā adād iti | [Hem 150–51]

[i]ātmānaṃ niṣkrīṇāti ātmānam eva dadātīty arthaḥ | [ii]anena prakāreṇa jalādidānam eva stūyate |

[iii]viṣṇuḥ

[41]taijasānāṃ pātrāṇāṃ pradānena pātrībhavati kāmānām | [42]madhughṛtatailadānenārogyam | [43]auṣadhapradānena ca | [44]lavaṇapradānena lāvaṇyam | [45]dhānyapradānena tṛptim | [46]sasyapradānena ca | [ViDh 92.15–20, Hem 151]

[i]tathā

[47]indhanapradānena dīptāgnir bhavati | [48]saṃgrāme ca śaśvajjayam āpnoti | [49]āsanadānena sthānam | [50]śayyādānena bhāryām | [51]upānatpradānenāśvatarīyutaṃ ratham | [52]chattrapradānena svargam | [53]tālavṛntacāmarapradānenāduḥkhitvam | [54]puṣpa-

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38. Ai: yad avijñātaviduṣe dadāti tad avijñātadānam; Hem: yad avijñātaviduṣe tad avijñātadānam; IO: yady avidvān; C[1]: avidvān avidveṣa ; J: *but cor* (*sh*) avijñānaviduṣe

39. Ai, Hem: yad vijñātaviduṣe sabrahmacāriṇe vaiśvānaram ādadānāya yad dadāti pratigṛhṇāti ca [Ai = vā] tad vijñātadanam; J: yad vijaviduṣe; U[1], U[2]: yad vijñātaviduṣe; IO: vaiśvadevajñānaṃ ca dadāti; C[1], U[1], U[2]: *om* vā

40. IO: tad apetayuyoktaṃ kandaṃ vāsmāt pradadāti; Hem: yajuṣy uktaṃ; J, L: yajñaṣoktaṃ; Hem: *om* ka; C[1], L: kasmād; J: kasmā dadāti; U[1], U[2]: adad — i) U[1], U[2]: ātmanam eva dadatīty arthaḥ; J: *om* ātmānaṃ niṣkrīṇāti; IO: asmakam eva — ii) J, L, IO: śrūyate — iii) IO: *om*

41. C[1]: *bro* taijasānāṃ; IO: taijasādya; J: pradānenarddharātrībhavati; ViDh: *adds* [after 'bhavati'] sarva; J: kāmanāt; L: kāmānāt; U[2]: kāmanām

42. C[1], U[1], U[2]: madhutilaghṛta; J, L: madhukṛtataila; ViDh: ghṛtamadhutaila; Ai, C[1], U[1], U[2], ViDh: pradānenā

43. J: pradāne ca; ViDh: *om* ca

44. ViDh: lavaṇadānena ca lāvaṇyam

45. J, L: *om*; Ai, Hem: tuṣṭiḥ

46. J, L: *om*; Ai, IO: sasyadānena — i) C[1], J, L, U[1], U[2]: *om*

47. C[1], U[1], U[2]: tathendhana; J, L: *om*; IO: pradānena ca

48. IO: saṃgrāme yaśaś ca prāpnoti; J, L: *om*; Ai, Hem, U[1], U[2]: *om* ca; C[1]: śaśva[j]jaya[m]; Hem: sajjayam; U[1], U[2]: śaśvajñayam; ViDh: sarvajayam

49. J, L: *om*; IO: *om* āsanadānena; U[1], U[2]: dāne; ViDh: pradānena

50. J, L: *om*; IO: śayanadānena; ViDh: pradānena

51. Ai, U[1], U[2]: upānahapradānenā; C[1]: upāna[t]pradānenā; IO: upānatpradaś cāśvatarayuktaṃ ratham; J, L: dhānyapradānenā; U[1] [*but cor*], U[2]: āśvarīyutaṃ; ViDh: yuktaṃ

52. Hem: kṣetrapradānena; IO, U[2]: chattradānena

pradānena śrīmān bhavati | [55]anulepanapradānena kīrtimān bhavati | [56]dhūpa-pradānenordhvagatir bhavati | [ViDh 92.24–30, 91.13–14, Hem 151]

[i]yamaḥ

[57]devatāpuṣpadānena jāyate śrīsamanvitaḥ |
ūrdhvāṃ gatim avāpnoti yaś ca dhūpaprado naraḥ || [Hem 923]
[58]loke prakāśo bhavati cakṣuṣmān api dīpadaḥ |
gandhauṣadhim athābhyaṅgaṃ mākṣikaṃ lavaṇaṃ tathā |
yaḥ prayacchati viprāya saubhāgyaṃ sa tu vindati || [Hem 941, 154]

[i]mahābhārate

[59]puṣpopagaṃ vātha phalopagaṃ vā yaḥ pādapaṃ sparśayate dvijāya |
sa strīsamṛddhaṃ bahuratnapūrṇaṃ labhaty ayatnopagataṃ gṛhaṃ vai ||
[MBh 13.57.36, Hem 1034]
[60]prapāś ca kāryāḥ pānārthaṃ nityaṃ tu dvijasattama |
bhukte 'py atha pradeyaṃ tu pānīyaṃ vai viśeṣataḥ || [MBh 13.67.21, Hem 998]
[61]nidāghakāle pānīyaṃ yasya tiṣṭhaty avāritam |
sa durgaviṣamaṃ kṛcchraṃ na kadācid avāpnute || [MBh 13.64.6, Hem 998]

[i]skandapurāṇe

[62]sugandhāḥ śītalāś cāpo rasair divyaiḥ samanvitāḥ |
yaḥ prayacchati viprebhyas tasya dānaphalaṃ śṛṇu || [Hem 989]
[63]vimānaṃ sūryasaṃkāśam apsarogaṇasevitam |

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53. IO: tālavṛntapradānena sukhī; J, L: pradānena dukhitaṃ [J: *adds* (*sh*) nāśayati]; ViDh: pradānenādhva-sukhitvam

54. C[1], U[1], U[2]: puṣpadānena; Hem: jyāyān bhavati

55. Ai, C[1], IO, U[1], U[2]: anulepanadānena; ViDh: *om* bhavati

56. Hem, ViDh: *om*; Ai, C[1], U[1]: pradānād ūrdhva; L: pradānenārdha; U[2]: pradānārdhva

57. b) IO: samānvitaḥ; J: samantataḥ — c) J: ūrdhvamatiḥ samāpnoti; L: ūrdhva; U[1], U[2]: ūrdhvaṃ

58. b) Hem: dīpataḥ — c) Ai, C[1], Hem, U[1], U[2]: gandhauṣadham; IO: gaphodakam — d) J, L: mākṣiṣam

59. a) Ai: puṣpopagandho 'tha phalopagandho; C[1], U[1], U[2]: puṣpopagandhātha phalopagandhā; J, L: puṣpo-pagandhāya — b) IO: pādadaṃ śparśayati; U[2]: pādasaṃ; Ai: dvijo 'tra; U[1], U[2]: dvijā[ya] — c) U[1], U[2]: baddharatna [U[2] = rana]; J: pūrṇe — d) Ai: labhed ayaṃ lopagataṃ; Hem: prāpnoty ayatnopanataṃ; IO: udājyapatropagataṃ; J, L: labhantyopagataṃ; L: gṛhai

60. a) IO: pratāś; U[2]: prayāś; Ai, C[1], Hem, U[1], U[2]: dānarthaṃ — b) MBh: te; IO: sattamam — c) C[1]: bhakte; Hem: bhuktebhyaś ca; J, L: bhuṅkte; Hem, IO, J, L: pradīyante; MBh: pradeyaṃ te — d) Hem, IO: pānīyāni; J, L: yāni yāni

61. b) IO: tiṣṭhati bādhitam; Ai: abādhitam; U[1]: arāvitam; U[2]: arācitam — c) MBh: durgaṃ; IO: kṛsnaṃ — d) Ai, C[1], U[1], U[2]: avāpnuyāt

62. a) Ai: sugandha; J, L: sugandhā; U[1], U[2]: śītalāpe; Hem: cāpi — b) J, L: rasadivyau — c) J, L: ye prayacchanti

so 'dhiruhya divaṃ yāti varuṇasya salokatām || [Hem 989]
[64]bhājanaṃ yaḥ prayacchet tu haimaṃ ratnavibhūṣitam |
so 'psaraḥśatasaṃkīrṇe vimāne divi modate || [Hem 927–28]
[65]rājataṃ yaḥ prayacchet tu viprebhyo bhājanaṃ śubham |
sa gandharvapadaṃ prāpya urvaśyā saha modate || [Hem 928]
[66]tāmraṃ yo bhājanaṃ dadyād brāhmaṇebhyo viśeṣataḥ |
sa bhaved yakṣarājasya yakṣo balasamanvitaḥ || [Hem 928]
[67]āsanaṃ yaḥ prayacchet tu saṃvītaṃ brāhmaṇāya vai |
sa rājyasthānam āpnoti svargaṃ prāpnoti vijvaraḥ || [Hem 916]

[i]saṃvītaṃ vastrādiveṣṭitam |

[68]aśvaṃ yas tu prayacchet tu hemacitraṃ sulakṣaṇam |
sa tena karmaṇā devi gāndharvaṃ lokam aśnute || [Hem 589]

[i]hemacitraṃ suvarṇatilakopetam |

[69]ratham aśvaṃ gajaṃ dāsīṃ kanyāṃ gṛham athāpi vā |
bhūmiṃ ca yaḥ prayacchet tu sa rājā bhuvi jāyate ||

[i]kālikāpurāṇe

[70]śivādidevatāgāre yatīnām āśrameṣu ca |
agnihotrakṣaye caiva tathaiva ca pratiśraye || [Hem 940]
[71]sarvatra śaṅkaraḥ sākṣād vasatīti vicintya ca |
satataṃ dīpakān dadyāc chrotriyāṇāṃ gṛheṣu ca || [Hem 940–41]
[72]abhyaṅgam indhanaṃ nīraṃ śayanāsanam eva ca |
dadyād gavāhnikaṃ caiva tam uddiśya dine dine || [Hem 156]
[73]kāyinām annadānaṃ tu tam uddiśya nivedayet |

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64. a) J, L: ye prayacchanti — b) Ai, U[1], U[2]: vanavibhūṣitam — c) Ai, C[1], U[1], U[2]: samākīrṇe; Hem: saṃkīrṇa

65. a) J: rajata; L: rajataṃ; J, L: ye prayacchanti; C[1]: prayaccheta — c) IO: svargaṃ dharmapadaṃ prāpya

66. a) J: bhojanaṃ; IO: *om* dadyād — c) J: rājyasya — d) Hem: prabhur; IO: yaśo

67. a) Hem: prayaccheta — c) Hem: svārājyaṃ — d) Ai: sadā nirmuktavijvaraḥ; Hem: tejasvī vigata-jvaraḥ; U[1], U[2]: *om* svargaṃ prāpnoti; J, L: āpnoti; IO: *om* vijvaraḥ — i) L: saṃvītāṃ

68. a) C[1], U[1], U[2]: aśvaṃ ca yaḥ; Hem, J, L: prayacched vai; IO: prayacchet te — b) IO: salakṣaṇam; J: sulakṣiṇam — c) Ai, U[1], U[2]: divyaṃ; C[1]: divi; J, L: devī — d) IO: garndharvaṃ; J, L: gandharvaṃ

69. a) IO: hoham athāpi — c) IO: tu yaḥ; U[2]: vadhaḥ — d) J: sa rā tu vijāyate *mc* (*sh*) → sa tu rājābhijāyate

70. c) Hem: agnihotrigṛhe; IO: agnihotre kṣaye — d) L: na; IO: pariśrame

71. a) L: saṅkaraḥ — b) J, L: vicintyatām — c) J, L: dīpakām — d) Ai, C[1], U[1], U[2]: gṛhe gṛhe

72. a) IO: abhyaṅgaṃ sādhanādhāraṃ — c) IO: bhavāhnikaṃ — d) C[1]: tad; Ai: uddiśya dine dine; U[1], U[2]: tad uṣya dine dine

atha vā kiṃ pralāpena yat kiṃcit sukṛtaṃ bhuvi ǀ
kurvaṃs tatpadam āpnoti śivam uddiśya līlayā ǁ [Hem 156]

[i]kṣaye gṛhe ǀ [ii]taṃ śaṅkaram ǀ [iii]kāyināṃ śarīriṇām ǀ

[iv]devīpurāṇe

[v]vidyādhara uvāca
[74]kāni dānāni devyā vai deyāni munisattama ǀ
kāni pātrāṇi deśaś ca kālo dravyaṃ vidhiś ca kaḥ ǀ
tāny ahaṃ śrotum icchāmi kathayasva prasādataḥ ǁ [DP 102.2–3]
[i]munir uvāca
[75]nyāyato yāni prāptāni śākāny api nṛpottama ǀ
tāni deyāni devyās tu kanyakāyoṣitāṃ sadā ǁ [DP 102.3–4, Hem 41]
[76]tadbhukteṣu ca vipreṣu apareṣu ca nityaśaḥ ǀ
vipreṣu prāvṛṣe vatsa devī kāmān prayacchati ǁ [DP 102.4–5, Hem 41]
[77]deśo nandā gayāśailaṃ gaṅgā narmadapuṣkaram ǀ
vārāṇasī kurukṣetraṃ prayāgaṃ jambukeśvaram ǁ [DP 102.5–6]
[78]kedāraṃ bhīmanādaṃ ca daṇḍakaṃ puṣkarāhvayam ǀ
someśvaraṃ mahāpuṇyaṃ tathā cāmarakaṇṭakam ǁ [DP 102.6–7]
[79]kāliñjaraṃ tathā vindhyaṃ yatra vāso guhasya ca ǀ
dravyaṃ bhūhemagodhānyaṃ tilavastraghṛtādikam ǁ [DP 102.7–8, Hem 156]
[80]vidhinā copavāsena ekānnān naktabhojanāt ǀ

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73. a) IO: kācintā mantradānaṃ tu; J: yat pradānaṃ — b) Hem: tad uddiśya; C[1], U[1], U[2]: uddiśya dine dine — c) C[1]: atha vā vipralāpena; U[1], U[2]: *om* kiṃ — e-f) IO: sarvaṃ tat tad avāpnoti śivam uddiśya dānataḥ — e) J, L: tu — f) Ai, IO: *adds* līlayā kṣapayed dehe śaṅkarāya śarīrabhāk [IO = śarīrabhān] — i-iii) IO: *om* — iii) C[1]: śārīriṇām — v) IO: vidyādharovāca

74. a) Ai: kāni kāni ca dānāni; DP: devyāyā; IO: divyāyai; J, L = devyāyai; U[1], U[2] : *adds* [after 'kāni'] kāni — c) C[1], DP, U[1], U[2]: deśaṃ; Ai, C[1], DP, U[1], U[2]: vā — d) C[1], DP, U[1], U[2]: kālaṃ dravya [U[2] = dṛvya]; DP: vidhiṃ vada; IO: ca naḥ — e) J: tathānya śrotum *mc* (*sh*) → tathāny ahaṃ śrotum — f) C[1]: pradātaḥ — i) Ai, IO: manur; DP: agastya; J, L: *om*

75. a) Ai, C[1], U[1], U[2]: yāny avāptāni — b) L: ottamaḥ — c) DP: devyāni devyāyāḥ — d) Ai, U[1], U[2]: kanyakāṃ; IO: kalpakāryāni tāṃ sadā

76. a) C[1], IO, U[1], U[2]: bhakteṣu — b) C[1], U[1], U[2]: pareṣu — c-d) Hem: *om* — c) DP: viśeṣāt prāvṛṣi; U[1], U[2]: vipre; IO: prāvṛṣaṃ; L: prāvṛṣa; J: prāvṛṣatsu; U[1] [*but cor* (*fh*)], U[2]: prāviṣe; C[1]: vatse

77. a) Ai, DP, C[1], U[1], U[2]: deśaṃ; Ai, C[1], U[1], U[2]: nado; J: gagadāśailaṃ; L: gadāśailaṃ — b) C[1], DP: narmadā — c-d) J, L: *om* — c) DP: vārāṇasyāṃ — d) IO: jambukeśaraṃ

78. a) IO: bhīmadānaṃ; J, L: bhūmināgaṃ — b) J: *but cor* (*sh*) puṣkaravyayam; L: puṣkarāvyayam — d) DP: amarakaṇṭakam

79. a-b) Hem: *om* — a) DP: kālañjaraṃ — b) DP: vāsaṃ; Ai, C[1], U[1], U[2]: gṛhasya; DP: tu — c) Ai, C[1], U[1], U[2]: bhūdhenu; IO: godhūmabhūdhānyaṃ — d) J: *but cor* (*sh*) tilachattra; J: gavādikam

80. a) IO: nidhinā; DP: upavāsena — b) Ai: ekānno; Hem: ekānna; DP: ekānnaṃ; IO: ekāntaṃ; J: ekāntā; L: ekā[n]tā; U[1], U[2]: naikānnā; C[1]: naktaṃ; DP, IO: bhojanam — c) L: *adds* na — d) Hem, L: kṣyāntyā;

śucinā bhāvapūtena kṣāntyā satyavratādinā |
api sarṣapamātrasya dātāraṃ tārayen nṛpa || [DP 102.8–9, Hem 156]
[81]yaḥ punar vidhinā vatsa devīm uddiśya prāvṛṣi |
vipreṣu viprakanyāsu tilājyaṃ samprayacchati |
tasyāpi tuṣyate devī acireṇa narādhipa || [DP 102.10–11, Hem 889]

[i]ādityapurāṇe

[82]sugandhicitrābharaṇopaśobhitaṃ yas tv āsanaṃ vedavide pradadyāt |
grāmādhipatyaṃ labhate sa śīghraṃ kule mahattvaṃ labhate samagram || [Hem 889]
[83]vastravahnipradānena brahmalokaṃ prapadyate |
dharmaśāstrapradātāraḥ sattradānaratāś ca ye |
tīrthe taḍāgakūpādinaukāsetupradāś ca ye || [Hem 155]
[84]skandhena tārayed yas tu tṛṣārtānāṃ jalapradaḥ |
pakvān dadāti kedārān saphalāṃś caiva pādapān || [Hem 155]
[85]ṣaṣṭiṃ koṭisahasrāṇi arbudānāṃ ca vai trayam |
krīḍanti te svargapure etad uktaṃ dvijottama || [Hem 155]
[86]yaṣṭiṃ ye tu prayacchanti netrahīne tu durbale |
teṣāṃ tu vipulaḥ panthāḥ phalamūlopaśobhitaḥ ||
[87]nidāghakāle varṣāsu yaś chattraṃ samprayacchati |
nāsya kaścin manodāhaḥ kadācid api jāyate || [Hem 924]
[88]yo dadāti ghaṭīpātraṃ kuṇḍikāṃ karakaṃ tathā |

DP: kṣānti; IO: kṣātrā saptavratādinā; J: na tyājyā satyavādinā — e) IO: tarpaṇamātrasya; DP: mātro 'pi; J, L: mātreṇa — f) C[1], Hem, DP, U[1], U[2]: tārayed dadat; J, L: tāraye; L: nṛpaḥ

81. a) Ai, C[1], U[1], U[2]: kiṃ — d) C[1], U[1], U[2]: tilān [U[1] = tilan] yaḥ; Hem, DP: tilādīn; C[1]: saṃpratīcchati — e) Ai, IO: tasya sā tuṣyate; C[1], U[1], U[2]: tasyātituṣyati; Hem: tasyāḥ sā tuṣyate; DP: tadā saṃtuṣyate — f) C[1]: 'cireṇaiva; Hem, DP: acireṇa tu vidyayā; U[1], U[2]: acireṇaiva; J, L: narādhipaḥ; U[1]: *om, but cor* narādhipa — i) U[1]: ādipurāṇe

82. a) Hem, J, L: sugandha; IO: sugāndhacaraṇācitro — b) IO: yas tv avyasanaṃ; C[1]: vedavido — c) U[2]: suśīghraṃ — d) IO: kulaṃ mahattvaṃ ca labhat samastam; Hem: sa labhet; U[1], U[2]: samayam

83. a-b) Hem: *om* — a) C[1], U[1], U[2]: vahnivastra; U[1]: pradāne — d) IO: śastradāna; C[1], U[1], U[2]: dānapradāś — e-f) C[1], U[1], U[2]: occurs after 19.84b — e) Hem, J, L: tīrtha; C[1], U[1], U[2]: kūpādau — f) IO: naiṣṭhikeṣu pradāya vai; U[1]: setupradaś ci ye; U[2]: setupradaśriye

84. b) IO: tṛptārtānāṃ — c) IO: pakvānnaṃ dadāti rān; J: pakvāmbū dadāti kedāra; L: kedāra — d) U[1], U[2]: saphalāś

85. b) U[1], U[2]: *om* ca; IO: vai śravam — c) Ai, U[1], U[2]: svargaloke; J: svargapare — d) C[1]: eta yuktaṃ; J, L: ottamaḥ

86. a) U[2]: ṣaṣṭiṃ — b) Ai, C[1], U[1], U[2]: sudurbale; IO: 'tidurbale — c) J, L: vipulaḥ pañca — d) J: opaśobhitam; L: opaśobhitā

87. a) Hem: varṣāyāṃ; J, L: varṣe vā — b) Ai: yac; Hem: chattraṃ yaḥ; U[1], U[2]: *om* yaś; U[1]: ścutraṃ; U[2]: śutraṃ; Ai, IO: tu prayacchati; C[1], U[1], U[2]: pratipādayet — c) Ai: nānyaḥ; IO: tasya kasya; U[1], U[2]: nānya

88. a) L: yo dadād — b) Ai, C[1], U[1], U[2]: dāntakāṃ karakaṃ; IO: paścikāṃ karakaṃ; Hem: karakāṃs — c) IO: tathārtasya ca dharmeṇa; U[1], U[2]: tathāyur me; C[1]: *adds* sa — d) IO: labhate so 'malaṃ

trṣārtasya tathā dharme labhate śītalaṃ jalam || [Hem 992]
[89]yogināṃ ca daridrāṇāṃ ye tu vastrapradā narāḥ |
teṣāṃ divyāni vastrāṇi sugandhīni mṛdūni ca |
vātāś caiva pravahanti sugandhā hy amṛtopamāḥ || [Hem 904]
[90]aśvaṃ vā yadi vā yugyaṃ śobhane vātha pāduke |
dadāti yaḥ pradānaṃ vai brāhmaṇebhyaḥ susaṃyataḥ || [Hem 155]
[91]teṣāṃ divyāni yānāni rathā dhvajapatākinaḥ |
duṣṭaḥ panthā na caiveha bhaviṣyati kathaṃcana || [Hem 155]
[92]kṣaumajaṃ vātha kārpāsaṃ paṭṭasūtram athāpi vā |
dadyād yajñopavītaṃ yas taṃ na hiṃsanti vāyasāḥ || [Hem 958]
[93]annapānāśvagovastraśayyāchattrāsanāni ca |
pretaloke praśastāni dānāny aṣṭau viśeṣataḥ || [Hem 156]

[i]mahābhārate

[94]pradānaṃ sarvadānebhyaḥ śakaṭasya viśiṣyate |
evam āha mahābhāgaḥ śāṇḍilyo bhagavān ṛṣiḥ || [MBh 13.64.19, Hem 644]
[95]upānahau prayatnād yo brāhmaṇebhyaḥ prayacchati |
mardate kaṇṭakān sarvān viṣamān saṃtaraty api || [MBh 13.65.2, Hem 924]
[96]śakaṭaṃ damyasaṃyuktaṃ dattaṃ bhavati caiva hi || [MBh 13.65.3, Hem 924]

[i]kaṇṭakān dveṣiṇaḥ |

[i]nandipurāṇe

[97]alaṃkāraṃ tu yo dadyād viprāyātha surāya ca |
sa gacched vāruṇaṃ lokaṃ nānābharaṇabhūṣitaḥ |

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89. a) J, L: tu — b) Hem, IO: ye ca — c) J: vastrāṇi divyāni — e) Hem: vātaś; IO: vātā; Hem, J, L: pravahati — f) Ai, IO: sugandhāś cāmṛtopamāḥ; Hem: sugandho hy amṛtopamaḥ

90. a) J, L: yugma — b) J, L, U[2]: cātha — c) IO: pradhānaṃ — d) J: susaṃpadaḥ; U[1], U[2]: susaṅghaḥ

91. a) Hem: tasya — b) Ai, IO, J, L, U[2]: ratha — c) J: duṣṭa; U[2]: duṣṭaṃ; IO: na vai ceha — d) J: bhaviṣyaṃ; J, L: kathaṃcanaḥ

92. a) IO: kṣaumaṃ vā cātha — c) Ai, IO: ca — d) C[1]: *oṃ* taṃ; Hem: te na; IO: taṃ va; J, L: na taṃ

93. a) IO: aśvadānaṃ ca govastra — b) Ai, IO: śayyādānāni vā punaḥ; Hem: chattraśayyāsanāni ca; J, L: āśanāni — c) IO: pretalokapradas tāni

94. a) Hem, MBh: sarvadānānāṃ — b) IO: śakaṭāni viśeṣataḥ; J: sakaṭaḥ sa; L: sakaṭasva — c) IO: etad āha; J: mahābhāga

95. a) J: prapannād; MBh: prayacched; U[1], U[2]: yau — b) MBh: brāhmaṇebhyaḥ samāhitaḥ — c) IO: veṣaṃ; J: sarvā — d) IO: *oṃ*; MBh: nistaraty

96. a-i) IO: *oṃ* — a) J, L: sakaṭaṃ; Ai: sasyasaṃyuktaṃ; J: daśasaṃyuktaṃ; L: dasasaṃyuktaṃ; U[1], U[2]: dasyasaṃyukta — d) Hem: bhavati tena vai

97. a) IO: ca yo — b) Ai, C[1], U[1], U[2]: brāhmaṇāya surāya vā — c) IO: āruṇaṃ — e) IO: yas tu; J, L: pṛthivyā — f) C[1], J: bhave; IO: bhave[d dvī]pamatir naraḥ; L: dīpapatir; Ai: patir naraḥ

jātaḥ pṛthivyāṃ kālena bhaved dvīpapatir nṛpaḥ ||
[98]yajñopavītadānena surebhyo brāhmaṇāya ca |
bhaved vipraś caturvedaḥ śuddhadhīr nātra saṃśayaḥ || [Hem 957]
[99]uṣṇīṣadāyī yo martyo jāyate mukuṭotkaṭaḥ |
vistīrṇe rājavaṃśe tu sitachattraḥ sa lakṣmivān || [Hem 910]
[100]yo gītavādyaṃ dadyāt tu brāhmaṇāya subuddhimān |
sa gandharvapuraṃ gacched vaset tatra yugatrayam || [Hem 923]

[i]tathā

[101]yo 'pi kaścit tṛṣārtāya jalapānaṃ prayacchati |
sa nityatṛpto vasati svarge yugaśataṃ naraḥ || [Hem 989]

[i]yājñavalkyaḥ

[102]yasya yasya bhaved arthī tasya tasya pradānataḥ |
tṛṇakāṣṭhasame 'py arthe gopradānaphalaṃ labhet ||

[i]viṣṇuḥ

[103]yad yad iṣṭatamaṃ loke yac cāsya dayitaṃ gṛhe |
tat tad guṇavate deyaṃ tad evākṣayam icchatā || [ViDh 92.32, Hem 41]

[i]narasiṃhapurāṇe

[104]ekaviṃśaty amī svargā niviṣṭā merumūrdhani |
ahiṃsādānakartāro yajñānāṃ tapasāṃ tathā |
eteṣu nivasanti sma janāḥ krodhavivarjitāḥ || [NP 30.28–29, Hem 164]

[i]ekaviṃśatisvargā anantaram eva vakṣyamāṇā ānandaprabhṛtayaḥ |

[105]jalapraveśī cānandaṃ pramodaṃ vahnisāhase |

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98. b) IO: yavebhyo; L: surabhyo; Hem, J, L: vā — b) IO: *adds* sa gacched āruṇaṃ lokaṃ nānābharaṇa-bhūṣitaḥ — c) IO: bhaved viṣaś — d) Ai: śubhavin; U[1], U[2]: śubhavīn

99. a-b) Hem: uṣṇīṣadāyino martyā jāyante mukuṭojjvalaḥ — c) Ai, U[1], U[2]: vistīrṇa; J: rājaveśe — d) Ai: sitavṛttaḥ; Hem: sitachattrāgryalakṣaṇāḥ; J: śivaḥ chattra; U[1], U[2]: sitavṛtraḥ; Ai, U[1], U[2]: salakṣmavān; IO: sa lakṣivān

100. a) IO: gītadānaṃ; U[1], U[2]: *om* tu — b) IO: tu buddhimān — c) Hem: gandharvapure

101. a) Ai, IO: tṛṣārtānāṃ — c) Ai, C[1], U[1], U[2]: nityatuṣṭo; IO: tṛptatṛpto; J: nitya[tṛ]pto

102. b) J, L: pradhānataḥ — c) IO: nṛṇāṃ kāṣṭhasame — d) IO: bhavet

103. b) Ai: yac cānyad api tadgṛhe; IO: dadyāc chandayitaṃ gṛham; ViDh: yac cāsti — c) IO: tat tac catur-guṇaṃ deyaṃ; J, L: tat te

104. a) NP: ekaviṃśatiḥ svargā vai — e) NP: tat teṣu — i) IO: svargāntaram eva ca vakṣyamāṇaṃ ānanda-śrīprabhṛtayaḥ; Ai, C[1], U[1], U[2]: *om* eva; J, L: vakṣyamāṇa

bhṛguprapāte saukhyaṃ tu raṇe caivātinirmalam ‖ [NP 30.30, Hem 164]
[106]anaśane tu saṃnyāse mṛto gacchet tripiṣṭapam ǀ
kratuyājī nākapṛṣṭham agnihotrī ca nirvṛtim ‖ [NP 30.31, Hem 164]

[i]kratuyājī somayāgakartā ǀ

[107]taḍāgakūpakartā ca labhate pauṣṭikaṃ dvija ǀ
suvarṇadāyī saubhāgyaṃ labhate sumahātapāḥ ‖ [NP 30.32, Hem 164]
[108]śītakāle mahāvahniṃ prajvālayati yo naraḥ ǀ
sarvasattvahitārthāya sa svargaṃ cāpsaraṃ labhet ‖ [NP 30.33, Hem 164]
[109]hiraṇyagopradānena nirahaṃkāram āpnuyāt ǀ
bhūdānena tu śuddhena labhate śāntikaṃ padam ‖ [NP 30.34, Hem 164]
[110]gopradānena svargaṃ tu nirmalaṃ labhate naraḥ ǀ
aśvadānena puṇyāhaṃ kanyādānena maṅgalam ‖ [NP 30.35, Hem 164]
[111]dvijebhyas tarpaṇaṃ kṛtvā dattvā vastrāṇi bhaktitaḥ ǀ
śvetaṃ tu labhate svargaṃ yatra gatvā na śocati ‖ [NP 30.36, Hem 164]
[112]kapilāgopradānena paramārthe mahīyate ǀ
ekānnabhojī yo martyo naktabhojī ca nityaśaḥ ǀ
upavāsī trirātrādyaiḥ śrāntaḥ svarge sukhaṃ labhet ‖ [NP 30.37, 40, Hem 164]

[i]ekānnabhojī ekabhaktavrataḥ ǀ

[113]saritsnāyī jitakrodho brahmacārī dṛḍhavrataḥ ǀ

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105. a) IO: jalapraveśāv ānanda; Ai, NP: praveśe; U[2]: vānandaṃ — b) J: vahnisāsaha; L: *cor to* sāhasam — c) Ai, C[1], NP, U[1], U[2]: ca; Hem: *om* tu — d) Ai, NP: raṇaṃ caivāsya nirmalam; IO: caiva vinirmame; U[2]: vaivā

106. a-b) Ai, C[1], U[1], U[2]: anaśanena mṛto yaḥ syāt sa gacchet tu [C[1], U[1], U[2] = *om*] triviṣṭapam [C[1] = tripiṣṭapam; U[1] = tripiṣṭam] — a) Hem: anaśane cātha sa[ṃ]nyāse; IO: anaṃśane J, L: anasane; NP: anāśake; IO, L: sa nyāse — b) IO: gacchati piṣṭapaṃ; J, L, NP: triviṣṭapaṃ — c) J: kratujājñī nāga-pṛṣṭhem; L: kratuyājñī nākapṛṣṭhem — d) J, L: agnihotri; IO: na durgatim — i) IO: somayajña; J, L: somapāna

107. b) Ai: dvijaḥ; C[1], U[1], U[2]: naraḥ — c) U[1], U[2]: sauvarṇadāyī — d) IO: labhate svargahānitaḥ; NP: labhan svargaṃ tapaḥphalam

108. a) C[1], U[1], U[2]: mahāgniṃ ca; J, L: vahniḥ — c) J: *but cor* (*sh*) hisārthāya — d) J: svarge cāpsarasāṃ labhet; L: svargaṃ cāpsarasāṃ labhet; NP: svargaṃ so 'psarasaṃ labhet; Ai: sāpsaraṃ; IO: saṃpsaraṃ; U[1], U[2]: labhe

109. a) Hem: gobhūdānena; NP: pradāne hi — c) C[1]: bhūdāsena; NP: bhūmidānena śuddhena

110. a) NP: raupyadānena; C[1], U[1], U[2]: tu svargaṃ — b-d) U[1], U[2]: *om* — b) C[1]: labhate nirmalaṃ

111. a-c) U[1], U[2]: *om* — b) Ai, IO: śaktitaḥ — d) NP: śocate

112. b) J, L: paramārthi — c-d) IO: *om* — e-f) IO: *om* — e) Ai, C[1], U[1], U[2]: upavāsais — f) Hem: ante svargasukhaṃ labhet; J: *but cor* (*sh*) svāntaḥ; NP: śāntaḥ svargaṃ; J, L, NP: śubhaṃ — i) IO: ekānta-bhogī ya ekabhaktavrataḥ; C[1], U[1], U[2]: ekavārabhakta

113. a-d) J: *om* — a) IO: sa tṛṣṇāpībhitaḥ krodhī; U[1], U[2]: *adds* [after 'snāyī'] jitasnāyī — c) Hem: nirmalasukham; IO: nirmamaḥ — d) NP: yathā

nirmalaṃ svargam āpnoti tathā bhūtahite rataḥ |
vidyādānena medhāvī nirahaṃkāram āpnuyāt || [NP 30.41, Hem 165]
114yena yena hi bhāvena yad yad dānaṃ prayacchati |
tat tat svargam avāpnoti yad yad icchati mānavaḥ || [NP 30.42]
115yas tu sarvāṇi dānāni brāhmaṇebhyaḥ prayacchati |
sa prāpya na nivarteta divaṃ śāntam anāmayam || [NP 30.44, Hem 165]

[i]mahābhārate

116yājyataḥ śiṣyato vāpi kanyayā vā dhanaṃ saha |
yady āgacched yajed dadyān naiko 'śnīyāt kathaṃcana || [MBh 12.226.12]
117gṛham āvasato hy asya nānyat tīrthaṃ parigrahe |
devarṣipitṛgurvandhavṛddhāturabubhukṣitāt || [MBh 12.226.13]

[i]nānyat tīrtham iti vakṣyamāṇadevarṣipitṛgurvādibhyo nānyat prakṛṣṭaṃ dānapātram ity arthaḥ | [ii]parigrahe dhanārjane |

118antarhitābhitṛṣṇānāṃ yathāśakti bubhūṣatām |
dravyāṇām atiśaktyāpi deyam eṣāṃ kṛtātmanām || [MBh 12.226.14]
119arhatām anurūpāṇāṃ nādeyaṃ hy asti kiṃcana |
uccaiḥśravasam apy aśvaṃ prāpaṇīyaṃ satāṃ viduḥ || [MBh 12.226.15, Hem 10]

[i]antarhitābhitṛṣṇānām avibhāvitābhilāṣāṇām |

120anunīya yathākāmaṃ satyasaṃdho mahāvrataḥ |
svaiḥ prāṇair brāhmaṇaprāṇān paritrāya divaṃ gataḥ || [MBh 12.226.16, Hem 10]
121rantidevaś ca sāṃkṛtyo vasiṣṭhāya mahātmane |

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114. c) J: tatra tat svargam āpnoti

115. c) Ai, NP: saṃprāpya; C[1], U[1], U[2]: na sa prāpya — d) Hem: devaṃ; NP: svargaṃ śāntam anāmayam

116. a) IO: yajñataḥ; J, L: yady ataḥ — b) MBh: dhanaṃ mahat; J, L: sahaḥ — c) J: yajed adyā; L: yajed adyān; U[1], U[2]: yājad — d) IO: naiṣo

117. a) IO: āsyavato — b) IO: ānyas; IO, J, L: tīrtha; C[1]: parigraha; MBh: pratigrahāt — c-d) IO: devān pitṝn gurūn vṛddhān āturāṃś ca bubhukṣitān — c) J: daiva; Ai: gurvādīn; J, L, MBh: gurvarthaṃ; U[1]: gurvambhu; U[2]: gurvantu — d) Ai, J, L, U[2]: bubhukṣitān; MBh: bubhukṣatām — i) IO, U[1], U[2]: nānya-tīrtham; C[1], U[1], U[2]: *om* pitṛ; IO: ādibhya ekenānyat; IO: prakṛṣṭaṃ dāntram ity — ii) IO: parigraho balārpite

118. a) U[2]: antarhitāni tṛṣṇānāṃ; Ai, IO: ābhitṛptānānāṃ; MBh: ābhitaptānāṃ— b) Ai, C[1], U[1], U[2]: bubhukṣitām; J: bubhūṣitām — c) Ai, IO: api śaktyāpi; J: asti śaktyāpi — d) MBh: kṛtād api

119. a) J: arghatām; L: arhantām — b) C[1], U[1], U[2]: nānyad deyaṃ; IO: na deyaṃ — c) Hem: sravasam — d) IO: prāpaṇāya; J: prāpaṇīya — i) Ai: *om*; IO: ābhitṛptānām abhibhāṣitā; J: ānitṛṣṇānām avibhāvitā-bhilāṣiṇām

120. a) MBh: tathā kāvyaḥ — c) IO: sva; Ai, Hem, U[1], U[2]: brāhmaṇaḥ — d) C[1]: paritrāyaṃ; U[1], U[2]: pavitrāya

apaḥ pradāya śītoṣṇā nākapṛṣṭham ito gataḥ || [MBh 12.226.17, Hem 10]
[122]ātreyaś candradamayor arhator vividhaṃ dhanam |
dattvā lokān yayau dhīmān anantān sa mahīpatiḥ || [MBh 12.226.18, Hem 10]
[123]śibir auśīnaro 'ṅgāni putraṃ ca priyam aurasam |
brāhmaṇārtham upākṛtya nākapṛṣṭham upāgataḥ || [MBh 12.226.19, Hem 10]
[124]pratardanaḥ kāśipatiḥ pradāya nayane svake |
brāhmaṇāyātulāṃ kīrtim iha cāmutra cāśnute || [MBh 12.226.20, Hem 11]
[125]divyaṃ mṛṣṭaśalākaṃ ca sauvarṇaṃ paramarddhimat |
chattraṃ devāmṛdho dattvā sarāṣṭro 'bhyapatad divam || [MBh 12.226.21, Hem 11]

[i]mṛṣṭaśalākam ujjvalapañjaram |

[126]saṃkṛtiś ca tathātreyaḥ śiṣyebhyo brahma nirguṇam |
upadiśya mahātejā gato lokān anuttamān || [MBh 12.226.22, Hem 11]
[127]ambarīṣo gavāṃ dattvā brāhmaṇebhyaḥ pratāpavān |
arbudāni daśaikaṃ ca sarāṣṭro 'bhyapatad divam || [MBh 12.226.23, Hem 11, 449]
[128]sāvitrī kuṇḍale divye śarīraṃ janamejayaḥ |
brāhmaṇārthe parityajya jagmatur lokam uttamam || [MBh 12.226.24, Hem 11]
[129]sarvaratnaṃ vṛṣādarbho yuvanāśvaḥ priyāḥ striyaḥ |
ramyam āvasathaṃ caiva dattvā svarlokam āsthitaḥ || [MBh 12.226.25, Hem 11]
[130]nimī rāṣṭraṃ ca vaideho jāmadagnyo vasuṃdharām |
brāhmaṇebhyo dadau cāpi gayaś corvīṃ sapattanām || [MBh 12.226.26, Hem 11]
[131]avarṣati ca parjanye sarvabhūtāni cāsakṛt |

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121. a) J, L: rantidevasva; U^1, U^2: vantidevaḥ; U^1, U^2: *om* ca; IO: [sāṃ]kṛtya — c) Ai, Hem: śītāś ca — d) MBh: nākapṛṣṭhe mahīyate

122. a) Ai, Hem: ātreya; IO: candramāḥ pūrvam; J, L: candramadayov — b) IO: arhate; J, L, U^2: arhato; Hem: vidhibaddhanam; J: vidhitvanām *mc* (*sh*) → vidhivatvanāṃ; L: vividhatvanām — c) J: dadau

123. a) Hem: auśīnarāṅgāni; IO: auśīnaraś cāpi; U^1, U^2: ośīnavo J, L: ['ṅ]gāni — b) C^1, MBh, U^1, U^2: sutaṃ ca — c) U^1, U^2: upāhṛtya — d) MBh: ito gataḥ; IO: *adds* dattvā lokān yayau dhīmān

124. a) IO: pratardana; Hem: kāśapatiḥ — b) C^1: nayanet ; IO: layane; J: bhavane; L: navane; U^1, U^2: suke — c) J, L: ātulā — d) C^1: cāmutram; J, L, U^2: vāmutra; J, L: cākṛte

125. a) IO: śiṣṭaśalākaṃ; J: aṣṭaśalākaṃ; Ai, C^1, Hem, MBh, U^1, U^2: tu — b) J, L: sauvarṇa; Ai, Hem: paramarddhi tat; J, L: parimarditam; U^1, U^2: paramarddhitam — c) Ai, U^1, U^2: devamṛdho; IO: devamṛdhiṃ; J, L: dattvā mṛdho; MBh: devāvṛdho — i) IO: mṛṣṭaṃ; C^1, J: śālakaṃ; IO: taj jvala; J, L: u[j]jva[la]

126. a) U^1, U^2: saṃskṛtiś

127. a) IO: ambarīśo; Ai, Hem: gavīr — c) J: arbudābhi; IO, J, L: śataikaṃ — d) U^1, U^2: bhyayad divam

128. a) C^1: sāvitro — b) J, L: śarīra janamejaya

129. a) J, L: ratna; C^1, Hem: vṛṣādarbhā; IO: vṛṣīdarpo — b) C^1: yuvānāśvaḥ; Hem: yuvāno 'śvāḥ priyāstriyaḥ; J, L: yuvānaś ca priyā — c-d) Hem: this line occurs after 19.128b. — d) Hem, MBh: dattvāmuṃ lokam; U^1, U^2: āstitaḥ

130. a) IO: nilī — b) IO: yāmadagne; J, L: jāmadagne — c) J, L, U^2: vāpi — d) Ai, C^1, U^1, U^2: yaśaś; J, L: gayāś corvī; IO: anuttamām; J: sapannagā; L: sapattanā

vasiṣṭho jīvayāmāsa prajāpatir iva prajāḥ || [MBh 12.226.27, Hem 11]
[132]karaṃdhamasya putras tu marutto nṛpatis tathā |
kanyām aṅgirase dattvā divam āśu jagāma ha || [MBh 12.226.28]
[133]brahmadattaś ca pāñcālyo rājā buddhimatāṃ varaḥ |
nidhiṃ śaṅkhaṃ dvijāgrebhyo dattvā lokān avāptavān || [MBh 12.226.29]
[134]rājā mitrasahaś cāpi vasiṣṭhāya mahātmane |
madayantīṃ priyāṃ dattvā tayā saha divaṃ gataḥ || [MBh 12.226.30, Hem 11]
[135]sahasrajic ca rājarṣiḥ prāṇān iṣṭān mahāyaśāḥ |
brāhmaṇārthe parityajya gato lokān anuttamān || [MBh 12.226.31, Hem 11]
[136]sarvakāmaiś ca saṃpūrṇaṃ dattvā veśma hiraṇmayam |
mudgalāya gataḥ svargaṃ śatadyumno mahāmatiḥ || [MBh 12.226.32, Hem 11]
[137]nāmnā ca dyutimān nāma śālvarājaḥ pratāpavān |
dattvā rājyam ṛcīkāya gato lokān anuttamān || [MBh 12.226.33, Hem 12]
[138]madirāśvaś ca rājarṣir dattvā kanyāṃ sumadhyamām |
suvarṇahastāya gato lokān devair abhiṣṭutān || [MBh 12.226.34, Hem 12]
[139]lomapādas tu rājarṣiḥ śāntāṃ dattvā sutāṃ prabhuḥ |
ṛṣyaśṛṅgāya vipulaiḥ sarvakāmair ayujyata || [MBh 12.226.35, Hem 12]
[140]dattvā śatasahasraṃ tu gavāṃ rājā prasenajit |
savatsānāṃ mahātejā gato lokān anuttamān || [MBh 12.226.36, Hem 12, 449]
[141]ete cānye ca bahavo dānena tapasā saha |
mahātmāno gatāḥ svargaṃ śiṣṭātmāno jitendriyāḥ || [MBh 12.226.37, Hem 12]
[142]teṣāṃ pratiṣṭhitā kīrtir yāvat sthāsyati medinī |

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131. a) C[1]: apravarṣati; Hem: avarṣiṇi; U[1], U[2]: supravarṣati — b) IO, J, L: vāsakṛt — c-d) Hem: *om*

132. a) Ai: kabandhasya; C[1]: *bro* karaṃdhamasya; IO: karaṃdhamaśva; U[1], U[2]: kavaṃdhamasya — b) J, L, U[2]: maruto — d) J, L: śivam āśu

133. a) Ai: brahmadattasya; C[1]: brahmadaś; J: tu; Ai, IO: pañcāsyo; U[1], U[2]: pañcālpo — b) J, L: vātāṃ buddhimatāṃ — c) IO: nandiśaṅkhaṃ dvijāprebhyo; Ai: dvijātibhyo; MBh: dvijāgryebhyo; U[1], U[2]: dvijāyebhyo — d) IO: dandvā; J: lokam; U[1]: lakām; U[2]: –kām; IO, J, L: avāpnuyāt

134. a) Hem: mitrasahasraś ca — c) IO: damayantīṃ; L: madayantī; U[2]: madayantī *mc* → damayantī

135. a) C[1], U[1], U[2]: tu — b) C[1], U[1], U[2]: mahāśayaḥ

136. c) Ai: mukuntāya; IO: muhūrtāya; J: svadattopagataḥ; L: svaṃ dattvopagataḥ; U[1], U[2]: mukulāya — d) MBh: mahīpatiḥ

137. a) J, L: nāmnā ca ditimātrāma — b) IO: śālyarājaḥ; L: śālvarajaḥ; C[1]: *adds* sarvakāmaiś ca saṃpūrṇaṃ dattvā veśma hiraṇmayaṃ — c-d) U[1], U[2]: *om* — d) L: lokām

138. b-d) J: *om, but cor* (*sh*) — b) J, L: kanyā — c) MBh: hiraṇya; IO: hastāṃsa; J, L: hastāja — d) U[1], U[2]: lokaṃ daivair

139. a) J: *om, but cor* (*sh*); Ai, Hem, IO, MBh: ca — b) Hem: sa tāṃ dattvā; IO: śantāṃ; J, U[1], U[2]: śāntā; L: śātā; J, L: śrutā prabhuḥ — d) Ai: sarvaiḥ; IO: sa[r]vaiḥ

140. d) IO: sattamān

141. b) MBh: ca ha — c) L: gataḥ [C[1]: *bro*] — d) C[1], L: jitendriyaḥ

142. b) IO: paristhāsyati; Ai, C[1], U[1], U[2]: tiṣṭhati — c) J, L: prajāḥ — d) IO, J [*cor to*]: eko; MBh: ete; J: ha; IO: dinam; U[2]: divām; Ai, Hem: āpnuyuḥ; C[1]: āpnuvān; IO, J, L: āpnuyāt

dānayajñaprajāsargair eke hi divam āpnuvan ǁ [MBh 12.226.38, Hem 12]

[i]tathā

[143]vastrābharaṇadātāro bhaktapānānnadās tathā ǀ
kuṭumbānāṃ pradātāraḥ puruṣāḥ svargagāminaḥ ǁ [MBh 13.24.89, Hem 163]
[144]sahasrapariveṣṭāras tathaiva ca sahasradāḥ ǀ
trātāraś ca sahasrāṇāṃ te narāḥ svargagāminaḥ ǁ [MBh 13.24.94, Hem 163]
[145]suvarṇasya ca dātāro gavāṃ ca bharatarṣabha ǀ
yānānāṃ ca pradātāraḥ puruṣāḥ svargagāminaḥ ǁ [MBh 13.24.95, Hem 163]
[146]vaivāhikānāṃ preṣyāṇāṃ vasūnāṃ ca yudhiṣṭhira ǀ
dātāro vāsasāṃ caiva puruṣāḥ svargagāminaḥ ǁ [MBh 13.24.96, Hem 163]
[147]vihārāvasathodyānakūpārāmasabhāpradāḥ ǀ
prapāṇāṃ caiva kartāras te narāḥ svargagāminaḥ ǁ [MBh 13.24.97, Hem 163]
[148]śuśrūṣābhis tapobhiś ca śubham ādāya bhārata ǀ
ye pratigrahaniḥsnehās te narāḥ svargagāminaḥ ǁ [MBh 13.24.84, Hem 163]
[149]bhayāt pāpāt tathā bādhād dāridryād vyādhidharṣaṇāt ǀ
yatkṛte pratimucyante te narāḥ svargagāminaḥ ǁ [MBh 13.24.85, Hem 163]
[150]sarvahiṃsānivṛttāś ca narāḥ sarvasahāś ca ye ǀ
sarvasyāśrayabhūtāś ca te narāḥ svargagāminaḥ ǁ [MBh 13.24.90, Hem 163]
[151]āḍhyāś ca balavantaś ca yauvanasthāś ca bhārata ǀ
ye vai jitendriyā dhīrās te narāḥ svargagāminaḥ ǁ [MBh 13.24.92, Hem 163]
[152]upakāriṣu sasnehā mṛdavo 'snehavatsalāḥ ǀ

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143. b) MBh: bhakṣa; IO: yānānnadās — c) Hem: kuṭumbānna; Ai, IO, MBh: ca dātāraḥ — d) MBh: te narāḥ; IO: svargagaminaḥ

144. a-d) IO, J [*but cor* (*sh*)]: *om* — a) Ai, U[1]: pariceṣṭāraḥ — b) J, L: sahasradaḥ — c) Ai, C[1], U[1], U[2]: dātāraś; d) MBh: puruṣāḥ

145. a-d) J: *om, but cor* (*sh*) — b) J, L: bharatarṣabhaḥ — c) MBh: yānānāṃ vāhanānāṃ ca — d) Ai, C[1], Hem, MBh, U[1], U[2]: te narāḥ

146. a-d) J: *om, but cor* (*sh*) — a) Ai, C[1], U[1], U[2]: praiṣāṇāṃ; Hem: preṅkhānāṃ; MBh: kanyānāṃ — b) Ai, C[1], U[1], U[2]: dīnānāṃ; Hem: prekṣyāṇāṃ; MBh: preṣyāṇāṃ; L: yudhiṣṭhiraḥ — d) MBh: te narāḥ; IO: svargagaminaḥ

147. a-d) J, L: *om* — a) IO: nirāhārasatho; U[1], U[2]: vihāvādhasatho — b) Hem: sadapradāḥ — c) IO: prāṇānaṃ; MBh: vaprāṇāṃ; U[1], U[2]: *adds* [after 'caiva'] tu

148. a-d) J: *om, but cor* (*sh*) — a) J: *adds* [after 'śuśrūṣābhis'] ca — b) Ai: tatam; C[1], U[1], U[2]: vratam; Hem: kṛtam; IO: tam ādāya ca; MBh: śrutam — c) Hem, J: nisnehās

149. a-d) Ai, C[1], U[1], U[2]: occurs after 19.146d; Hem: occurs after 19.147d; J: *om, but cor* (*sh*) — a) Ai, C[1], U[1], U[2]: bhayāc chāpāt; IO: bhayāt pāttat tathācārād — b) L: [d]āridryā[d]; IO: vaṣṭadharṣaṇāt; J: gharṣaṇāt — c) Ai, C[1]: pratimuñceta; U[1]: pratimuñcaita; U[2]: pratimucaita

150. a-d) J, IO, L: *om* — a) C[1]: sarvasiṃhā; U[2]: sarvāhaṃsā; U[1], U[2]: nivarttāś — b) U[1], U[2]: sarvāṃ

151. a-d) J, L: *om* — b) U[1], U[2]: yauvanastāś — c) C[1]: jitendriyagrāmās; U[1], U[2]: jitendriyayāmās

152. a-d) J, L: *om* — a) MBh: aparāddheṣu— b) C[1]: *bro*; Ai, U[1], U[2]: mṛdavaḥ sneha; MBh: mitravatsalaḥ — c) Ai, U[1], U[2]: svābādhāḥ suprasādhāś ca; MBh: ārādhanasukhāś cāpi; C[1]: *bro* suprasādāś — d) Ai, C[1],

svārādhāḥ suprasādāś ca te narāḥ svargagāminaḥ || [MBh 13.24.93]

[i]iti bhaṭṭahṛdayadharātmajamahāsāṃdhivigrahikabhaṭṭaśrīlakṣmīdharaviracite

kṛtyakalpatarau dānakāṇḍe prakīrṇakadānāni |

U[1], U[2]: puruṣāḥ — i) Ai, C[1], IO, U[1], U[2]: *om* bhaṭṭahṛdayadharātmajamahāsāṃdhivigrahikabhaṭṭa; J: vigrahaika; L: vigrahīka; C[1], U[1], U[2]: *om* śrīlakṣmīdharaviracite kṛtyakalpatarau dānakāṇḍe

[*]20. atha vāpīkūpataḍāgādividhiḥ

[i]tatra yamaḥ

> [1]kūpārāmaprapākāras tathā vṛkṣāvaropakaḥ |
> kanyāpradaḥ setukārī svargam āpnoty asaṃśayam || [Hem 997]
> [2]taḍāge yasya pānīyaṃ satataṃ khalu tiṣṭhati |
> svargaloke gatis tasya nātra kāryā vicāraṇā || [Hem 1005]
> [3]yeṣāṃ taḍāgāni śubhāḥ prapāś ca ārāmakūpāś ca pratiśrayāś ca |
> annapradānaṃ madhurā ca vāṇī teṣām ayaṃ caiva paraś ca lokaḥ || [Hem 997]

[i]ādityapurāṇe

> [4]setubandharatā ye ca tīrthaśaucaratāś ca ye |
> taḍāgakūpakartāro mucyante te tṛṣābhayāt || [Hem 1002]

[i]tīrthaśaucaratā jalāvataraṇamārgasaṃskartāraḥ |

[ii]viṣṇuḥ

[5]atha kūpakartus tatpravṛtte pānīye duṣkṛtārdhaṃ vinaśyati | [ViDh 91.1, Hem 1002]

[i]tatpravṛtte tasmāt kūpāt pravṛtte |

[6]taḍāgakṛn nityatṛpto vāruṇaṃ lokam aśnute | [7]jalapradaḥ sadā tṛpto bhavati | [8]vṛkṣāropayitur vṛkṣāḥ paraloke putrā bhavanti | [9]vṛkṣapradasya vṛkṣāḥ prasūnair

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* Ai, C[1], U[1], U[2]: atha kūpavāpītaḍāga-[C[1] = talāga]-vidhiḥ

1. a) Ai, Hem: kārī — b) Hem: vṛkṣasya ropakaḥ; IO: vṛkṣādiropakaḥ — c) IO: setukoṭī; J: setukarī — d) Ai, IO, U[2]: asaṃśayaḥ

2. b) IO: śatasaṃkhyan tu tiṣṭhati — c) Hem: svargalokagatis

3. a-b) Hem: yeṣāṃ taḍāgāni prapāḥ śubhāś cārāmāś ca kūpāś ca pratiśrayāś ca — a) U[2]: taḍāgāniḥ; IO: śubha — b) Ai: pratiṣṭhitāś; U[1], U[2]: prati[śra]yāś — c) Ai, U[1], U[2]: anupradānaṃ [C[1]: *bro*]; L: madhurāc ca; U[2]: vāṇā — d) IO: tathāmayaṃ; J, L: teṣām ayaś; J: paras tu; L: parasva — i) U[1], U[2]: ādipurāṇe

4. b) Ai, Hem: tīrthe — d) J, L: mucyate; C[1], U[1], U[2]: tṛṣāṃ — i) IO: tīrthaśaucaratā ye ca jalāvataraṇapradāḥ mārgasaṃskārakārtāra[ḥ] sarve te svargagāminaḥ; J, L: mārgakartāraḥ

5. Ai, C[1] (*sh*), U[1], U[2]: *adds* [after 'pravṛtte'] tu; U[1], U[2]: [pa]nīyaṃ; Ai, Hem: duṣkṛtārthaṃ; ViDh: duṣkṛtasyārdhaṃ — i) Ai: occurs after 20.7; J, L: tataḥ pravṛtte

6. IO: taḍāgakṛtyaptatṛptaṃ cāruṇalokam aśnute; J, L: *om* kṛn

8. L: vṛkṣāropayituṃ

9. ViDh: vṛkṣaprado vṛkṣaprasūnair; Hem: vṛkṣaḥ prasūnair; C[1], U[2]: prasūtair; IO: devatāḥ praṇayanti; J, ViDh: prīṇayati

devān prīṇayanti | [10]phalaiś cātithīn | [11]chāyayābhyāgatān | [12]deve varṣaty udakena pitṝn | [13]setukṛt svargam āpnoti | [ViDh 90.2–9, Hem 1002, 1030]

[i]tathā

[14]kūpārāmataḍāgeṣu devatāyataneṣu ca |
punaḥ saṃskārakartā ca labhate maulikaṃ phalam || [ViDh 90.19, Hem 1003]

[i]nandipurāṇe

[15]yo vāpīm atha vā kūpaṃ deśe toyavivarjite |
khānayet sa naro yāti bindau bindau śataṃ samāḥ |
devair ekatvam atulaṃ tṛṣṇākṣudvarjitas tathā || [Hem 1002]
[16]taḍāgakartā vasate svarge yugacatuṣṭayam |
yatra vipro 'tha gaur ekā pāyinī salilaṃ kvacit |
taḍāgaṃ tādṛśaṃ kṛtvā svarge daśa yugān vaset || [Hem 1005]

[i]tathā

[17]yo vāpīm agnisākṣyeṇa vidhivat pratipādayet |
koṇeṣūdakakumbhasthān samudrān arcya śraddhayā |
caturaś caturantā ca tena dattā mahī bhavet || [Hem 1004]
[18]tatsaṃnidhau dvijān arcya vidhivat pānabhojanaiḥ |
sa yāti vāruṇaṃ lokaṃ divyakāmasamanvitam || [Hem 1004–05]
[19]vāpyās tīre tu yaḥ kuryāt sacchāyaṃ taruputrakam |
tarudānād daśaguṇaṃ vāpīdānāc caturguṇam |
saṃyogadānena phalaṃ labhate puruṣaḥ sa vai ||

[i]skandapurāṇe

[20]avaṭaṃ yo naraḥ kuryād apāṃ pūrṇaṃ suśobhanam |

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11. ViDh: chāyayā cābhyāgatān

12. Hem: daive varṣa udadakena pitṝn; U[1], U[2]: devarṣaty

13. Hem: *om*; IO: sa tu kṛt

14. a) IO: prapārāma — d) Hem: mūlikaṃ; IO: mauktikaṃ

15. a) U[1], U[2]: vāpim — b) IO: vivarjitam — c) J, L: khanayet — d) Ai, Hem, U[1], U[2]: svarge pretya śataṃ samāḥ [U[1], U[2] = samā]; IO: bindau vivau — f) U[1]: kṣaddurjitas; U[2]: kṣudurjitas; Hem: sadā

16. a) L: *but cor* (*fh*) taḍāgas tathā kartā; Ai, C[1], Hem, U[1], U[2]: vasati — f) C[1], U[1], U[2]: yugaṃ — i) J, L: yathā

17. a) IO: gavīm; C[1], IO, L: agnisākṣeṇa; J: agnisākṣṇe — d) C[1]: samudrān arbhyarcya; IO: samudrān śraddhayā yutaḥ; U[1], U[2]: samudrābhyarca; J: arghyaśaktayā *mc* (*sh*) → arghyaś[r]addhayā — e) J, L: caturatnā tu; Ai, Hem: tu

18. a) J, L: tān; U[2]: arcā — c) U[2]: varuṇaṃ — d) C[1], U[1], U[2]: samanvitaḥ

19. a) J, L: vāpyas; Ai, C[1], U[1], U[2]: ca yaḥ — b) IO: taruputram — e) IO: dānaṃ na — f) L: sa vaiḥ

dadyāc ca brāhmaṇebhyas taṃ bhojayitvā yathāvidhi ǀ
aṣṭābhiḥ suvicitrābhiḥ patākābhir alaṃkṛtam ǁ [Hem 1002]
[21]pitṝṃs tārayate paścāt taṃ dattvā sa narottamaḥ ǀ
yāty apsaraḥsugītena varuṇasya salokatām ǁ [Hem 1002]

[i]avaṭo 'tra kūpaḥ ǀ

[ii]matsyapurāṇe

[iii]matsya uvāca
[22]śṛṇu rājan mahābāho taḍāgādiṣu yo vidhiḥ ǀ
prāpya pakṣaṃ śubhaṃ śuklam atīte cottarāyaṇe ǀ
puṇye 'hni vipraiḥ kathite kṛtvā brāhmaṇavācanam ǁ [MP 58.4–5, Hem 1014–15]
[23]prāgudakpravaṇe deśe taḍāgasya samīpataḥ ǀ
caturhastāṃ śubhāṃ vedīṃ caturasrāṃ caturmukhīm ǁ [MP 58.6, Hem 1015]
[24]tathā ṣoḍaśahastaḥ syān maṇḍapaś ca caturmukhaḥ ǀ
vedyāś ca parito gartā ratnimātrās trimekhalāḥ ǀ
nava saptātha vā pañca yonivaktrā nṛpātmaja ǁ [MP 58.7–8, Hem 1015]
[25]vitastimātrā yoniḥ syāt ṣaṭsaptāṅgulavistṛtā ǀ
gartāś ca tatra sapta syus triparvocchritamekhalāḥ ǀ
sarvataḥ sarvavarṇāḥ syuḥ patākā dhvajasaṃyutāḥ ǁ [MP 58.8–9, Hem 1015]
[26]aśvatthodumbaraplakṣavaṭaśākhākṛtāni tu ǀ
maṇḍapasya pratidiśaṃ dvārāṇy etāni kārayet ǁ [MP 58.10, Hem 1015]
[27]śubhās tatrāṣṭa hotāro dvārapālās tathāṣṭa vai ǀ
aṣṭau tu jāpakāḥ kāryā brāhmaṇā vedapāragāḥ ǁ [MP 58.11, Hem 1015]
[28]sarvalakṣaṇasaṃpūrṇā mantravanto jitendriyāḥ ǀ

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20. c) Hem: subrāhmaṇebhyas; IO: brāhmaṇebhyas tā; J, L: brāhmaṇebhyas tu

21. a) Hem: tareta pañcāśa; — b) Ai, IO: dattvā tu sa; J: ta[ṃ] dattvā; L: ad dattvā; Hem: ca narottama — c) IO: yāty uttamaḥ — d) U[1], U[2]: varuṇalokatām — i) IO: avaṭau — ii) U[1], U[2]: *om* — iii) C[1]: *om*

22. a-b) Ai: purāṇesv itihāseṣu paṭhyate rājasattama — b) C[1], U[1], U[2]: talādiṣu; IO: taḍādiṣu ca; IO: *adds* purāṇesv itihāseṣu paṭhyate rājasattama; MP: *adds* purāṇesv itihāso 'yaṃ paṭhyate vedavādibhiḥ — c) Hem: māghapakṣaṃ; L: pakṣā; C[1]: śubhaḥ śuklaḥm; IO: tathā śuklam; U[2]: śukla — d) U[2]: pratīte — e) C[1]: puṇye [']hani; Hem, J, MP: vipra; L: kathito

23. a) U[1], U[2]: prāg udake pravaṇe; Hem: plavaṇe — c) Ai: vediṃ; IO, J, U[1], U[2]: devīṃ — d) L: caturastāṃ; U[1], U[2]: caturaśrāṃ; J, L, MP: caturmukhām

24. a) C[1]: syā[n]; IO: ca; J: *om* syān — b) L: *om* ca — c) IO: vedyaś; J: garto — d) Ai, Hem, J, L: ratnimātrā; C[1], U[1], U[2]: hastamātrās; IO: ratnimātrāstimekhalā; Ai, Hem: trimekhalā; J, L: trimekhalām — e) IO, J: na ca — f) Ai, Hem: yonir vakrā; MP: nātiriktā nṛpātmaja; J: nṛpātmajā

25. a) C[1]: vistimātraṃ; J: syā — b) C[1], MP, U[1], U[2]: āṅguli — c) Hem: śastāḥ syuḥ — d) Hem: svaparvocchritamekhalā; IO: triparvākṛtamekhalā; L: triyaryo; U[2]: triyarvo — e-f) MP: sarvatas tu savarṇaḥ syuḥ patākādhvajasayutāḥ — f) Hem: saṃyutā

26. a) Hem, IO: aśvatthoḍumbara — b) IO: sārakṛtāni; C[1], U[1], U[2]: ca — c) C[1], Hem: prati daśa[ṃ]

27. c) C[1]: kuryā[d]

kulaśīlasamāyuktaḥ sthāpakaḥ syād dvijottamaḥ || [MP 58.12, Hem 1015]

[i]gartādiparimāṇam ṛtvijāṃ ca sarvalakṣaṇāni tulāpuruṣe 'bhihitāni | [ii]sthāpaka ācāryaḥ |

[29]pratigarte tu kalaśā yajñopakaraṇāni ca |
vyañjanaṃ cāsanaṃ śuddhe tāmrapātre suvistare || [MP 58.13, Hem 1016]
[30]tatas tv anekavarṇāḥ syur balayaḥ pratidaivatāḥ |
ācāryaḥ prakṣiped bhūmāv anumantrya vicakṣaṇaḥ || [MP 58.14, Hem 1016]
[31]aratnimātro yūpaḥ syāt kṣīravṛkṣavinirmitaḥ |
yajamānapramāṇo vā saṃsthāpyo bhūtim icchatā || [MP 58.15, Hem 1016–17]
[32]hemālaṃkāriṇaḥ kāryāḥ pañcaviṃśati ṛtvijaḥ |
kuṇḍalāni ca haimāni keyūrakaṭakāni ca |
tathāṅgulīpavitrāṇi vāsāṃsi vividhāni ca || [MP 58.16–17, Hem 1017]
[33]dakṣayec ca samaṃ sarvān ācārye dviguṇaṃ punaḥ |
dadyāc chayanasaṃyuktam ātmanaś cāpi yat priyam || [MP 58.17, Hem 1017]
[34]sauvarṇau kūrmamakarau rājatau matsyaḍuṇḍubhau |
tāmrau kulīramaṇḍūkāv āyasaḥ śiśumārakaḥ || [MP 58.18, Hem 1017]
[35]evam āsādya tān sarvān ādāv eva viśāṃpate | [MP 58.18, Hem 1017]

[i]ādau prathamataḥ |

[36]śuklamālyāmbaradharaḥ śuklagandhānulepanaḥ |

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28. a) Hem: saṃpannā; MP: saṃpūrṇau — b) MP: mantravid vijitendriyaḥ — c) Ai, Hem, IO: samāyuktāḥ — d) Ai: sthāpakāḥ syur dvijottamāḥ; Hem, IO: sthāpakasya; MP: parodhāḥ; U[1], U[2]: stāpaka; IO: dvijāttamāḥ; L: dvijottama — i) IO: garbhādiparamaṇām; J, L: hastādi; J, L: *om* ca; U[1], U[2]: tulāpuruṣo; C[1]: [']pi hitāni; IO: vihitāni — ii) Ai: sthāpakāḥ ācāryāḥ; U[1], U[2]: stāpakā

29. a) Hem, MP: pratigarteṣu; J, L: pratigartaṃ tu kalaśān; C[1]: kalaśa; Hem: kalaśo — c) Ai, C[1], J, MP: vyajanaṃ; Hem: vyajane; Hem, J, L: cāsane; IO: vāśanaṃ; MP: cāmare; Ai, C[1], U[1], U[2]: śuddhaṃ; Hem, MP: śubhre — d) U[2]: tāmrapātreṣu vistare; MP: suvistṛte

30. a-b) J: vavyaras tv anekavarṇāḥ balayāḥ pratidevatāḥ — b) Ai: valayaḥ; MP: caravaḥ; Ai, Hem, MP: pratidaivatam; C[1], U[1], U[2]: pratidevatam — d) Ai, C[1], U[1], U[2]: abhimantrya; IO: arumān sa vicakṣaṇaḥ; J: anumantra; C[1]: vicakṣaṇaiḥ

31. a-d) IO: *om* — a) Ai, MP, U[1], U[2]: tryaratni — d) C[1], U[1], U[2]: kṣīri; J, L: vinirvṛtaḥ

32. a) IO: *om* hemālaṃkāriṇaḥ; J: hemālaṃkaraṇikāḥ kāryāḥ; L: hemālaṃkariṇaḥ — b) Hem, J, L: *adds* tathā — c) C[1]: sa; U[1], U[2]: sūtrāṇi — e) C[1], U[1], U[2]: tathāṅgurīpavitrāṇi; Hem, IO, J, L: aṅgulīya-[Hem = aṅgulīyaṃ]-pavitrāṇi; MP: tathāṅgulyaḥ

33. a) J, L: pūjayec; MP: pūjayet; C[1], MP, U[1], U[2]: tu — b) Ai: ācāryaṃ; IO, MP: ācāryo; J: ārcayed; L: ārce

34. a-d) C[1]: *bro* — a) MP: sauvarṇa — b) J: rājasau; J, MP: dundubhau — c) IO, U[1], U[2]: maṇḍūkau; J: *cor to* maṇḍūkav — d) Ai, Hem: vāyasaḥ; IO: vāyasa; U[1], U[2]: āyaḥ; Ai: śiṃśumārakaḥ; J, L: śiśumārakāḥ

35. a-i) C[1]: *bro* — a-b) IO: evam eva vaṃsataḥ sarvadānāc caiva viśāṃpate — a) MP: tat sarvam — i) Ai: prathamam

sarvauṣadhyudakasnānasnāpito vedapuṃgavaiḥ ǁ [MP 58.19, Hem 1017]
[37]yajamānaḥ sapatnīkaḥ putrapautrasamanvitaḥ ǀ
paścimaṃ dvāram āśritya praviśed yāgamaṇḍapam ǁ [MP 58.20, Hem 1017]
[38]tato maṅgalaśabdena bherīṇāṃ niḥsvanena ca ǀ
rajasā maṇḍalaṃ kuryāt pañcavarṇena tattvavit ǁ [MP 58.21, Hem 1017–18]
[39]ṣoḍaśāraṃ tataś cakraṃ padmagarbhaṃ caturmukham ǀ
caturasraṃ ca parito vṛttaṃ madhye suśobhanam ǁ [MP 58.22, Hem 1018]
[40]vedyāś copari tat kṛtvā grahāṃl lokapatīṃs tataḥ ǀ
vinyasen mantrataḥ sarvān pratidikṣu vicakṣaṇaḥ ǁ [MP 58.23, Hem 1018]
[41]jhaṣādīn sthāpayen madhye vāruṇaṃ mantram āśritaḥ ǀ [MP 58.24, Hem 1018]

[i]jhaṣādīn makarādīn ǀ

[42]brahmāṇaṃ ca śivaṃ viṣṇuṃ tatraiva sthāpayed budhaḥ ǁ [MP 58.24, Hem 1018]
[43]vināyakaṃ ca vinyasya kamalām ambikāṃ tathā ǀ
śāntyarthaṃ sarvalokānāṃ bhūtagrāmaṃ nyaset tataḥ ǀ
puṣpabhakṣyaphalair yuktam evaṃ kṛtvādhivāsayet ǁ [MP 58.25–26, Hem 1018]
[44]kumbhāṃś ca ratnagarbhāṃs tān vāsobhir abhiveṣṭya ca ǀ
puṣpagandhair alaṃkṛtya dvārapālān samantataḥ ǀ
yajadhvam iti tān brūyād ācāryas tv abhipūjya ca ǁ [MP 58.26–27, Hem 1018]
[45]bahvṛcau pūrvataḥ sthāpyau dakṣiṇena yajurvidau ǀ
sāmagau paścime sthāpyāv uttareṇa tv atharvaṇau ǁ [MP 58.28, Hem 1018]
[46]udaṅmukho dakṣiṇato yajamāna upāviśet ǀ
yajadhvam iti tān brūyād dhotṛkān punar eva ca ǁ [MP 58.29, Hem 1018–19]

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36. a-d) C[1]: *bro* — a) U[2]: śuklaḥ — b) IO: śakūmālyānulepanaḥ — c) MP: udakais tatra; IO: snāne — d) IO: sthāpito; MP: vedapāragaiḥ

37. a-d) C[1]: *bro* — c) J: paścimāṃ diśam; MP: āsādya

38. a-d) C[1]: *bro* — b) IO, J, U[2]: nisvanena — c) MP: añjasā — d) L: pañcavarṇo na

39. a-d) C[1]: *bro* — a) U[1], U[2]: tat cakraṃ — c) U[1]: caturaśraṃ; U[2]: caturastraṃ; J, L: *om* ca — d) J, L, U[1], U[2]: vṛtta

40. a-d) C[1]: *bro* — a) IO: vidyāś; Hem: coparitaḥ — b) J: grahāṃ tathā; U[1], U[2]: grahāl lokapatis; Hem, J, U[1], U[2]: tathā — c) MP: sa nyasen

41. a-i) C[1]: *bro* — a) IO: kumbhādīn; J, L: jhaṣādīṃ; MP: kūrmādi; U[1], U[2]: ghaṣādīn — b) MP: vāruṇyāṃ; IO: āsthitaḥ — i) Ai: occurs after 20.42b; IO: kumbhādīn; U[1]: ghaṣādīn

42. a-b) C[1]: *bro* — a) IO: brāhmaṇaṃ

43. a-f) C[1]: *bro* — b) U[1]: kamalāmbikāṃ tathā; L: ambikā; U[2]: a[m]bikāṃ — d) IO: bhūtagrāmaṃ ca vinyaset — e) IO: puṣpākṣataphalair yuktām; Hem: bhakṣa — f) MP: ādhivāsanam

44. a-e) C[1]: *bro* — a) MP: kumbhān sajalagarbhāṃs; J, U[1], U[2]: kumbhāś; IO, J: garbhās — b) U[2]: vāsor; MP: pariveṣṭayet — c) Hem: gandhapuṣpair — e) Ai, MP: paṭhadhvam; Hem: etad vasata tān brūyād; U[1], U[2]: paṭhajadhvam — f) IO: ācāryaṃ [C[1]: *bro*]; Ai, C[1], Hem, MP, U[1], U[2]: abhipūjayet

45. a-d) C[1]: *bro* — a) J, L: bahvṛcaḥ — c) L: sthāpyā; MP: tadvad — d) Ai, U[1], U[2]: atharviṇau

46. a-d) C[1]: *bro* — a) J: mukhā; L: mukhau — d) IO: vātṛkān; MP: dhotrikān; Hem, MP: tu

[47]utkṛṣṭamantrajapyena tiṣṭhadhvam iti jāpakān |
evam ādiśya tān sarvān paryukṣyāgniṃ sa mantravit || [MP 58.30, Hem 1019]
[48]juhuyād vāruṇair mantrair ājyaṃ ca samidhas tathā |
ṛtvigbhiś caiva hotavyā vāruṇair eva sarvaśaḥ || [MP 58.31, Hem 1019]
[49]grahebhyo vidhivad dhutvā tathendrāyeśvarāya ca |
marudbhyo lokapālebhyo vidhivad viśvakarmaṇe || [MP 58.32, Hem 1019]
[50]rātrisūktaṃ ca raudraṃ ca pāvamānaṃ sumaṅgalam |
japeran pauruṣaṃ sūktaṃ pūrvato bahvṛcaḥ pṛthak || [MP 58.33, Hem 1020]

[i]rātrisūktaṃ rātrī vyakhyad āyatīty ādi | [ii]raudraṃ sūktaṃ imā rudrāyety ādi | [iii]pāvamānaṃ svādiṣṭhayety ādi | [iv]sumaṅgalaṃ sūktaṃ kanikradaj januṣam ity ādi | [v]pauruṣaṃ sahasraśīrṣety ādi |

[51]śākraṃ raudraṃ ca saumyaṃ ca kauṣmāṇḍaṃ jātavedasam |
saurasūktaṃ japeraṃs te dakṣiṇena yajurvidaḥ || [MP 58.34, Hem 1020]

[i]śākrasūktam indraṃ vo viśvatasparīty anuvākodbhave tu śakram iti śakraliṅgakaḥ | [ii]raudrasūktam imā rudrāya sthiradhanvana iti ṣaḍ ṛcaḥ | [iii]saumyasūktaṃ somo dhenum iti ṣaḍ ṛcaḥ | [iv]kauṣmāṇḍasūktaṃ yad devā devaheḍanam iti catvāro 'nuvākāḥ | [v]jātavedasasūktaṃ yas tvā hṛdā kīriṇety anuvākaḥ | [vi]saurasūktaṃ sūryo devīm iti ṣaḍ ṛcaḥ | [vii]etāni sūktāni taittirīyāṇāṃ prasiddhāni |

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47. a-d) C^1: *bro* — a) IO: utkṛṣṇa; MP: utkṛṣṭān mantrajāpena — c) IO: ādṛśya; IO, J: sarvā — d) Ai, Hem: prayujyāgniṃ; Hem: ca; Hem, IO, L: mantravat

48. a-d) C^1: *bro* — b) Hem, U^1, U^2: samidhaṃ — c) Hem, J: ṛtvigbhyaś; U^1, U^2: ṛtvigbhir ahotavyā; MP: cātha hotavyaṃ — d) MP: sarvataḥ

49. a-d) C^1: *bro* — a) U^2: gṛhebhyo; IO: dattvā — b) Hem: tac cendrāyeśvarāya — c) IO: manubhyo — d) IO, J, L: karmaṇā; U^2: karmaṇi

50. a-d) C^1: *bro*; J, L: *om* — a) IO: rotrisūktaṃ — b) Hem: tu maṅgalam — c) IO: jayeran; MP: japeyuḥ — d) Ai, U^1, U^2: bahvṛcāḥ; Hem: juhuyāt pṛthak — i-v) C^1: *bro* — i) IO: vyasyad ayatīty; Ai: *om* ādi — ii) Ai: raudra; J: rudraṃ; J, L: rudrety — iii) J, L, U^1, U^2: *om*; Ai: pāvamānaṃ nṛpety; IO: svādikṛpety — iv) IO: katikradaj; U^1, U^2: kanikradajñanuṣam; J: januṣa; L: jabhuṣam — v) J, L: *om*

51. a-i) C^1: *bro* — a) Hem: śakraṃ; IO: śāktaṃ raudraṃ — b) J, MP: kūṣmāṇḍaṃ; J: jātavedasām — c) Hem: sūrasūktaṃ; IO: japed yas te; MP: japen mantraṃ; L: taṃ; U^1, U^2: ta — i) Ai: śākraṃ; IO: śāktasūktam indraṃ vo vivasutas tat puruvāko huve tu śakraliṅgakaḥ; Ai: anuvāke huve nu śakram iti śakraliṅgakam; J: anukākodbhave; U^1, U^2: anukoddharen na śakram — ii) Ai: raudraṃ; J: imā rudrā sthaṃrandhanta [C^1: *bro*]; L: sthiravandhana; IO: iti ṣaṣṭhaḥ — iii) Ai: saumyaṃ; U^1, U^2: somya; C^1, IO, J, L: dhenur — iv-vi) IO: *om* — iv) J, L: kauṣmāṇḍe [J: *adds* somya]; L: ya[d]; J, L: devahe uśanam; C^1: *bro* 'nuvākāḥ; J: [']nuvākaḥ; U^1, U^2: 'nurākāḥ; J: *adds* jātavedasasūktaṃ yad devā deva he catvāro nuvākāḥ — v) Ai: jātavedasaṃ; J, L [*but cor*]: tva; C^1: kīriṇety anuvākāḥ; U^1, U^2: anukārākaḥ

[52]vairājaṃ pauruṣaṃ sūktaṃ sauparṇaṃ rudrasaṃhitām |
śaiśavaṃ pañcanidhanaṃ gāyatraṃ jyeṣṭhasāma ca || [MP 58.35, Hem 1020]
[53]vāmadevyaṃ bṛhat saumyaṃ rauravaṃ sarathantaram |
gavāṃ vrataṃ vikarṇaṃ ca rakṣoghnaṃ ca yaśas tathā |
gāyanti sāmagā rājan paścimadvāram āśritāḥ || [MP 58.36, Hem 1020–21]

[i]vairājaṃ pibā somam indreti prasiddham | [ii]sauparṇam ud ghed abhi śrutāmagham ity atra trīṇi sāmāni | [iii]rudrasaṃhitā somaṃ rājānam ity ādi prasiddhā | [iv]śaiśavaṃ uccā te jātam andhasa iti | [v]pañcanidhanaṃ vāmadevyaṃ kayā naś citra iti prasiddham | [vi]jyeṣṭhasāma trīṇy ājyadohāni | [vii]vāmadevyaṃ grāmageyam | [viii]bṛhat tvām id dhi havāmaha iti prasiddham | [ix]saumyaṃ somavrataṃ saṃ te payāṃsīti | [x]rauravaṃ punānaḥ somety atra prasiddham | [xi]gavāṃ vrataṃ te manvata prathamam iti dve sāmanī | [xii]vikarṇaṃ vibhrāḍ ity atra prasiddham | [xiii]rakṣoghnam agne yukṣvā hīty ādi | [xiv]yaśaḥ bṛhad indrāyety atra prasiddham |

[54]atharvāṇaś cottarataḥ śāntikaṃ pauṣṭikaṃ tathā |
japeran manasā devam āśritā varuṇaṃ prabhum || [MP 58.37, Hem 1021]
[55]pūrvedyur abhito rātrāv evaṃ kṛtvādhivāsanam |

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52. a) MP: vairājyaṃ — b) C^1: *bro*; Hem: sauvarṇaṃ; J: sauvarṇa; Ai, IO: saṃhitam; Hem, J, L: saṃhitā — c-d) IO: śaudrāvayañcanidhanaṃ gāyatrīṃ jyeṣṭham eva ca — d) L: gāyatryaṃ; J, L: sāmā

53. a) MP: bṛhat sāma; U^1, U^2: bṛhatā — b) Hem: saurathantaram; IO: sarapantaram — c) MP: vrataṃ ca kāṇvaṃ ca; IO: vikīrṇaṃ — d) J, L: rakṣaughnaṃ ca paśavas tathā; MP: vayasas tathā — e) Hem: gāyeti; MP: gāyeyuḥ — f) MP: paścimaṃ — i) U^2: vārājaṃ; IO: pitṛbā; J: som indrety atra; U^1, U^2: somam iti; IO: indrety aprasiddhaṃ prasiddham; L: indrety atra; Ai: *adds* pauruṣaṃ sūktaṃ sahasraśīrṣety atrotpannam; IO: *adds* pauruṣam; U^1, U^2: *adds* pauruṣaṃ vrataṃ [U^2 = vṛtaṃ] sahasraśīrṣā ity atropannam — ii) Ai: sauparṇāni; IO: sauparṇāni tasyedabhiḥ sa śrutāmadyedabhiḥ śrutāmagham iti trīṇi sāmāni; J, L: *om* sauparṇam; Ai: udvedaviśrutāmagham; C^1: [u]dveda[v]i[śru]tāmagham; J, L: udvedibhiḥ śrutāmagham; U^1, U^2: tadved abhi śrutāmadhvam — iii) Ai: somo; J, L: saṃhitāḥ; IO: prasiddham — iv) C^1: *bro*; U^1: tathā te; U^2: tathya te; IO: jātapandhasa; J, L: anvasa — v) J, L: nidhānaṃ; Ai: citreti; IO, J, L: citrety atra; Ai, IO: *adds* gāyatraṃ tat savitur ity ādi — vi) IO: jyeṣṭhe samāni trīṇy ājyaḥ hohāni; J, L: sāmāni; J: ādhvadohāni — vii) IO: grāmeyam; J: grāme jñeyam; L: grāme geyaṃ — viii) IO, J, L: idvi; C^1: havāma iti; U^1, U^2: harāma iti — ix) C^1: *bro* saṃ te; IO, J, L: sat te — x) C^1: *bro*; IO: punāna soṣeṇy atra; J: sāmety; U^1, U^2: arthaprasiddham; Ai: *adds* rathantaram abhi tvā śūra nonuma ity atra prasiddham — xi-xiv) J, L: *om* — xi) IO: vratāṃ tamanvantaprathamam; U^1, U^2: temataprathamam — xii) IO: vikīrṇaṃ; C^1: anuvākprasiddham; U^1, U^2: anuvākaprasiddham — xiii) Ai: agner yuktādīty ādi; IO: agner yuktād ity ādi; U^2: ṣukṣvāhī — xiv) IO: bṛhad ityapety atra

54. a) Ai: ātharvaṇāś; C^1: ātharvaṇaś; Hem: ātharvaṇyāś; IO: atharvaṇaś; J: atha varṇāś; L: atha varṇāṃś — c) IO: japejan; MP: japeyur — d) MP: āśritya

gajāśvarathyāvalmīkasaṃgamād dhradagokulāt || [MP 58.38, Hem 1021]
[56]mṛdam ādāya kumbheṣu prakṣipec catvarāt tathā |
rocanāṃ ca sasiddhārthāṃ gandhān guggulum eva ca || [MP 58.38–39, Hem 1021]
[57]snapanaṃ tasya kartavyaṃ pañcabhaṅgasamanvitaiḥ |
pūrtakartur mahāmantrair evaṃ kṛtvā vidhānataḥ || [MP 58.39–40, Hem 1022]

[i]pañca bhaṅgā aśvatthodumbaraplakṣavaṭavetasapallavāḥ |

[58]evaṃ kṣapām ativāhya vidhiyuktena karmaṇā |
tataḥ prabhāte vimale saṃjāte ca śataṃ gavām || [MP 58.40–41, Hem 1023]
[59]brāhmaṇebhyaḥ pradātavyam aṣṭaṣaṣṭy atha vā punaḥ |
pañcāśad vātha ṣaḍviṃśat pañcaviṃśati vā punaḥ || [MP 58.41, Hem 1023]
[60]tataḥ sāṃvatsaraiḥ prokte śuddhe lagne suśobhane |
vedaśabdaiḥ sagāndharvair vādyaiś ca vividhaiḥ śubhaiḥ || [MP 58.42, Hem 1023]
[61]kanakālaṃkṛtāṃ tatra kṛtvā gām avatārayet |
sāmagāya ca sā deyā brāhmaṇāya viśāṃpate || [MP 58.43, Hem 1023]
[62]pātrīm ādāya sauvarṇīṃ pañcaratnasamanvitām |
tato nikṣipya makaramatsyādīṃs tāṃś ca sarvaśaḥ || [MP 58.44, Hem 1024]
[63]dhṛtāṃ caturbhir viprais tu vedavedāṅgapāragaiḥ |
mahānadījalopetāṃ dadhyakṣatavibhūṣitām |
uttarābhimukho nyubjāṃ jalamadhye tu kārayet || [MP 58.44–45, Hem 1024]

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55. a) J: pūtedyur abhito ratā; IO: rātrā — b) Ai, J, L: aivaṃ; IO: caiva siddhārthagandhāt guggulum eva ca kṛtvādhivāsanam; U[1], U[2]: ekaṃ — c-d) Ai: occurs after 20.56d — c) Ai, IO: ratha; MP: valmīkāt — d) Ai, C[1], Hem, U[1]: saṃgamahrada; IO: saṃgamāsneha; U[2]: saṃgamadada; MP: dhra[da]; J, L: gokulān

56. a) Hem: ānīya kuṇḍeṣu — c) IO: raivatāṃ caiva siddhārthān; Hem: prasiddhārthān; U[2]: samiddhārthāṃ; Ai: arthān; J, L: ārthaṃ — d) MP: gandhaṃ; Hem, J, L, MP: guggulam

57. a) J: snāpanaṃ — b) MP: pañcagavya; C[1], MP, U[1], U[2]: samanvitam — c) Hem: pūrvaṃ kartur; IO: pūrṇakartur; MP: pratyekaṃ tu mahāmantair — d) IO: ekaṃ; J: aivaṃ — i) IO, U[1]: oḍumbara; J: plakṣaḥ; C[1]: paplavāḥ

58. a) Hem: evaṃ kṛtvā samidājya; J, L: kṣamām; MP: kṣapātivāhyātha; U[1] [*but cor*], U[2]: kṣepāṃ; Ai: samudvāhya; C[1], U[1], U[2]: samativāhya; IO: anirvāhya — d) J, L: sa jāte; Ai, IO, MP: [']tha; Hem: vā gavāṃ śatam

59. b) C[1]: *bro* aṣṭaṣaṣṭy; IO: aṣṭaṣaṭsv; J: aṣṭaṣaṣṭ[y]; MP: aṣṭaṣaṣṭiś ca vā — c-d) U[2]: *om* — c) C[1]: pañca ṣaḍ; Ai, Hem, IO, MP: ṣaṭtriṃśat; U[1]: *om* ṣaḍviṃśat — d) MP: pañca viṃśatir apy atha; U[1]: *om* pañca-viṃśati

60. a) IO: savatsaraiḥ; J: sāṃvatsare; MP: sāṃvatsara — b) MP: śubhe lagne — c) Hem: vedaśāstraiḥ; MP: ca gāndharvair; U[2]: *but cor* sugāndharvair — d) J: ghodyaiś; L: vyadyaiś; U[1], U[2]: vaidyāś; MP: punaḥ

61. a) U[1], U[2]: ālaṃkṛtaṃ; Hem, IO, MP: kṛtvā — b) Hem, IO: tatra gām; L: *om* kṛtvā; MP: jale gām; L: gāvatārayet; J: gāṃ ca tārayet; IO: avatīrayet — c) Hem: ca tā; U[1], U[2]: ca mā

62. a) IO: patrīm; U[2]: pātrām; J: sauvarṇī; L: sauvarṇā — b) U[1]: *but cor* ratne; IO, MP, U[1], U[2]: samanvitam — c) Ai, C[1], Hem, U[1], U[2]: makaraṃ; IO: narakaṃ — d) IO: astyādīpyātha sarvataḥ; U[1], U[2]: matsyādīs tāś; MP: ādīṃś caiva

63. a) IO: vṛtāṃ; MP: dhṛtāṃ caturvidhair viprair; Hem: ca — c) Hem: nadīṃ — e) Hem: uttārā-bhimukhīṃ; J, L: uttarābhimukhā nyubjā; MP: uttarābhimukhīṃ dhenuṃ; Ai, IO: nyubjaṃ; U[1], U[2]: nyubjī

[64]ātharvaṇena sāmnātha punar mām ity ṛceti ca |
āpo hi ṣṭheti mantreṇa kṣiptvāgatya ca maṇḍapam || [MP 58.46, Hem 1024]

[i]ātharvaṇaṃ sāma śaṃ no devīr abhiṣṭaya ity atra prasiddham araṇye geyam |

[65]pūjayitvā sadasyāṃs tu baliṃ dadyāt samantataḥ |
punar dināni hotavyaṃ catvāri munisattamāḥ || [MP 58.47, Hem 1024]
[66]caturthīkarma kartavyaṃ deyā tatrāpi śaktitaḥ |
dakṣiṇā rājaśārdūla varuṇaṃ saṃsmaraṃs tataḥ || [MP 58.48, Hem 1024]
[67]kṛtvā tu yajñapātrāṇi yajñopakaraṇāni ca |
ṛtvigbhyas tu samaṃ dattvā maṇḍapaṃ vibhajet punaḥ |
hemapātrīṃ ca śayyāṃ ca sthāpakāya nivedayet || [MP 58.49, Hem 1024]
[68]tataḥ sahasraṃ viprāṇām atha vāṣṭaśataṃ tathā |
bhojayec ca yathāśaktyā pañcāśad vātha viṃśatim |
evam eṣu purāṇeṣu taḍāgavidhir ucyate || [MP 58.50, Hem 1024]
[69]kūpavāpīṣu sarvāsu tathā puṣkariṇīṣu ca |
eṣa eva vidhir dṛṣṭaḥ pratiṣṭhāsu tathaiva ca |
mantratas tu viśeṣaḥ syāt prāsādodyānabhūmiṣu || [MP 58.51–52, Hem 1024]
[70]ayaṃ tv aśaktāv ardhena vidhir dṛṣṭaḥ svayaṃbhuvā |
svalpeṣv ekāgnivat kāryaṃ vittaśāṭhyād ṛte nṛbhiḥ || [MP 58.52, Hem 1025]
[71]prāvṛṭkālasthitaṃ toyam agniṣṭomasamaṃ smṛtam |
śaratkālasthitaṃ yat syāt tad uktaphaladāyakam |
vājapeyātirātrābhyāṃ hemantaśiśirasthitam || [MP 58.53, Hem 1025]
[72]aśvamedhasamaṃ prāhur vasantasamaye sthitam |
grīṣme 'pi yat sthitaṃ toyaṃ rājasūyād viśiṣyate || [MP 58.54, Hem 1025]

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[64]. a-b) IO: atharvaṇā ca māset praveti ca — a) J: atharvaṇena; Ai, C[1], Hem, U[1], U[2]: sāmnā ca; MP: saṃsnātāṃ — b) J, L: mām ety ṛcena ca; MP: mām ity atheti ca — c) IO: mantraṃ hi — d) C[1]: *bro*; IO: yad bhāgebhyaś ca maṇḍapam; J: kṣiptvāgan ca; MP: maṇḍalam — i) J: atharvaṇaṃ samaṃ; IO: san no devīr abhīṣṭaya ity ata prasiddham aṇaye; J, L: araṇe; J: jñeyam; Ai: *adds* tathā

[65]. a) J: sadasyāṃ; L: sadasyā; MP: saras tatra; U[1], U[2]: sadasyāś ca; C[1]: ca — b) IO: dattvā

[66]. b) J: devyā — d) MP: varuṇakṣmāpaṇaṃ; IO: sāpsaraṃ tataḥ; J: saṃsmaraṃ tataḥ

[67]. a) IO: dattvā — c-f) J, L: *om* — c) IO: sartvigbhyas — e) Ai: haima; IO: hemapatrīṃ ca medhyāṃ ca; U[1]: homa

[68]. a-b) J, L: *om* — a) U[1], U[2]: sahasra — c) MP: bhojanīyaṃ yathāśakti — d) J: pañcāśād; MP: viṃśatiḥ — e) Ai, Hem: evam eva; J, L: evam eṣa; U[1]: *but cor* (*fh*) eveṣu; IO: purīṇeṣu — f) Hem: taḍāge

[69]. b) J: puṣkaraṇīṣu — c) C[1]: vidhiḥ proktaḥ; IO: vidhidṛṣṭaḥ; U[1], U[2]: vidhiyuktaḥ *mc* (*fh*) → vidhiproktaḥ — f) J, L: prasādo

[70]. a) Hem: ayaṃ ca śaktivārdhyena; IO: evaṃ tv aśaktyā cārdhena; J, L: ardhe ca — b) IO: vidhi — c) MP: alpeṣv; U[1], U[2]: ekāgniratakāryo; Ai, C[1]: kāryo; MP: kṛtvā — d) IO: vittaśāṭhyavivarjitaiḥ; U[1], U[2]: vittasādhyād; MP: nṝṇām

[71]. a) Ai, Hem, IO, MP: kāle [C[1]: *bro*]; MP: sthite toye — b) MP: hy agniṣṭomaphalaṃ — c) L: śara[t]; IO, MP: kāle; J: kālaṃ; IO: yasmāt; J: ya syāt; U[1]: yatasyā; U[2]: tasyā — d) C[1], U[1], U[2]: uktya; IO: uktaṃ — e) IO: vejapeyā; J: ātirātribhyāṃ; U[2]: ātiśatrābhyāṃ — f) IO: hemante śisisthitam; MP: hemante śiśire

[72]. a) IO: aśvamedhaphalaṃ; MP: prāha — c) IO: grīṣme tatra; Ai, Hem: ca yat; MP: 'pi tat

[73]etān mahārāja viśeṣadharmān karoti yo 'rthyān atha śuddhabuddhiḥ |
sa yāti rudrālayam āśu pūtaḥ kalpān anekān divi modate ca || [MP 58.55, Hem 1025]
[74]anena lokān sa mahastapādīn bhuktvā parārdhadvayam aṅganābhiḥ |
sahaiva viṣṇoḥ paramaṃ padaṃ yat prāpnoti tad yogabalena bhūyaḥ ||
[MP 58.56, Hem 1025]

[i]bahvṛcagṛhyapariśiṣṭam

[75]athāto vāruṇavidhiḥ | [76]vāpīkūpataḍāgayajñaṃ vyākhyāsyāmaḥ | [77]puṇye tithikaraṇe śubhe nakṣatre ca prācīṃ diśam āsthāya prākpravaṇa udakpravaṇe vā udakasamīpe 'gnim upasamādhāya vāruṇaṃ caruṃ śrapayitvā ājyabhāgāntaṃ kṛtvā ājyāhutīr juhuyāt samudrajyeṣṭhā iti praty ṛcam | [78]tato haviṣāṣṭābhir juhuyāt | [79]tat tvā yāmi brahmaṇā vandamāna iti pañca | [80]tvaṃ no agne varuṇasya vidvān iti dve | [81]imaṃ me varuṇa śrudhīti ca | [82]tadā sviṣṭakṛtaṃ ca navamam | [83]nava vai prāṇāḥ prāṇā vā āpaḥ | [84]tasmād āpo navabhir juhoti | [85]mārjanānte dhenuṃ tārayet | [86]avatīryamāṇām anumantrayet |

[87]idaṃ salilaṃ pavitraṃ kuruṣva śuddhāḥ pūtā amṛtaḥ santu nityam |
tārayantī sarvatīrthābhiṣiktaṃ lokāl lokaṃ tarate tīryate ceti ||

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73. a) J: etan — b) Ai: urvyām; C^1: ya ūrvyām; IO: corvyām; L: yo ['r]thyān; MP: yo 'py āgamaśuddha; U^1, U^2: ūrvyām; J: śuddhibuddhiḥ — c) IO: *but cor* rudrāleyam — d) IO: kalyāṇaloke divi

74. a) Ai, MP: U^1, U^2: aneka; J, L: kālān; Hem: ca; Ai: samahastapādān; IO: mahatastapādīn; MP: mahattamādīn; J: tapādā *mc* → tapādān; L: tapādān — c) C^1: sahai[va]; Hem: saheti; U^1: *but cor* sāhaiva; U^2: māhaiva; J: pradaṃ — d) Ai: yāgaratena; MP: yāmaphalena; U^1, U^2: yāgaratnena — i) C^1: bahvṛca-pariśiṣṭam; U^1, U^2: bahvṛcāpariśiṣṭam; Ai: pariśiṣṭe

75. Ai, C^1, Hem, U^1, U^2: vidhim

76. Ai, Hem: *om* kūpataḍāga; IO: toyaṃ vyākhyāsyāmaḥ; U^1, U^2: vyākhyāmaḥ

77. Ai, C^1, Hem, U^1, U^2: *om* ca; IO: vā prācīṃ; IO: diśam ādhyāya; Hem: udakplavaṇe; L: udakapravaṇe; IO: ca; U^1, U^2: udaksamīpe; IO: agnipuṣpaṃ samādhyāya vāruṇaṃ rasaṃ śravayitvā ājyabhāgāstaṃ; J: snapayitvā; L: śnapayitvā; C^1: ājye bhāgāntaṃ; Ai: *adds* [after 'kṛtvā'] catasra; U^1, U^2: ājyāhutir; J: samudre jyeṣṭhāṃ [C^1: *om*]

78. Ai, Hem: haviṣāṣṭāhutīr; C^1: *om* haviṣāṣṭābhir; IO: haridrāṣṭāhūtīr; J: *but cor* (*sh*) haviṣā tryaṣṭābhir

79. C^1: tva; L: yāma; IO: brāhmaṇavañcamā; Hem: vandyamāna; U^1, U^2: iti pathaḥ [C^1: *bro*]

80. IO: *om* tvaṃ no; Hem: no 'gne; L: tvogne varuṇasya [C^1: *bro*]; IO: vidyād iti

81. Hem: varuṇaḥ śrudhīhaveti; IO: śuddhīti; L: śravīti

82. Ai, C^1, Hem, U^1, U^2: *om* tadā; IO: tat tvā; Hem: sviṣṭikṛtaṃ; Ai, Hem: *om* ca

83. IO: na ca vai prāṇaprāṇaprāṇā vai āpaḥ; L: nava vaiḥ; J, L: *om* prāṇāḥ; C^1: prāṇā vāpaḥ; U^1, U^2: prāṇā cāpaḥ

84. Hem: tasmād ānavabhir; IO: tasmād ayo na bhavati;

85. IO: gṛhātimārjanānte; J [*but cor*], L: mārjanante; Ai, Hem: avatārayet

86. Hem: avatāryamānām; IO: anumatrayete; J, L: anumantrayan

87. a) IO: kuru[ṣva] — b) C^1, J, L, U^1, U^2: śuddhaḥ pūto [']mṛtaḥ; Hem: aśuddhaḥ pūto amṛtaḥ; IO: vastuṣu tṛpto [']mṛtaḥ śatrunityam; L: *adds* [after 'santu'] riyaḥ *mc* (*fh*) → yaḥ; L: *cor to* nityaḥ; C^1, J, L, U^1, U^2: *adds* tām — c) Ai, Hem: bhāvayanto; C^1, U^1, U^2: tārayantīṃ; J: tārayatīti nityaṃ sarvatīrthābhiṣiktaṃ; L: tārayatī — d) C^1, IO, J, L, U^1, U^2: lokālokaṃ; Hem: lokālokāntarate tiryate ca; IO: *om* lokālokaṃ; C^1, IO, J, U^1, U^2: tīryateti; L: tiryateti; IO: *adds* yucchāye

[88]pucchāgre svayaṃ lagno 'nvārabdha uttīryāpo 'smān mātaraḥ śundhayantv ity anayāparājitāyāṃ diśy utthāpayet sūyavasā bhagavatī hi bhūyā iti | [89]hiṃkṛtaṃ ced dhiṃkṛṇvatī vasumatī vasūnām iti | [90]sacelakaṇṭhāṃ kāñcanaśṛṅgīṃ vṛṣaprajāṃ raupyakhurāṃ kāṃsyopadohāṃ viprāya dadyād itarāṃ vā | [91]yathāśaktyā dakṣiṇā | [92]tata utsargaṃ kuryāt | [93]devapitṛmanuṣyāḥ prīyantām ity utsṛjet ity āha śaunakaḥ | [94]brāhmaṇān bhojayitvā svastyayanaṃ vācayet | [Hem 1028–29]

[i]devīpurāṇe

[ii]brahmovāca
[95]devyaḥ śastāḥ suraśreṣṭha sarvakāmaprasādhikāḥ |
tāsāṃ samupabhogārthaṃ jalapātrāṇi kārayet || [Hem 1007]
[96]dvārībandhādikāḥ śakra kūpārūḍhānugāḥ śubhāḥ |
talakhātaṃ taḍāgaṃ tu vipālī viśvakī matā || [Hem 1007]
[97]śobhāḍhyā dīrghikā proktā caturaśrā tu vāpikā |
kūpāḥ pādavihīnāś ca sapādās toraṇānvitāḥ || [Hem 1007]
[98]saṃkramā bandhavaraṇā sarantī mātṛkā matā |

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[88]. Ai, Hem: ity anena pucchāgre yajamāṇaḥ svayaṃ lagnaḥ ācāryeṇānvārabdha; IO: svayaṃ lagna tv ālabhya uttīrya yo 'smān mātaraḥ snigdhaṃ yat tu ity anyathā parājitāyāṃ viṣṇuṃ sthāpayet samavasā bhagavatī hi bhūyād iti; U[1], U[2]: [']nvārabdhā; Hem: śundhayantv aparājitāyāṃ; J, L: sudhantv ity athāparājitāyāṃ; U[1], U[2]: śuddhayantv ity; Hem: sūṣvasā; U[1], U[2]: sūyavasa hi bhagavatī; Ai, Hem: hi [Hem: *om*] bhagavatī bhavatīha bhūyā; C[1]: hi bhagavatīha bhūyā

[89]. Ai, Hem: yadi sā hiṃkaroti [Hem: *adds* tadā] hiṃkṛṇvatī vasumatī vasūnām iti japet; IO: hi kṛtā vīkṣaṇavatīm upapatrī vasūnām iti; L: hi kṛtaṃ

[90]. Ai, Hem: *adds* [before 'sacela'] tāṃ; IO: sacelakañcakāñcanaṃ śṛṅgī vṛṣaprajāṃ yo hy anantaraṃ kārayed dehināṃ viprāya dadyād ity anantaram; Ai: *adds* [after 'śṛṅgīṃ'] tāmrapṛṣṭhīṃ; Hem: *adds* [after 'śṛṅgīṃ'] tāmrapṛṣṭhāṃ; J, L: opadohanāṃ; Ai, Hem: *adds* [after 'viprāya'] sāmagāya; C[1], U[1], U[2]: itaraṃ ca; Hem: itarā vā

[91]. Ai, Hem: *om* yathā; IO: yathāśaktyā dakṣiṇāntara; J, L: *om* śaktyā dakṣiṇām; Hem: dakṣiṇām; Ai: *adds* ācāryāya deyā; Hem: *adds* ācāryāya deyeti

[92]. IO: *om* tata; IO: kuryuḥ

[93]. C[1], U[1], U[2]: devā manuṣyāḥ; C[1], U[1], U[2]: iti yaś cotsṛjet; Hem: ity utsṛjya; IO: iti yaś cotsṛjata; J, L: iti yaś cotsṛjyata; J: *om, but cor* (*sh*) śaunakaḥ

[94]. Ai, Hem: *adds* [before 'brāhmaṇān'] yajamāno; U[1], U[2]: svastyayanaṃ ca; Ai: *adds* iti kūpavāpītaḍāgavidhiḥ | atha dvārībandhaḥ

[95]. a) L: devyā; J, L: śastā [C[1]: *bro*] — b) IO: pradādhikāḥ; J, L: prasādhakāḥ — c) IO: tasyāṃ — d) J: yantrāṇi

[96]. a) IO: dvārābadhādikāḥ śatru; J, L: dvāri; U[1], U[2]: dvārabandhādikaḥ; J: ādhikāḥ — b) Ai, U[1]: kūpaśāṭhyantakāḥ; C[1]: kūpaśāṭāntakāḥ; Hem: puṣkariṇyo nagāḥ; IO: kūpābhūpenugāḥ; U[2]: kūpaśā – takāḥ — c) Ai: tataḥ khātaṃ; C[1], U[1], U[2]: tataḥ khāte; IO: bhanasvati taḍāge tu; J: talakhānat — d) Hem: pauṣṭikī matā; IO: viśvakāmyayā; J, L: vaiśvakī matāḥ; C[1]: *bro* matā

[97]. a-d) J, L: *om* — a) IO: śobhārchā [C[1]: *bro*] — b) Ai, Hem, IO: caturasrā — d) C[1]: sapadās; Hem: sapādā

[98]. a-b) Hem: śakrasāvandhakaraṇājhiraṃttī jhiṇḍikā matā; J, L: *om* — a) IO: caraṇā — b) C[1]: saranti; IO: bhaṇḍikā matā — c) IO: antargataṃ vāri; Hem: dvārā — d) Ai, Hem: sasphoṭaṃ; C[1]: sa[ṃ]sphoṭaṃ; IO: sephāṭaṃ; J, L: saṃphoṭa

girer antargatā dvārī saṃsphoṭaṃ harakaṃ tathā || [Hem 1007]
[99]cakramandaṃ sacalako argalā ceti cāntimā |
vajranāgamadhogāmī na sidhyanti kadācana || [Hem 1007–08]
[100]helātmā ca tathā cakraṃ sukhasādhyā prakīrtitā |
uttamādhamamadhyāmāḥ svalpabaddhā sukhapradā || [Hem 1008]
[101]dīrghoccabandhanā yāthā sādhamā parikīrtitā |
śatasāhasraparyantā dvidaṇḍāṣṭadvidaṇḍikā || [Hem 1008]
[102]dvārī śreṣṭhādhamā tāta bahubandhā ca yā bhavet |
sikatāpaṅkasacchidrāṃ saprajāṃ parivarjayet || [Hem 1008]
[103]śubhāhe dairghyavistāraṃ mitvā bandhaṃ samācaret |
tripañcāṣṭakaparyantaṃ śreṣṭho bandhaḥ prakīrtitaḥ || [Hem 1008]
[104]śatadvayaṃ śubhā pālī karāṇāṃ sapta cādhamā |
vistāraḥ kathitaḥ śāstre pālībandhasya paṇḍitaiḥ || [Hem 1008]
[105]prākārakūṭanalikāpuṭakāpṛṣṭhasaṃcayam |
pṛṣṭham agre bhaved bandham ardhacandraṃ sakambalam || [Hem 1008]
[106]bhrūjihvā lalane śakra sāsthānaṃ toyasaṃgamam |
pāṣāṇaghaṭitaṃ baddham aghaṭaṃ ceṣṭakāṣṭhajam || [Hem 1008]

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[99]. a-b) Ai, Hem: cakramardaḥ sacalako; C[1]: cakrama[ndaṃ] savalako; IO: cakrasandaṃ śavalakā; J, L: cakramadaṃ savalo; U[1], U[2]: cakramandaṃ saralako — b) Ai: hy argalā; C[1]: ['ṅgu]lā ceti cā – –; IO: arpalā veti vaktimā; U[1], U[2]: aṅgulā; Hem: citimāntimaḥ; J: vetti cāntimāḥ; L: cetti cāntimāḥ — c) IO: rajjunāgamadhonāmī; J: nāgayathogāmī; L: nāgayadhogāmī — d) C[1], IO, U[1], U[2]: sidhyati

[100]. a) Hem: holātmā ca tathā cakra; IO: ilāntā ca rathā vakrā; J: *but cor* (*sh*) hemātmā; U[1], U[2]: helāmo; C[1], U[1], U[2]: cakrā — b) Hem: sādhyāḥ; Hem, J, L: prakīrtitāḥ — c) U[1], U[2]: uttamā adhamamadhyamāḥ; Ai, IO: madhyāś ca; Hem: madhyā sā; J, L: madhyamā — d) IO: balabaddhā; Hem: buddhā sukhagrahaḥ; Ai, U[1], U[2]: sukhagrahā; C[1]: sugrahā

[101]. a) Ai: dairghyoccabandhagāthā tu; C[1]: dīrgho[c]cabandhagā[ya tu]; Hem: dairghyāc ca bandhā gāthā tu; IO: dīrghauca; J, L: dīrghotva; U[1], U[2]: dīrghoccabandhyā yā tu; IO: yā ca; L: yāva — b) IO: sādhanā; J, L: parikīrtitāḥ — c) Hem: sahasra; C[1]: paryabhyā — d) C[1]: *bro*; IO: dvidaṇḍāśuddhidaṇḍikā; J, L: dvidaṇḍās tu dvidaṇḍikā; U[1], U[2]: didaṇḍāṣṭadvidāṇḍakā

[102]. a) IO: śreṣṭhādhanānāṃ ca — b) U[1], U[2]: baddhabandhyā; IO: vayā bhavet — c) C[1]: siktāpaṅka; IO: sikapādaṃ rajjucitrāṃ; J: siktatā; L: sikatāṃ; U[1], U[2]: siktāṃ paṅkajacchidrāṃ; Hem: saṃchidrā; J, L: sacchidrā — d) Hem, J, L: saṃprajā

[103]. a) Hem: śubhāhi dairghyāt; L: śubhāhair daighya; Ai, C[1], IO, U[1], U[2]: dīrgha; U[1], U[2]: vistārī — b) Hem: mitrābandhaṃ; U[1], U[2]: maddhā bandhaṃ — c) IO: nṛpaṃ ca vāmaparyantaṃ; C[1]: tripañcāṣṭa-paryanta[ṃ]; Hem, L: tripañca cāṣṭa; J: pañcāṣṭa *mc* (*sh*) → pañca cāṣṭa; Ai, Hem: paryantaḥ; J, L: paryantā — d) J: prakīrtitāḥ

[104]. a) IO: yālī — b) C[1], IO, U[1], U[2]: karaṇāṃ; Ai, Hem: saptadhādhamā; IO: cāsramāḥ; J, L: vādhamāḥ — c) IO: vistaraḥ; U[1], U[2]: *om* kathitaḥ

[105]. a) IO: kuṭatalikā; U[1], U[2]: kuṭalikā — b) Hem: puṭakāṃ; IO: pṛṣṭhasañcanapṛṣṭhavat; J: pustakāvṛṣṭa; L: pulakā — c) Hem: pṛṣṭhamārgaṃ bhaved bandha; IO: magne bhaven ardhadharmam; J: agne; C[1]: *bro* bandham — d) C[1]: *bro*; Hem: dharmacandraṃ; U[1], U[2]: sakambalām

[106]. a) Ai: bhūjihvā; Hem: bhūjidvālalate; IO: gṛhītvā lalane; Ai, C[1], U[1], U[2]: śakram — b) Ai, C[1], IO, U[1], U[2]: āsthānaṃ; C[1], U[1], U[2]: saṃyamam; Hem: saṃyamaḥ — c) IO: patitaṃ; J: *but cor* (*sh*) khaṭitaṃ — d) IO: avaṭaṃ veṣṭakoṣṭhajaṃ; J: aghaṇṭaṃ; U[1], U[2]: aghaṭaṃ ceṣṭajam; Ai, Hem: bilvakāṣṭhajam; J, L: veṣṭakāṣṭhakam

[107]śilāstambhanibaddhaṃ tu pṛthuvistīrṇasaṃcitam ǀ
vajrasaṃsthānasaṃyogaṃ samaṃ vā dantakaṃ param ǁ [Hem 1008]
[108]yathā kālasahaṃ vidvān kukṣighātaṃ tu kārayet ǀ
na madhyahṛdaye khātaṃ kambale vāpi dāpayet ǁ [Hem 1008]
[109]mahādoṣakaraṃ tat tu dvārīkartur bhayapradam ǀ
prayatnaḥ kuṭṭane kāryo mṛttikākūrcanādikam ǁ [Hem 1008]
[110]nalikāsu pradātavyaṃ lohaṃ musalaghaṭṭitam ǀ
samāptiparyayaṃ yāvad upalān pātayen nṛpa ǁ [Hem 1008]
[111]anyathā na bhaved gāḍhā srāvadoṣakarī bhavet ǀ
pālīṃ tasyāṃ dṛḍhāṃ kuryād agrapṛṣṭhāntaghaṭṭitām ǁ [Hem 1009]
[112]kūrmaṃ vṛṣabhamatsyādi hemaṃ cādau vinikṣipet ǀ
prārambhādau mahāpūjāṃ śyenakādiṣu kārayet ǁ [Hem 1009]
[113]vāruṇaṃ nāgadevaṃ tu yāgamantrajapaṃ sadā ǀ
āniṣpatti tu kartavyam anyathā bhayadaṃ bhavet ǀ
kartū rāṣṭre jale śakra dvārī ca na dṛḍhā bhavet ǁ [Hem 1009]
[114]dṛḍhārthaṃ pratirūpāṇi nandāliṅgaṃ vināyakam ǀ
śaktipūrvāṇi kurvīta mahālakṣmīr yathā pure ǀ
śubhadā bhavane loke nandā toyaṃ śivaṃ tathā ǁ [Hem 1009]
[115]ārāmaṃ toraṇaṃ vāpī kūpaṃ vā samahoragam ǀ

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107. a) Hem: śilāstaṃ ca; IO: śilāntaś ca nibaddhas tu; C[1]: vivaddhaṃ tu; U[1], U[2]: vivardhaṃ tu — c) C[1]: *bro*; U[1], U[2]: rajvavaṃdhāna; Ai, Hem: saṃdhāna — d) C[1], U[1], U[2]: samarthā dantakaṃ; Hem: sama; Ai, Hem: dāntakaṃ; IO: dantapañjaram

108. a) Hem: kathākāla; IO: kakāla; L: saha — b) J, L: kukṣiṣyātaṃ; C[1], U[1], U[2]: ca — c-d) IO: tan madhyahṛdaye śvātaṃ kevale vāpi kārayet; U[2]: *om* — c) C[1], U[1]: na madhyaṃ hṛdāvakhyātaṃ; J: hṛdayaṃ; L: hṛdaya[ṃ]; Hem: khāte; J, L: khāta — d) J: kambalo

109. a) IO: ghoṣa; L: doṣā; J: tadva[d]; L: tadvata *mc* → tat ta[d] — b) IO: dvārakaṃ tu — c) IO: prayate kuṭṭane kāryaṃ; U[1]: prakrayataḥ; U[2]: prakrayanaḥ; C[1]: *bro* kāryo — d) J, L: mūrtikā [C[1]: *bro*]; IO: kūrśvanā; Ai: ādike

110. a) C[1]: nālike vāmbu pradātavyaṃ; IO: nālikāś ca pradātavyā; U[1], U[2]: nālike rāmbu dātavyaṃ;— b) Hem, L: muśala; IO: musalasaṃnibham — c) J, L: samāptiparyayaṃ kāryaṃ; U[1], U[2]: samāpti-paryantayaṃ; U[2]: dyāvad — d) U[1], U[2]: dhapalān; Ai, Hem: khātayen; Hem: nṛpaḥ

111. a) IO: bhavet prauḍhā — b) Hem: sraved; IO: srava; C[1]: śrāvādoṣa; J, L: śrāva; U[1], U[2]: śrāvādauṣa — c) C[1], L: pālī; Ai, Hem: tasmād; C[1]: tasyā[ṃ]; IO, J: tasya; L: tasyā; C[1]: *bro* dṛḍhāṃ; IO: dṛḍhā; U[1], U[2]: dṛḍhī — d) Hem: graha; IO: aprapṛṣṭhaṃ tu; C[1]: *bro* agra; J: *om* agra, *mc* (*fh*); U[1], U[2]: aśva; Ai, Hem, J: pṛṣṭhāṃ na

112. a) Ai, Hem: kūrma; C[1]: kūrcca; Hem: vṛṣabhakasyādi; IO: vṛṣava — b) J, L: *om* hemaṃ; U[1], U[2]: haimaṃ; IO: vādaṃ vinikṣipet; L: vādau vinikṣepet — c) Ai, Hem: prārambhe 'syā mahāpūjā; C[1]: ārabdhādau; U[1], U[2]: ābaddhādau; — d) Ai: senakādiṣu; C[1], U[1], U[2]: melakākṣīṃ ca [C[1]: *om*] kārayet; IO: śanakāhiṣu

113. a) C[1], U[1], U[2]: nāma devaṃ; J: daivaṃ — b) Ai: yogamantra; C[1], J, L: jāgamantraṃ; IO: jasren mantra; U[1], U[2]: yāgamantraṃ japet; C[1]: japant — c) IO: āniḥpaṅktiṣu kartavyā; J, L: āniḥpati [C[1]: *bro*] — d) C[1], U[1], U[2]: bhayadaṃ cānyathā; J, L: anyathā pratibhayaṃ — e) Hem: kraturāṣṭrajane; J: kratu; L: kartu; U[1], U[2]: karddū

114. a) IO: ārtha — b) Ai, Hem, J, L: tadā liṅgaṃ — c) Hem: śaktiḥ — d) Hem: mahālakṣīr; U[1], U[2]: mathālakṣmīr — e) IO: śubhacandrodbhavaṃ loke — f) Ai: natvā toyaṃ; J, L: toya

dvārībandheṣu kartavyam utsarge gopradānikam ǁ [Hem 1009]
[116]gosahasraṃ śubhaṃ deyaṃ mahī hema ca dakṣiṇā ǀ
śyenakaṃ nāgayajñaṃ ca dvārībandhe sadā śubham ǁ [Hem 1009]
[117]catustoraṇasaṃyuktaṃ patākādivibhūṣitam ǀ
utsargaṃ vihitaṃ dvāryām anyathā śataśodakam ǁ [Hem 1009]
[118]śakaṭena balir deyaḥ paśughātapuraḥsaram ǀ
sphurantaṃ nāgahṛdayaṃ mantraṃ tatra prayojayet ǀ
saṃpūrṇaṃ jāyate sarvaṃ nyūnādhikakṛtaṃ ca yat ǁ [Hem 1009]
[119]phalaṃ ca hayamedhasya yat kṛtasya bhaved iha ǀ
samagraṃ tad bhavet tasya dvārībandhe kṛte sati ǁ [Hem 1009]
[120]iha kīrtiḥ śubhaṃ sarvaṃ viśatruś ca bhaven nṛpa ǀ
dvārībandhaprakartāro nandanti prajayā saha ǁ [Hem 1009]
[121]taḍāgaṃ nalakopetaṃ parīvāhasamanvitam ǀ
devatārāmasaṃyuktaṃ sarvakāmapradāyakam ǁ [Hem 1010]
[122]dvārībandhe suvistīrṇe parivāhaḥ sadā śubhaḥ ǀ
anyathā na bhavec chakra dṛḍhatvaṃ pālibandhane ǁ [Hem 1010]
[123]madhye pālyāḥ suvinyāsaṃ jalamārgaṃ jalāvaham ǀ
śailaṃ pakveṣṭakaṃ vāpi kāryaṃ krīḍāya bhūbhṛtām ǀ
śālīkṣuropaṇe kuryān nalakaṃ śobhanaṃ tathā ǁ [Hem 1010]
[124]sopānapālikā kāryā vistīrṇā snānabhojane ǀ
śobhādhikyena saṃyuktā ūrdhve kāryā yathāvidhi ǁ [Hem 1010]
[125]bandhapṛṣṭhe dṛḍho bandhaḥ kāryaḥ kālasahas tathā ǀ

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115. a) Hem: āgamaṃ; C[1], J, U[1], U[2]: vāpi; IO: vāpīṃ — b) IO: kūpaṃ kāmamahoragaṃ; U[1]: *but cor* kūpaṃ vāpi; U[2]: *om* vā; J: samanoharam; L: sumanoharam — d) Hem: utsargaṃ; IO: pradāyakam; J: pradānakam

116. b) Ai, Hem: mahīm; Hem, U[2]: hemaṃ [C[1]: *bro*]; Ai, Hem, J: dakṣiṇām — d) IO: dvāraṃ [C[1]: *bro*]; IO, J, L: bandha

117. b) IO: śalākādi — d) Ai: śataśokadam; C[1]: śatasodakam; Hem: na śubhodakam; IO: sa tathodakaṃ

118. a) C[1]: sakaṭena; IO: śaṭakena; C[1], U[1], U[2]: bahir — b) Hem, IO: paśupāta; J: paśughātaḥ; C[1], IO, U[1], U[2]: puraḥsaraḥ — c) C[1], U[1], U[2]: sphuṭantaṃ; L: sphurataṃ — d) IO, J, L: mantraṃ tantraṃ; U[1], U[2]: mantraṃ yatra

119. c) IO: samayaṃ; Hem: labhate tasya — d) J, L: bandha

120. b) U[1], U[2]: nṛpaḥ [C[1]: *bro*] — c) Ai: dvārībandhena kartāro; C[1], U[1], U[2]: dvārībandhanakartāro; IO: dvārībandhe — d) J, L: nandayā prajayā

121. a) IO: *but cor* taḍāge J: taḍāga; L: *but cor* taḍāgama — b) Hem: paridāha; J, L: parivāha — c) J, L: dvārībandha suvistīrṇa; Ai: tu vistīrṇe

122. b) Ai, IO: parivāhās [Ai = parīvāhās] tathā śubhāḥ; C[1]: parīvāhaḥ; Hem: paridāhaśubhaḥ sadā; J: parivāha; U[1], U[2]: śubhāḥ — c) IO: tu labhec; J: ca; L: *om* na; C[1], U[1], U[2]: cakra — d) IO: dṛḍhatve; J, L: pali; Hem: bandhanam

123. a) IO: madhye yasyāḥ śubhanyāsaṃ; C[1]: pālyāṃ; U[1], U[2]: pālyā — b) J, L: mārga — c) IO: śaile; J, L: śaila — d) Hem: krīḍāyai; IO: kīlāya — e) Hem: śīlā kṣuropaṇe; IO: śālīṃś ca ropayet kuryān; J, L: ropaṇaṃ

124. a) IO: sā pāliḥ pālikā — b) U[1], U[2]: vistīrṇa — c) Hem: śobhādhikena; J: sobhādhiko na; L: sobhādhikyena; U[1] [*but cor*], U[2]: saṃyukto — d) Hem: kūrce kāryo; IO: garbhe kāryā; J, L: kāryo

evaṃ puṇyam avāpnoti sthairye kālavaśāt kṛte || [Hem 1010]

[126]vājimedhaḥ kratur yadvat sopāyaḥ puṇyado bhavet |
dvārībandhas tathā tāta puṇyado jāyate nṛṇām |
puṇyāt saṃsidhyate tac ca nandādīnāṃ niveśanāt || [Hem 1010]

[127]jayantāditaḍāgāni aṣṭau pāpaharāṇi ca |
teṣu dvārī bhavec chreṣṭhā devārāmasamanvitā |
kūpavāpījalopetā putrāyuḥkīrtidā sadā || [Hem 1010]

[128]sā parigrahasaṃsthānaṃ bhūpater nāmakalpitā |
purapattanadevānāṃ siddhyarthaṃ jāyate śubhā || [Hem 1010]

[129]saritsiddhālayaiḥ śailair yā na krāntā vasuṃdharā |
saubhāgyaṃ dvāribandhasya jalaveṣṭāṣṭakalpanā || [Hem 1010]

[130]pitṛdevamanuṣyāṇāṃ taj jalaṃ tv abhinanditam |
pāvanaṃ jāyate śakra anyathā niṣphalaṃ matam || [Hem 1010]

[131]anutsargitadvārīṣu apeyaṃ salilaṃ bhavet |
tasmāc cotsargitaṃ peyaṃ varṣāsūtsarjanaṃ śubham || [Hem 1010]

[132]taḍāgāś cottare saṃsthā aiśānyāṃ pūrvagāpi vā |
dakṣiṇe caiva liṅgaṃ tu śivā syāc chubhadā sadā || [Hem 1011]

[133]paścime subhagārāmaṃ vāyavyottaratas tathā |
na kuryur yāmyanairṛtyām āgneyyāṃ ca śubhārthinaḥ || [Hem 1011]

[134]pradakṣiṇena pūrvasyāṃ ropitavyaṃ sadā śubham |
anyathā kalahodvegaṃ mṛtyuṃ vā labhate kṛtī || [Hem 1011]

[135]tasmād rājyāyuḥśubhadaṃ putrasaṃtativardhanam |

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[125]. a) IO: bandhadṛṣṭe dṛḍhā bandhāḥ; J, L: dhenupṛṣṭhe; J: dṛḍhaṃ— b) IO: kāryāḥ; J, L: kālamahas — d) Hem: sthairya; J: svairya; L: sthairyaṃ; IO: vaśād ṛte; J, L: vaśākṛte

[126]. a) C^1, U^1, U^2: medhaḥ [U^1, U^2 = medha] kṛto — b) Ai, Hem: so 'pi puṇyaprado bhavet — c) IO: hārībandhas; J, L: dvārībandhaṃ; Hem: tadā tāta — e) Hem: sa sidhyante; IO: sa sidhyate; Ai: tatra; IO: nandaṃ — f) Hem: niveśayāt

[127]. a) Ai, Hem: jayantyādi; J: jayatādi *mc* (*sh*) → jaya etāni; L: jayatādi; Hem: taḍāgādi — b) IO: asya; U^1, U^2: anyau; J: paharaṇāni ca *mc sh* → pāpaharaṇāni ca — c) J: chreṣṭha; L: chreṣṭhe — d) J: daivārāmasa[ma]nvitā — f) IO: puṇyāyuḥ

[128]. a-d) J: *om, mc* (*sh*) — b) Hem: mānakalpitā; J, L: kalpitāḥ — c) IO: puṇyaṃ tu na devanande; C^1, U^1, U^2: devīnāṃ — d) IO: siddhārthaṃ [C^1: *bro*]

[129]. a-d) J: *om, mc* (*sh*) — a) U^1, U^2: saparit; Hem: siddhālayair yā na — b) C^1, U^1, U^2: yā nakānta; Hem: viṣṇukrāntā — c) C^1, Hem, U^1, U^2: saubhāgya; Hem: dvārī; IO: dvārabasya — d) Hem: jalaveṣṭāṣṭaka-bhramā; IO: veṣṭās tu; J: veṣṭāsu; L: ceṣṭās tu; Ai, C^1, U^1, U^2: kambalā

[130]. a-d) J: *om, mc* (*sh*) — b) IO: majjalaṃ; C^1: abhinanditā — d) Ai, C^1, U^1, U^2: niṣphalaṃ bhavet

[131]. a-d) J: *om, mc* (*sh*) — a) Ai: anutsṛṣṭaṃ tu; IO: anutsṛṣtas tu; J, L: anusargaṃ ta; U^1, U^2: anusiddhi ta — b) J: prapeyaṃ — c) Hem: cotsargikaṃ; IO: chotsarpitaṃ; L: cotsargito [']peyaṃ— d) J: ūtsarjalaṃ

[132]. a-d) J: *om, mc* (*sh*) — a) Hem: tatpūrvā cottare; J: taṇḍāgā; L: taḍāgā cottareḥ; IO: cattare — b) J: neśānyāṃ; L: yeśānyāṃ — d) Hem: śivāsyā; J, L: śiva; IO: syān tu bhadā; C^1: chubhadā śivā

[133]. a) IO: paścimeṣu bhagārāmaṃ; Ai: śubhagā nāma; C^1: śubham ārāmāṃ; Hem: subhagā nāma; J: śubhagārāmaṃ; U^1, U^2: śubham ārāmaṃ — b) Hem: tāṃ yathottaratas — c) IO: kurya; Ai, Hem: yāmye; J: yāsya naivatyām; L: yaḥ sya nairityām — d) IO: apeyāṃ ca; Ai: śubhārthinā; U^1, U^2: śubhārthināḥ

[134]. b) Hem: śubhaṃ sadā; U^1, U^2: śubhām — d) IO: cālabhate

paścimottarapūrveṇa ārāmaṃ jāyate kṛtam || [Hem 1011]
[136]dvārībandhaṃ śivopetaṃ śaktibhir nāyakair yutam |
nandā kūpajalārāmabhūṣitaṃ sarvakāmadam || [Hem 1011]
[137]evaṃvidhaṃ puropetaṃ brahmapuryā samanvitam |
kuryād yaḥ suraśārdūla sa labhed īpsitaṃ phalam |
iha kīrtiṃ śubhān putrān anyatra paramāṃ gatim || [Hem 1011]
[138]dvārībandhāt phalaṃ brahman hayamedhasamaṃ bhavet |
samastapātakocchittiḥ kṛte bhavati devavat || [Hem 1011]
[139]tasmān nṛpeṇa kartavyaṃ vidhinā dvārigaṃ jalam |
samastaśāstradṛṣṭena karmaṇā saphalaṃ bhavet || [Hem 1011]
[140]śyenakādes tathā pūjā nāgāṅkahṛdayaṃ japet |
dvārībandhaprasiddhyartham anyathā na labhet kṛtam || [Hem 1011]
[141]yataḥ puṇyais tu sidhyeta dvārībandhaḥ surottama |
ataḥ puṇyavidhiḥ kāryo japahomavratādikaḥ || [Hem 1011]
[142]daśoragaukasaṃ kāryaṃ śivasyāveśanaṃ śubham |
nāgānāṃ dvārisiddhyarthaṃ nandākūpaṃ kṛtaṃ bhavet || [Hem 1012]
[143]mahāpuṇyā bhaved dvārī kiṃtu saṃdehasādhanā |
kṛtā viśīryate kālāt tasmāt kāryā dṛḍhā sadā || [Hem 1012]
[144]dveṣaṃ paścimayāmyasthaṃ tat kartur mṛtyudaṃ bhavet |
jayaṃ paścimapūrveṇa ratiputradhanapradam || [Hem 1012]
[145]yāmyasaumyagataṃ daṇḍaṃ patnīdhanavināśanam |
yakṣavāruṇagaṃ bhadraṃ rājyāyuḥputradaṃ dhanam || [Hem 1012]
[146]pūrvottaragataṃ devaṃ sukhadaṃ dhanadaṃ varam |

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135. a) IO: rājyaṃ ca; U[2]: rājyāyaḥ

136. a) Hem: dvārībandhaśiropetaṃ; J: dvāro badhaṃ; IO: śivenoktaṃ — b) U[1], U[2]: śaktir — c) Ai, Hem: tadā kūpa

137. b) Ai, IO: brahmakuḍyam; C[1], U[1], U[2]: brahmapuryām; Hem: brahmasūryāntakānvitam; Ai: athā-nvitam; C[1], IO: acānvitam — e) IO: kīrtīḥ; J, L: kīrti — f) Ai, C[1], Hem, U[1], U[2]: paratra; J: paramā

138. a) IO: svārībandhā — b) Ai, IO, U[1], U[2]: medhaphalaṃ; Ai, C[1], U[1], U[2]: labhet — c) IO: occhiṣṭya; J: occhitti

139. a-d) J, L: *om* — a) IO: tasmān dakṣeṇa — b) IO: dvājijaṃ — c) Hem: samantraṃ śāstra

140. a-b) J, L: *om* —b) Hem: nāgāṅkaṃ; IO: naṅgākahṛdaye; U[1], U[2]: nāgāṅga — c) Ai, C[1], U[1], U[2]: bandhasya siddhy — d) IO: ca; J, L: calate; Ai, C[1], U[1], U[2]: bhavet

141. a) C[1], U[1], U[2]: saphalas tu yataḥ puṇyair; Ai: saṃsidhyed; IO: siddhena — b) U[1], U[2]: bandha; IO, J, L: ottamaḥ — d) U[2]: vṛtādikaḥ

142. a) Ai, J, L: daśauragaukasaṃ; C[1]: daśoragekasaṃ; Hem: daśarogaukasaṃ; IO: daśoragau ca saṃskāryau; U[1], U[2]: daśovagaukasaṃ — b) Ai, Hem: śivasyādeśataḥ; J: *but cor* (*sh*) śuvasya; U[1], U[2]: *om* śubham — c) C[1]: nāgāṅganā; IO: bhāgānāṃ; J: artha — d) IO: narākūpaṃ; J: kūpaguṇaṃ; L: kūpakṛtaṃ; C[1], Hem, U[1], U[2]: bhavet kṛtaṃ

143. a) Hem: tarhy apuṇyā; U[1], U[2]: mahāpuṇya — c) J: vistīryate — d) IO: karya; U[1], U[2]: kārya; Ai, Hem, C[1], U[1], U[2]: sadā dṛḍhā

144. a) C[1], U[1], U[2]: doṣaṃ; Hem: deśa; IO, J, L: dveṣa; IO: yāmyasya — c) Hem: japaṃ

145. a) J: da[ṇ]ḍyaṃ — c-d) IO: yakṣacāraṇabhadraṃ vāpy āyuḥ putradhanapradam — c) Ai: yakṣaṃ; Ai, Hem: bhadra; J: bhavyaṃ — d) Hem: śayyāyuḥputradaṃ gatam; Ai, U[1], U[2]: balam; C[1]: *bro* dhanam

paścime saṃgataṃ nandaṃ nandanaṃ kośavardhanam ‖ [Hem 1012]
[147]jalavāyugataṃ haimaṃ hemadaṃ ca bhaved dhanam ǀ
rakṣovāyugataṃ kākam uccāṭaṃ kurute dhanam ‖ [Hem 1012]
[148]agnivāyugataṃ dāhaṃ dahanaṃ kīrtivardhanam ǀ
īśadāhagataṃ pāpaṃ dhanaṃ tāpakaraṃ tathā ǀ
vāyudāhagataṃ tejo ratnahemagajāpaham ‖ [Hem 1012]
[149]evaṃ lakṣaṇam āśritya kartavyārāmavāṭikā ǀ
śubhāvahā sadā kartū rājyāyuḥsukhakīrtidā ‖ [Hem 1012]
[150]vaiparītye sadā loke balaṃ kartur bhayāpaham ǀ
nṛpe rāṣṭre jane doṣān nihanyād vidhinā śubham ‖ [Hem 1012]
[151]sarudrāṃ kārayed dvārīṃ gaṇanāgasamanvitām ǀ
jayaṃ ca vijayaṃ kāryaṃ suṣṭhu kuryāt kulāṣṭakam ‖ [Hem 1012]
[152]nāgākhyaṃ hṛdayaṃ japtvā prasphurat sthāpane śubham ǀ
śyenāḥ śivādidevyaś ca tarpitavyāḥ payaḥsrajaiḥ ǀ
vastrair nānāvidhair gandhaiḥ phaladhūpaguḍādibhiḥ ‖ [Hem 1012–13]
[153]kāryo mahotsavo dvāryāṃ pālībandhadṛḍhārthibhiḥ ǀ
dānaṃ deyaṃ sadā śakra nṛparāṣṭrasukhāvaham ‖ [Hem 1013]
[154]godānaṃ bhūmidānaṃ ca kanyādānaṃ surottama ǀ
dvārībandhe pradātavyam ekaṃ koṭiguṇaṃ bhavet ‖ [Hem 1013]
[155]gajāśvarathadānaṃ ca annadānaṃ prayatnataḥ ǀ

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146. a) Ai, Hem, IO: deyaṃ; C^1, U^1, U^2: deva — b) Ai, Hem: matam; C^1, U^1, U^2: balam — c) IO: paścimena gavaṃ nandaṃ; J, L: paścimena gataṃ nanda — d) Hem: dhanakośavivardhanam; C^1, U^1, U^2: doṣa; IO: koṣa

147. a-d) IO: *om* — a) Hem: gatāṃ haimāṃ — b) L: haimadaṃ; Ai: vanam — c) Ai, Hem: kākān — d) U^1, U^2: vanam [C^1: *bro*]

148. a-f) J, L: *om* — a-b) IO: *om* —a) Hem: agnivāruṇikaṃ; C^1, U^1, U^2: vāyugaṃ; U^2: dohaṃ — c) Hem: deśadāha; IO: īyaddāha; C^1, U^1, U^2: tāpaṃ — d) Ai, Hem: dhana; IO: vanaṃ; C^1, U^1, U^2: tāpakaraṃ nṛṇām — e) IO: dāhavanaṃ — f) Hem: dhanahema; IO: balaṃ hemagatāpahaṃ

149. a-d) J, L: *om* — b) Hem: kartavyā nāma vāṭikāḥ; IO: tarttavyārāmapādikā; C^1: *bro* vāṭikā — c) IO: tathā kartū — d) Hem: rājyāyuḥsutapattikāḥ; IO: rājyāhuḥ śṛtayantidā

150. a-b) J, L: *om* — a) Hem: vairapatye; IO: viparīte tathā; C^1: loko — b) Ai: 'dhanaṃ kartur bhayāvaham; Hem: dhanaṃ kartur madāvaham — c) Ai: nṛpa; Hem: nṛpra; IO: svarāṣṭre ca; Ai, U^1, U^2: jale — d) Ai, Hem: na hanyād; IO: nihantyā; C^1, U^1, U^2: kṛtam

151. a) IO: samuddhā kārayed dvārī; J, L: sa ruddhāṃ — b) Ai, Hem: gaṇanātha; IO: gaṇanāśa — c) Hem: vijayaṅgāryaṃ; U^1: kārye — d) IO: kāryotkulāṣṭakam; Hem: sarāṣṭrakam; J, L: jalāṣṭakam

152. a) IO: nāgākṣa; J, L: nāgākṣaṃ; U^1, U^2: nāgākhyāṃ — b) IO: puṣkaraṃ sthāpayec ch[u]bhaṃ; J, L: puṣkarasthāpane — c) Hem: senā vivāhadevyaś ca; IO: śilāśikhādi; J, L: śyenā; C^1, U^1, U^2: devāś — d) Ai, C^1, U^1, U^2: tarpitavyā japa-[Ai = jala]-srajaiḥ; Hem: payaḥvrataiḥ — e) IO: daśvair nānādhidhair — f) IO: paladhūpa; Ai, C^1, Hem, U^1, U^2: gaṇādibhiḥ

153. a) IO: kāryo maho[ts]avaḥ kāryā; Hem: vāṭyāṃ; J: dvāryā; L: dvārya — b) IO: vālī; C^1, U^1, U^2: bandhe; U^1, U^2: dṛḍhātithiḥ — d) C^1, U^1, U^2: rāṣṭravivardhanam; IO: *but cor* rāṣṭre; J, L: āvahaḥ

154. a) J: godāna — b) L: surottamaḥ — c-d) C^1, U^1, U^2: *om* — c) J, L: bandha

155. a-d) Ai, IO: *om* — a-b) C^1, U^1, U^2: *om* — a) Hem: ratnadānaṃ — c) IO: dvāri; Hem: bandheṣu dātavyaṃ

dvārībandhe pradātavyaṃ sarvaṃ koṭiguṇaṃ bhavet || [Hem 1013]
[156]gomedhe naramedhe ca hayamedhe tathā makhe |
puṇyaṃ yaj jāyate śakra dvārībandhe tato 'dhikam || [Hem 1013]
[157]vāpīkūpataḍāgāni devatāyatanāni ca |
etāni pūrtadharmeṣu śubhāni phaladāni ca || [Hem 1013]
[158]dīnāndhamūkabhīrūṇāṃ dānaṃ deyaṃ yathāvidhi |
ekaṃ koṭiguṇaṃ puṇyaṃ jāyate nātra saṃśayaḥ || [Hem 1013]
[159]etat te kathitaṃ śakra dvārībandhasya yat phalam |
prādurbhāvaṃ tu devīnāṃ kṣepān māhātmyakīrtanāt || [Hem 1013]
[160]śivadūtyās tathā samyak prādurbhāvaṃ ca maṅgalam |
yaḥ śṛṇoti naraḥ samyak sarvapuṇyaphalaṃ labhet || [Hem 1013]
[161]kūpārāmataḍāgādi prapādy agnipratiśrayam |
sarveśādhiṣṭhitaṃ vatsa anantaphaladāyakam || [Hem 1013]
[162]yaḥ kuryād dvāribandhānāṃ taḍāgānāṃ śataṃ tathā |
sarveśvarajalaṃ kṛtvā labhet puṇyaṃ tato 'dhikam || [Hem 1013]
[163]śivaḥ sūryaharibrahmasaṃyuktaḥ sarvakāmadaḥ |
ādyā mūrtiḥ parā hy eṣā vyāpinī mantratantragā || [Hem 1013]
[164]sarveśaṃ sarvadaivatyaṃ brahmādyaiḥ parivāritam |
sthāpitaṃ jāyate śakra sarvāghabhayanāśanam || [Hem 1014]

[i]tathā

[165]vijalaṃ naiva kartavyaṃ maṭhārāmavivarjitam |
sarveśaṃ vighnadaṃ kartuṃ nṛpalokabhayāvaham || [Hem 668]
[166]tasmāc cādau jalaṃ kāryam ārāmaṃ vāṭikā tathā |

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156. a) U[1], U[2]: *om* ca — b) J, L: hayamedhas — c) IO: prajāyate; U[1], U[2]: yaj jñāyate — d) J: dvārī caiva; L: dvārī caivadhve *mc* (*fh*) → dvārīṃ badhve; IO: tathādhikam

157. b) L: devāyatanāni — c) C[1]: pūtadharmeṣu; Hem: vṛttadharmeṣu; IO: pūrṇadharmeṣu; J: mūrti-dharmeṣu; L: mūrtadharmeṣu

158. a) Hem: dīnāndha ūrdhvabhīrūṇāṃ; IO: sukhabhīrūṇāṃ — c) C[1]: evaṃ

159. a) U[1], U[2]: śakraṃ — b) IO: dvāri — c) J: bhāve; IO, J, L: ca devānāṃ — d) IO: kṣayān; Hem: māhātmyaṃ; U[1], U[2]: mahātmya; Ai, Hem: kīrtitam; C[1], IO, U[1], U[2]: kīrtanam

160. a) C[1]: śivā; Ai, IO: dūtās — b) J: prāhur bhāvamra; Hem: sa; Ai, C[1], U[1], U[2]: lakṣaṇam — d) Hem: sarvaṃ; C[1], Hem: bhavet

161. a) C[1], U[1], U[2]: kūpayāga — b) IO: prayāgāgnipratiśrayaḥ; J, L: prapādyāgni — c) Hem: sarve sādhiṣṭhitaṃ; IO: sarvenādhiṣṭhitaṃ; J, L: sarvamādhiṣṭhitaṃ — d) IO: dāyaka

162. b) J: *om* taḍāgānāṃ — a) J, L: viśveśvara

163. a) Ai, C[1], Hem, U[1], U[2]: śiva; IO: śūryo harir brahmā — b) Ai, Hem: saṃyuktaṃ sarvakāmadam — c) C[1], U[1], U[2]: ādyās tv artiḥ; Ai, IO: parā dhyeyā — d) Hem: mantramantragā; J: mantratatragā

164. a) Hem: sarveṣāṃ sarvadevatyaṃ — b) C[1]: brahmādeḥ — d) C[1], U[2]: sarvārtha; IO: sarvātye[ndr]aya-nāśanam; U[1]: sarvānu *mc* → sarvārtha

165. a-d) IO: bījadīnaiś ca kartavyaṃ maṭāmaparivarjitam sarveśaṃ sarvadaivatyaṃ kartur lokabhayā-paham — a) Ai, C[1], U[1], U[2]: vijanaṃ; Hem: kurvanti — b) C[1]: māṭhārāma — c) Hem: sarveṣāṃ; L: kartur — d) Ai: bhayāpadam; C[1], J, U[1], U[2]: bhayāpaham

maṭhaṃ devālayaṃ paścād yāmyarakṣogataṃ śubham |
kūpārāmaṃ yathāśastaṃ kartur loke prajāyate || [Hem 1003]
167tathā kuryāt suraśreṣṭha yathā śobhā dṛḍhā bhavet |
pūrvām āśritya kartavyaṃ tasyottarapade 'pi vā || [Hem 1003]

[i]tathā

168na pūrvād vyatyayaṃ kuryān maṭhaṃ devālayaṃ gṛhāt |
kṛtaṃ bhayapradaṃ loke yathā rakṣognigaṃ jalam |
vāyavyaṃ cāpi devasya bhayadaṃ bhavate kṛtam || [Hem 1003]
169kūpaṃ pañcakarād ūrdhvaṃ yāvad vargaṃ tadudbhavam |
vāpī daṇḍadvayād ūrdhvaṃ daśavargā nṛpottamaiḥ |
kartavyā sarvatottārā dvitriś caikapathātha vā || [Hem 1004]
170vinyāsaṃ bhadrakaṃ cānyair vṛttā vā cāyatā tathā |
tryaśrā vā cārdhacandrā vā dhanuṣā vā dhruvākṛtī || [Hem 1004]
171kartavyā dravyakārā tu gopathā sarvakāmadā |
vedāṣṭamadhyagotsārā karasārdhā yathā bhavet || [Hem 1004]
172kūpo vā śailayaṣṭī vā deyā nemī yathā dṛḍhā |
bhavane kāṣṭhapāṣāṇa ūrdhvapīṭhasamucchrayā || [Hem 1004]
173subaddhā toraṇopetā gaṇanāthagṛhānvitā |
nāgayakṣagṛhair devyā bhūṣitā krīḍanākulā |
vāpī bhadrā suraśreṣṭha sarvakāmapradā nṛṇām || [Hem 1004]
174bhadrā padmā śritā kāntā vijayā maṅgalā tathā |

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166. a-d) Hem: *om* — b) IO, J: ārāma; J, L: vāṭikāthavā — c) J, L: maṭha — d) C[1]: yāmyaṃ; IO: yasye *mc* → yasya; U[1], U[2]: rakṣau — e) IO, J: tathā — f) Hem: kartā; U[2]: kartur lokeśa jāyate

167. b) Hem: śobhāyataṃ; L: dṛḍha — c) Hem, J, L: pūrvam — d) Hem: pathe 'pi — i) Ai, C[1], U[1], U[2]: *om*

168. a) C[1], U[1], U[2]: pūrvāṃ; Hem, J, L: pūrvā — b) Hem: na [ca] devālayād; J, L: maṭha; IO: gṛhān — c) U[2]: bhayapadaṃ [C[1]: *bro*] — d) C[1]: *bro* yathā rakṣo; Hem: tathā cāgnibhayaṃ jalam; J: rathā rakṣognigaṃ jalām; IO: rakṣognijaṃ; U[2]: rasognigaṃ — f) Ai, IO: bhavane

169. a) Hem: kūpaḥ — b) Hem: vargas tadudbhavaḥ; Ai, C[1], U[1], U[2]: vaṃśaṃ; IO: ugraṃ; J, L: urgaṃ — c-f) IO: *om* — c) Hem: daṇḍamayād; J: daṇḍe — d) Ai: daśavaṃśā; C[1], U[1], U[2]: daśavaṃśān; J, L: vargo — e) Ai: sarvathottārā; J, L: sarvatotārā — f) Hem: dvitriś caikam athāpi vā

170. a-b) IO: *om* — a) Hem: vijñā saṃbhadrakaṃ cānye — b) Ai: vācayatā tathā; Hem: vā cāyathā tathā; J: vā cāyathātha vā; L: vā cāyatātha vā — c) Ai: tryastrā; Hem, IO, J: *om* try; Hem: asrā; J, L: astā; J: candra [L: *bro*] — d) Hem: dhenoś cakrasamākṛtiḥ; C[1]: *om* vā; U[1], U[2]: ca; Ai: śivākṛtī; IO: dhurākṛtī

171. a) Hem: dravyasāreṇa — b) IO: gaur yathā; L: go yathā — c) J; go snātvā; L, U[1], U[2]: gotsāvā — d) J: karasādvā

172. a) Hem: śīla; C[1], J, U[1], U[2]: jyeṣṭhī; L: jeṣṭhī — b) IO: temī; Ai: tathā; C[1], U[1], U[2]: dṛḍhā tathā — c) C[1]: bhavate; Ai, C[1], U[1], U[2]: pāṣāṇam; Hem: pāṣāṇair — d) Ai, C[1], U[1], U[2]: ṛddhapīṭha; IO: durgayā ca samucchrayā; C[1], U[1], U[2]: saducchrayā; Hem: samucchayā

173. a) Ai, U[1], U[2]: subaddha; Hem: subuddhā; IO: subhadrā — b) Hem: gṛhācitā; Ai, IO: *adds* yādho kṣīṇā bhaved vāpī nṛpādīnāṃ śubhāvahā — d) IO: bhūṣitaṃ krīḍanākulam; Hem: krīḍitākulā

prapāyoktrī bhaved vāpī nṛpādīnāṃ śubhāvahā || [Hem 1004]
[175]vṛttāyatāś caturasrā vāpyaḥ sādhāraṇā matāḥ |
śeṣā kāmyādhikāreṇa kūpo vṛttaḥ sukhāvahaḥ || [Hem 1004]
[176]pratipādakarair deyā utsārāś cāṅgulaiḥ śubhāḥ |
na devād adhikaṃ kūpaṃ kuryāc chakra kadācana ||

[i]tathā

[177]sapta gaṅgā hi varadaṃ śūlodyatakaraṃ varaṃ |
yāmye kalpatarur brahmā vāmatas tu janārdanaḥ ||
[178]sūryaś cāgre sphurattejāḥ pādāntasthita ūrdhvagaḥ |
svarūpākṛtibhāgasthāṃ kṛtvā japati vai harim ||
[179]tadā pāpena saṃtyakto divaṃ bhokṣyati cāmṛtam |
tac ca rūpaṃ surendrādyā nāgā yakṣā grahoragāḥ |
pūjayanto bhaviṣyanti vigatāghagadā narāḥ ||
[180]prāsādamaṇḍapagṛhe maṭhe citraśilātale |
maṇḍape paṭṭaśālāyāṃ sarveśaṃ pūjayanti ye || [Hem 668]
[181]sārāmaṃ tu jalopetaṃ maṭhaṃ bhūmitrayocchritam |
śāntidhāmāgnivyākhyānavidyākośajapādibhiḥ |
yuktaṃ devāya dātavyaṃ sarvakāmapradāyakam || [Hem 668]
[182]mahāpāpādirogādiśamanaṃ bhūmalāpaham |

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[174]. a) Ai, C[1], U[1], U[2]: pakṣāśritā yathākāntā [U[2] = kānta]; Hem: padmā śubhā — b) C[1]: vijalā maṅgalā yathā; J: vijayaṃ; L: vijalaṃ; U[1], U[2]: vijanā maṅgalā yā — c) Hem: jayā yoktrī bhaved vāpi; IO: yathā krodhokrī bhaved vāpi; J: sūpāyoktāṃ; L: stayāyotkāṃ; U[2]: prapāyoktī

[175]. a) Hem, IO, J, L: vṛttāyatā, Ai: catusrāvā; IO: catuḥśrāvā; U[1], U[2]: caturaśrā — b) IO: yā ca sādhāraṇī matā; L: matā — c) Ai: śeṣāḥ; C[1]: kamyā; J, L: āndhakāreṇa — d) IO: kūpo yuktaḥ; J, L: kūpo dattaḥ; Hem: śubhāvahaḥ

[176]. a) C[1], U[1], U[2]: patipāda — b) IO: utsārāḥ svāṅgulaiḥ śubhāt; C[1], L, U[1], U[2]: śubhā

[177]. a) C[1], U[1], U[2]: supta; Ai, IO: varadā; C[1]: varada[ṃ]; J, L: varada — b) IO: śūlādyala; J, L: śūlaudyata; Ai, IO: karaṃ param — c) C[1], L, U[1], U[2]: kalpatanur — d) J, L: janārdanam

[178]. a) J, L: sūryāś; Ai: cābhrasphurat; C[1], U[1], U[2]: ca khe; IO: cāgra — b) IO: padātesthitad; U[2]: pādanta— c) Ai, U[1][*cor to* (*fh*)], U[2]: surūpā; IO: svarūpāṃ; Ai: bhāgasthaṃ — d) Ai: jalapatiṃ harim; IO: jalapatiṃ hariḥ; J: jayati; C[1], U[1], U[2]: vā hariḥ

[179]. a) IO: *but cor* tadā pāmānena; J, U[2]: pāyena; IO: saṃpṛkto — b) C[1], U[1], U[2]: divi bhokṣyate; IO: bhokṣati vāmṛtaḥ — c) J: te 'dya rūpaṃ; L: tec ca rūpaṃ; IO: ta indrādyā — d) J, L: nagā; J: yajñā; IO: mahoragāḥ — f) Ai: vigatāś ca gadā; IO: *om* vigataś; IO: vigadā; J, L: vigatāghaṃ sadā; U[1], U[2]: vigatac ca gadā naśaḥ

[180]. a) IO: prāsādaṃ maṇḍapagṛhaṃ; J, L: gṛha — d) IO: maṭhaṃ; J, L: maṭha; C[1]: *bro* citra; J: patraśilā — c) Hem: uḍhato paṭṭaśālāyāṃ; IO: sakule paṭṭaśālāyāṃ; J: samiḥ kule paṭṭaśālāyāṃ *mc sh* → samit kule paṭṭaśālāyāṃ; L: samiḥ kuṭe paṭṭasālāyāṃ — d) C[1]: *bro*; Hem, IO: sarve saṃpūjayanti ye

[181]. a) Hem: svarāmāntarjalopetaṃ; IO: sarāmaṃ — b) J: saṭhaṃ; Ai, C[1], U[1], U[2]: dvayo — c) IO: śānti[ḥ gr]amāgnivākhyāna; C[1]: [dh]āmā; J, L: rāmā; Hem: āgniprakhyena — d) U[2]: jāpā

[182]. a-b) Hem: mahāpāpāriśamanaṃ samastabhūmalāpaham — a) C[1]: *bro*; Ai, U[1], U[2]: pāpaviyogādi; J, L: rogādim — b) J, L: amalaṃ bhūmalāpaham — c) Hem, J, L: suta; J: saubhāgyaṃ — d) Hem: vardhanaṃ kīrtanaṃ tathā; J: *but cor* (*sh*) sutavardhanam

rājyāyuḥśubhasaubhāgyavardhanaṃ kīrtivardhanam || [Hem 668]

[i]tathā

[183]vijalaṃ naiva kurvīta maṭhārāmavivarjitam |
sarveśaṃ vighnadaṃ kartur nṛpalokabhayapradam || [Hem 668]

[i]tathā

[184]devāyatanakoṭiṃ yaḥ kuryād dhemāṇḍabhūṣaṇam |
ekaṃ sarveśvaraṃ dhāma kṛtaṃ tasyādhikaṃ phalam || [Hem 668]
[185]gaṅgodakena yat puṇyaṃ snāpanāt parikīrtitam |
tat puṇyaṃ tair jalaiḥ snāpya tam aiśānīṃ gatiṃ labhet || [Hem 668]

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183. a) Hem: kurvanti — b) J: maṭharāma — c-d) C[1]: *bro* — c) Hem: sarveṣāṃ; Hem, J, L: kartum — d) J, L: upaloka; Hem: bhayāvaham

184. a) L: devāyatanaṃ; Hem: koṭisthaṃ; J, L: koṭayaḥ — b) IO: dhemāśubhūṣaṇam — c) C[1], U[1], U[2]: rāma

185. a) Hem: gaṅgodake ca — b) Hem: snātvā ca; J, L: sthāpanāt — c) C[1]: *bro* tair; Hem: svajanaiḥ; IO: tajjale; J, L: svair jalaiḥ sthāpya — d) Ai, IO: tad; Hem: tām īśānagatiṃ; Ai, C[1], U[1], U[2]: aiśānagatair; Ai: *adds* iti dvārībandhaḥ

*21. atha vṛkṣapratiṣṭhā

[i]tatra devīpurāṇe

[ii]brahmovāca
[1]anūpe sajale sthāne pumān daive 'tha vā jale |
ārāmaṃ ropayet prājño vidhidṛṣṭena karmaṇā || [Hem 1044]

[i]anūpe 'tisnigdhe | [ii]sajale jalāśayasahite |

[2]kālaṃ deśaṃ tathā pātraṃ bījaṃ bījakriyāvidhiḥ |
tathā phalena saṃsṛṣṭam evam āropitaṃ bhavet || [Hem 1044–45]
[3]phalapuṣpaviśuddhasya viśuddhaṃ sarvasaṃskṛtam |
dharmakāmārthamokṣādisādhane hanyate 'nyathā || [Hem 1045]
[4]vidhivyatyayabījādidūṣite bhūparigrahe |
kūlādibhiḥ suraśreṣṭha yajamāno vinaśyati || [Hem 1045]

[i]pātraṃ bījavāpeya ācāryaḥ | [ii]bījakriyāvidhiḥ aṅkurajananasamarthabījakaraṇaprakāraḥ | [iii]vidhivyatyayo vidher anyathākaraṇam | [iv]kūlādibhir nadīkūlādibhiḥ |

[5]ārāmaṃ sahakārāder na śuddhaṃ kārayet kvacit |
citājvalanasaṃlagne citivalmīkadūṣite |
sahakāravanaṃ kṛtvā yāti kartā yamālayam || [Hem 1045]
[6]gṛhāt puro 'tha vā tāta sthite saṃropite tathā |
pratipakṣaṃ bhavet tatra chindyād vā hitam icchatā || [Hem 1045]
[7]aśvatthavaṭaplakṣādi audumbaryo vidiksthitāḥ |

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* ii) J, L: brahma uvāca

1. a) IO: ape sajale; U[1], U[2]: anṛpe sajale snāne; J: sakale — b) Hem, J, L: deve [C[1]: *bro*] — c) IO: ārāmaṃ cāsmayaṃ prājño — i) U[1], U[2]: anṛpe; IO: snigdhe — ii) IO: sajala

2. a) C[1], U[1], U[2]: deśaṃ kālaṃ — b) L: vijaṃ vijakriyā; IO: bījaṃ vā yat kriyā; J, L: vidhim — b) Hem: tathāphalasamaṃ sṛṣṭam; Ai, C[1], U[1], U[2]: phalam asaṃsṛṣṭam; J, L: saṃsṛṣṭa — d) J, L: devam

4. a) IO, J, L: jīvādi — b) Ai, C[1], Hem, IO, U[1], U[2]: bhūṣite — c) C[1], Hem, U[2]: kulādibhiḥ; IO: śūlādibhiḥ; L: puraśreṣṭha — i) IO: yāvad bīja; Ai: bījavāpe ya — ii) IO: kriyādibhiḥ svaṅkura; C[1]: *om* samartha; L: vijakaraṇa; C[1], U[1], U[2]: *om* karaṇa — iii) IO: vidhir anyathā; J, L: vidhānyathā; U[1]: vice [']nyathā; U[2]: vive [']tyathā — iv) IO: kūlādi nadīkūlādi; J: kulādi; L: kūlādiḥ; J, L: nadīkūlādiḥ

5. a) Ai, IO: sahakārādyair; J: sahakarāder — b) C[1], U[1], U[2]: nāśuddhaṃ; IO: viruddhaṃ — c) IO: vinādvalana; J: cintā — d) IO: vītivalmīkabhūṣite; C[1]: *bro* dūṣite

6. c) Ai, C[1], U[1], U[2]: pratipādyaṃ — d) Ai: chindhyād; C[1]: *bro* chindyād; IO: na chindyād dhitakāmyayā

7. a) U[1], U[2]: aśvatthe — b) IO: auḍumbaryā; J: sthitā — d) IO: tasmāt tāṃ parivarjayet; U[1], U[2]: *om* tasmāt; U[1]: tāś; U[2]: tāc; Ai, C[1], U[1], U[2]: pure

jagato bhayadā yasmāt tasmāt tāṃś chedayen mune ǁ [Hem 1045]
[8]ropayed bilvavīrāmrakapitthakapilārjunān ǀ
dāḍimībījapūraṃ ca udagādyāṃ drumān pure ǁ [Hem 1045]
[9]plakṣāḥ prācyāṃ sadā ropyāḥ śākāśanasadhanvanāḥ ǀ
kadambo vāyave tālo bilvāśokau ca sarvagau ǁ [Hem 1045]

[i]vīro bhallātakavṛkṣaḥ ǀ [ii]kapilā śiṃśapā ǀ [iii]kapitthaḥ prasiddhaḥ dāḍimī ca ǀ [iv]āśano bījakaḥ ǀ [v]vāyave vāyudigbhāge ǀ

[10]mayandīmādhavīrambhāḥ krīḍāsthāne niveśayet ǀ
jātīnepālikākundatagarā gandhamallikāḥ ǀ
śubhāya kathitās tāta vyatyayād bhayadā yataḥ ǁ [Hem 1046]
[11]pūrveṇa śubham ārāmaṃ tathā cottarato 'tha vā ǀ
paścime dhanadaṃ proktaṃ vāyavyāṃ kīrtivardhanam ǁ [Hem 1046]
[12]na kuryur yāmyanairṛtye āgneye ca śubhārthinaḥ ǀ
anyathā kalahodvegaṃ mṛtyuṃ vā labhate kṛte ǁ [Hem 1046]
[13]tasmād rājyāyuḥśubhadaṃ putrasaṃtativardhanam ǀ
paścimottarapūrveṇa ārāmaṃ jāyate śubham ǁ [Hem 1046]
[14]atha vārāmajān doṣān cāmuṇḍā śamayet kṛtān ǀ
mahābhayaṃ mahālakṣmīr grahakṛtyaṃ yathotthitam ǁ [Hem 1046]

[i]grahakṛtyaṃ grahapīḍā ǀ

[15]puṣpapattraphalānāṃ ca rajoreṇusamāḥ samāḥ ǀ

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8. a) IO: bilvabījāvrātakāś ca; U[2]: śepayed — b) J: *om* kapittha; L: ārjanān — c) Ai: dāḍimīṃ — d) Ai: udagādyā drumāḥ; Hem: udagāghādrumāt pare

9. a) IO: plakṣaḥ; IO: ropyaḥ; L: ropyā — b) Ai: śākāsana; C[1]: śākaṭāśana; Hem: sakāsana; IO: sadhanvanaḥ; J, L: sadhanvanā — c) IO: kadambo pavanopeta; C[1], U[1], U[2]: vayave bhāge — d) Ai, C[1], U[1], U[2]: tu — i-v) Ai: occurs after 21.10b — iv) Ai: asano; IO: āsano jīraka[ḥ]; J, L: āsano jīvakaḥ — v) Ai, J: vāyavye; IO, L: digvibhāge

10. a) Ai: mayandīṃ mādhavaīṃ; C[1]: *bro* mayandī; IO: sayandī; U[1], U[2]: sāyaṅgī; Hem, J, L: rambhā — b) U[1], U[2]: nivedayet — c) J, L: nevālikā — d) Ai: tagarāgandha; IO: gandya; Hem: mallikā; J: malikāḥ — e-f) C[1]: *bro* — e) IO: kathitā bhavyā; J: kathitāḥ snāta — f) IO: vyatyayād upapādakāḥ

11. a) C[1]: *bro*; IO: pūrvavaṇaśubham āśamyam; Ai, Hem: susamārāmaṃ — b) Ai: proktaṃ cottarato; U[1], U[2]: proktaṃ cāturato — c) IO: paścimaṃ [C[1]: *bro*] — d) IO: vāyavye; U[1], U[2]: vāyavyā

12. a-b) IO: *om* — a) C[1]: yāmye nairṛte; U[1]: nairṛtyai; U[2]: naiṛtyai — b) Hem: ye cāgneye; J: cāgneyye ca; L: cāgneye ca — c) IO: kahalād vegaṃ — d) Ai, Hem: kṛtī

13. b) IO: vardhamānam — c-d) C[1], U[1], U[2]: paścimottareṇa pūrveṇārāmaṃ jāyate śubham; IO: paścimottarapūrveṇārāmaṃ saṃjāyate kṛtaṃ — d) Hem: kṛtam

14. a) J: *but cor* (*sh*) doṣā — b) Ai: cāmuṇḍī; U[1], U[2]: muṇḍā śamat sata kṛtā; Hem: śāmayet; C[1]: *bro* kṛtān; J, L: kṛtā — c) C[1]: *bro* lakṣmīr; IO, J, L, U[2]: lakṣmī; U[1]: lakṣmīṃ — d) Ai, C[1], U[1], U[2]: grahakṛtyāṃ; Ai, C[1]: tathotthitām; IO: yathāsthitam; U[1], U[2]: tathorthitām — i) Ai: grahakṛtyāṃ grahapīḍām; C[1], U[1], U[2]: grahakṛtyā

kartā devasabhāvāsaṃ vidhau yāty avidhāv adhaḥ || [Hem 1046]

[i]atha vṛkṣaropaṇavidhiḥ

[16]evaṃ yathoditāṃ bhūmiṃ śuddhāṃ plavasamoditām |
parigṛhya yajed devaṃ dhanapālaṃ śikhidhvajam |
somaṃ ca nāgarājaṃ ca tataḥ kuryāt parigraham || [Hem 1046]
[17]yad bījaṃ mantrarahitaṃ garbhādhānādivarjitam |
vāpitaṃ sahakārādi yad bījaṃ mantravarjitam |
taj jātaṃ cāpakārāya yathā jāyeta vai kratuḥ || [Hem 1046]
[18]śaṅkarāyeti mantreṇa indra ehīti mantravit |
tryambakena tu rājendra bījaṃ bhavati śobhanam || [Hem 1046–47]
[19]avidhau kūpavāpyādikhananotsargaṇaṃ ca yat |
kurvanti sahakārādiropaṇaṃ tu narādhamāḥ |
phalaṃ teṣāṃ labhante na iha cānte adhogatim || [Hem 1047]
[20]ye śūdrāḥ śūdravidhinā kurvanti ca na ropaṇam |
ta ātmanṛpalokānāṃ mahāsaṃśayakārakāḥ || [Hem 1047]
[21]kūpārāmataḍāgādi prapāvāpīpratiśrayam |
sarveśādhiṣṭhitaṃ vatsa anantaphaladāyakam |
vṛkṣān pañca samāropya śivadhāma prapadyate || [Hem 1047]
[22]ye ca pāpā durācārāḥ śrītaruchedakāriṇaḥ |
te 'py avīcyādinarake pacyante brahmaṇo dinam |
mṛtās te jīvamānās tu brahmaghnāḥ kīrtitā bhuvi || [Hem 1047]
[23]tasmin deśe bhayaṃ nityaṃ rājāno na cirāyuṣaḥ |
na ca nandaty ayaṃ loko yatra śrīvṛkṣachedanam || [Hem 1047]

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15. b) Hem: bījareṇu; IO: rajoveṣṭanataḥ; Ai, U[1], U[2]: veṇusamāḥ; J, L: reṇusamā — c) IO: sabhārāmaṃ — d) IO, J, L: yāty anivāritaḥ — i) J, L: vṛkṣāropaṇavidhiḥ; Ai: *adds* tathā

16. a) U[1], U[2]: bhūmāṃ — b) IO: guddhā mlavasamedinīm; J, L: śuddhā; Ai, Hem: samāhitām — c) Hem: yathādevaṃ; IO: yajet kṣepaṃ; J, L: yajed evaṃ — d) Hem: vanamālaṃ; IO: narapālaṃ; J, L: ghana-pālaṃ — e) J: rāmaṃ ca nāgarājaṃ

17. c) Hem: vāsitaṃ; IO: kapilaṃ; J, L: ādī [C[1]: *bro*] — d) U[1], U[2]: tad [C[1]: *bro*]; IO: tantra — e) Ai, Hem: vāpakārāya — f) Ai, Hem: tathā jāyeta vaikṛtam; IO: saṃdāyate kratuḥ; J: jaye ca

18. a) C[1]: śaṅkārā veti — b) C[1]: *bro* indra ehīti; Hem: itthaṃ nu pañcamantravit; IO: indrā ehīti; U[1], U[2]: ī u ehīti; Ai, C[1], U[1], U[2]: mantritam — d) J: śobhane

19. b) C[1]: *bro*; IO: nanotsarvasaṃcayam; Ai, Hem: otsaraṇaṃ — d) IO: ropaṃ na tu narādhipāḥ; Ai, C[1], U[1], U[2]: ca; J [*but cor* (*sh*)], L: narādhamaḥ — e) Hem: phalaṃ teṣāṃ labhet teṣāṃ — f) J, L: cāste; Ai: hy adhogatiḥ; C[1]: 'dhogatim; Hem: adhogatiḥ; IO: [']py adhogatim

20. a) Hem: ye 'śuddhāḥ śuddhavidhinā; J, L: śūdrā — b) Hem: vanaropaṇaṃ — c) IO: te cātma — d) U[1], U[2]: kārakaḥ

21. a) IO: kūpā nāma — b) U[1]: pratiśrayām — c) U[1], U[2]: sarveṣādhiṣṭhitaṃ — d) Ai, Hem: hy ananta — e) IO: vṛkṣādyaṃ ca; L: vṛkṣāt — f) IO: śivadhānī

22. a) U[1], U[2]: dvarācārāḥ; J, L: durācārā — c-d) J, L: *om* — c) Hem: te 'tha pācyādinarake; IO: ye [']pi vācyādyanarake — d) IO: brahmaṇo-ditaṃ; U[1], U[2]: brahmaṇoditaḥ — e-f) J, L: *om*

23. a-b) J, L: *om* — b) IO: cirāghaṣaḥ — c) IO: nadyaty — d) C[1], IO, U[1], U[2]: bhedanam

[i]nandipurāṇe

[24]krīḍārāmaṃ tu yaḥ kuryād udyānaṃ puṣpasaṃkulam |
toyāśrayasamāyuktaṃ guptaṃ phalasamṛddhimat |
sa gacchec chaṅkarapuraṃ vaset tatra yugatrayam || [Hem 1041]
[25]mārge vṛkṣaṃ tu yo dadyāc chāyāviṭapasaṃkulam |
sa kalpatarukhaṇḍeṣu mahendrodyānaveśmasu |
vinodyate 'psarobṛndair devavac ca yugārbudam || [Hem 1033]
[26]phalavṛkṣaṃ ca yo dadyād dharmam uddiśya mānavaḥ |
sa sarvakāmatṛptātmā gacched varuṇamandiram || [Hem 1034]

[i]skandapurāṇe

[27]yas tu vṛkṣaṃ prakurute chāyāpuṣpaphalopagam |
pathi devyā naraḥ pāpāt saṃtārayati vai pitṝn || [Hem 1033]
[28]tathaiva dattvā viprebhyo niṣkrīṇāti ca tat punaḥ |
yāvat phalāni puṣpāṇi upayuñjanti dehinaḥ |
tāvad varṣasahasrāṇi saṃtārayati vai pitṝn ||

[i]mahābhārate

[29]sthāvarāṇāṃ ca bhūtānāṃ jātayaḥ ṣaṭ prakīrtitāḥ |
vṛkṣagulmalatāvallyas tvaksārās tṛṇajātayaḥ || [MBh 13.99.23, Hem 1029]
[30]etās tu jātyo vṛkṣāṇāṃ tathārope guṇās tv ime |
kīrtiś ca mānuṣe loke pretya caiva śubhaṃ phalam || [MBh 13.99.24, Hem 1029–30]
[31]atītānāgatau cobhau pitṛvaṃśau ca bhārata |

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24. a) C[1]: *bro* ārāmaṃ; J, L: āvāmaṃ; U[1], U[2]: ārāmas — c-e) IO: *om* — c) Hem, J: toyāśrama — d) U[1], U[2]: samṛddhim ataḥ — f) Hem: vāsas tatra

25. a-b) IO: mārgavṛkṣaṃ tu yo dadyād dharmam uddiśya mānavaḥ — a) C[1]: *bro* mārge; Hem: mārgaśīrṣe; U[1], U[2] [*but cor*]: viṭa — c) Hem: sakulyās taru — e) Hem: vinodyante sarobṛndair

c) IO, J, L: kalpaṃ — d) U[1], U[2]: veśmasvā — e) Ai, IO: vinodyante; IO: [']psaroyavaiḥ — f) IO: sārdhaṃ devayugārbudam; Ai: yugād yugam

26. a) J, L: phalaṃ; IO: vṛkṣāś; Ai, C[1], U[1], U[2]: tu yo — c) J: tuṣṭātmā — d) Ai: gacchet tv aruṇa; IO: aruṇa; J: manddire

27. b) J, L: puṣpaṃ; IO: phalopamam — c) Ai: pathi dadyān naraḥ so 'pi; Hem: divye; IO, J, L: devyo — d) C[1], U[1], U[2]: so [']pi saṃtārayati; L: pāpā

28. a) Ai, C[1], U[1], U[2]: dadyād; J: dattā — b) U[1], U[2]: *om* ca [C[1]: *bro*] — c) Ai, U[1], U[2]: puṣpāṇi ca phalāny; C[1]: puṣpāṇi phalāny — d) Ai, U[1], U[2]: upabhuñjanti; IO: upamudyanti — e) Ai, IO: yugasahasrāṇi

29. b) U[1], U[2]: jāyate; IO: sapta kīrtitāḥ — c-d) C[1]: *bro* — c) Ai: latāvalyas; Hem: latāvalka; J: latāvalyās; U[1], U[2]: latāvaṇyes — d) J: tv ekasās; L: tv ekasārās; U[1], U[2]: tṛṇajāyataḥ

30. a) MBh: etā jātyas tu; Ai, Hem, U[1], U[2]: jātyā; J: jātyos — b) Hem: tadārope guṇo 'sti me; J: tathāropa; MBh: teṣāṃ rope — c) C[1]: mānuṣo — d) U[1], U[2]: praitya; MBh: phalaṃ śubham

tārayed vṛkṣaropī ca tasmād vṛkṣān praropayet || [MBh 13.99.26, Hem 1030]

[i]matsyapurāṇe

[ii]sūta uvāca

[32]pādapānāṃ vidhiṃ vakṣye tathaivodyānabhūmiṣu |
tadāgavidhivat sarvam āsādya jagatīśvara || [MP 59.3, Hem 1048]
[33]ṛtviṅmaṇḍapasaṃbhāram ācāryaś cāpi tādṛśaḥ |
pūjayed brāhmaṇāṃs tadvad dhemavastrānulepanaiḥ || [MP 59.4, Hem 1048]
[34]sarvauṣadhyudakaiḥ siktān piṣṭātakavibhūṣitān |
vṛkṣān mālyair alaṃkṛtya vāsobhir abhiveṣṭayet || [MP 59.5, Hem 1048]
[35]sūcyā sauvarṇayā kāryaṃ sarveṣāṃ karṇavedhanam |
añjanaṃ cāpi dātavyaṃ tadvad dhemaśalākayā || [MP 59.6, Hem 1048]
[36]phalāni sapta cāṣṭau vā kāladhautāni kārayet |
pratyekaṃ sarvavṛkṣāṇāṃ vedyāṃ tāny adhivāsayet || [MP 59.7, Hem 1048]
[37]dhūpo 'tra gugguluḥ śreṣṭhas tāmrapātrair alaṃkṛtān |
sarvadhānyasthitān kṛtvā vastragandhānulepanaiḥ || [MP 59.8, Hem 1048]
[38]kumbhān sarveṣu vṛkṣeṣu sthāpayitvā nareśvaraḥ |
sahiraṇyān aśeṣāṃs tān kṛtvā balinivedanam || [MP 59.9, Hem 1048]
[39]yathāval lokapālānām indrādīnāṃ vidhānataḥ |
vanaspateś ca vidvadbhir homaḥ kāryo dvijātibhiḥ || [MP 59.10, Hem 1048]
[40]tataḥ śuklāmbaradharāṃ sauvarṇakṛtabhūṣaṇām |
sakāṃsyadohāṃ sauvarṇaśṛṅgābhyām atiśālinīm |
payasvinīṃ vṛkṣamadhyād utsṛjed gām udaṅmukhīm || [MP 59.11, Hem 1048]
[41]tato 'bhiṣekamantreṇa vādyamaṅgalagītakaiḥ |

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31. a) MBh: atītānāgate cobhe — b-d) C[1]: *bro* — b) IO: vaṃśe; MBh: vaṃśaṃ; U[1], U[2]: vaṃśo ca bhāvat; Ai: ca bhāvayet — c) U[1], U[2]: tāvad vṛkṣaprarovāpī ca; IO: vṛkṣarope — d) J: *but cor* vṛkṣā; Hem: ca ropayet
32. a) IO: devatāṃ vidhiṃ — c) J, L: taḍāgaṃ — d) Ai, U[1], U[2]: jagatīśvaraḥ; C[1]: jagadīśvaraḥ; IO: jagadīśvarāḥ; J, MP: jagadīśvara
33. a-d) U[1], U[2]: *om* – a) MP: saṃbhāraś — b) MP: cācāryaś caiva tadvidhaḥ
34. a-d) U[1], U[2]: *om* — b) J: *but cor* siktā; IO, J: piṣṭālaka
35. a-d) U[1], U[2]: *om* — a) C[1]: sūcya; IO: sauvarṇakāryaṃ; J: sauvarṇikā kāryaṃ
36. a-d) U[1], U[2]: *om* — d) IO, J, L: vedyā; Ai: tān nyaveśayet; C[1]: tān vivāsayet; Hem: tān; IO: tāny āmnāsayet
37. a-d) U[1], U[2]: *om* — a) Hem, MP: guggulaḥ; C[1]: proktas — b) C[1]: *bro*; Ai: tāmrāpātrair; Hem, MP: adhiṣṭhitān; J, L: alaṃkṛtām — c-d) C[1]: *bro* — c) Ai, IO: sapta dhānyāṃs tilān kṛtvā; MP: sarvān; Hem: kṛtān kṛtvā — d) IO: vasugandhā
38. a-d) U[1], U[2]: *om* — a) C[1]: sarveṣu vipreṣu; Hem: sarveṣu sarveṣu — b) J, Hem, MP: nareśvara [C[1]: *bro*] — c) Ai: tv aśeṣāṃs; IO: tu śeṣāṃs
39. a-d) U[1], U[2]: *om* — a) Ai: sa yāval; IO: sa yāva[l]; MP: yathāsvaṃ — b) MP: viśeṣataḥ — d) IO: hemaḥ; J, L: homa
40. a-f) U[1], U[2]: *om* — a-b) C[1]: *bro* — a) IO: śukrāmbaradharā; Ai: āmbaradharaḥ — b) Ai: bhūṣaṇaḥ; IO: bhūṣaṇā — d) IO: iti śīlinīm — e-f) C[1]: *bro* — e) J, L: madhyām — f) Ai, IO: utsṛjet tām; Hem: utsṛjyed gām; J, L: utsṛjed gom

ṛgyajuḥsāmamantraiś ca vāruṇair abhitas tadā |
tair eva kumbhaiḥ snapanaṃ kuryur brāhmaṇapuṃgavāḥ || [MP 59.12, Hem 1049]
[42]snātaḥ śuklāmbaradharo yajamāno 'pi pūjayet |
gobhir vibhavataḥ sarvān ṛtvijas tān samāhitaḥ || [MP 59.13, Hem 1049]
[43]hemasūtraiḥ sakaṭakair aṅgulīyaiḥ pavitrakaiḥ |
vāsobhiḥ śayanīyaiś ca tathopaskarapādukaiḥ || [MP 59.14, Hem 1049]
[44]kṣīrābhiṣecanaṃ dadyur yāvad dinacatuṣṭayam |
homaś ca sarpiṣā kāryo yavaiḥ kṛṣṇatilais tathā || [MP 59.14–15, Hem 1049]
[45]palāśasamidhaḥ śastāś caturthe 'hni tathotsavaḥ |
dakṣiṇā ca punas tadvad deyā tatrāpi śaktitaḥ || [MP 59.15, Hem 1049]
[46]yad yad iṣṭatamaṃ kiṃcit tat tad dadyād amatsaraḥ |
ācārye dviguṇaṃ dattvā praṇipatya visarjayet || [MP 59.16, Hem 1049]
[47]anena vidhinā yas tu kuryād vṛkṣotsavaṃ budhaḥ |
sarvān kāmān avāpnoti padaṃ cānantam aśnute || [MP 59.17, Hem 1049]
[48]yaś caikam api rājendra vṛkṣaṃ saṃsthāpayen naraḥ |
so 'pi svarge vased rājan yāvad indrāyutatrayam || [MP 59.18, Hem 1049]
[49]bhūtān bhavyāṃś ca manujāṃs tārayed romasaṃmitān |
paramāṃ siddhim āpnoti punarāvṛttidurlabhām || [MP 59.19, Hem 1049]

[i]padmapurāṇe

[50]aputrasya ca putratvaṃ pādapā iha kurvate |
yacchanti ropakebhyas te sattīrthe tarpaṇādikam || [PP 28.22–23, Hem 1030]

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41. a-f) U[1], U[2]: *om* — a) IO: [']bhiṣekamanyeṇa — c) L: ṛgyayuḥ — d) Ai, IO, MP: tathā; C[1]: *bro*: tadā — f) MP: kuryād brāhmaṇapuṃgavaḥ
42. a-d) U[1], U[2]: *om* — a) IO: śakrāsuradharo; MP: śuklāmbaras tadvad — b) C[1]: *bro*; IO: japamāno; Hem: prapūjayet; MP: 'bhipūjayet — d) Hem: susamāhitaḥ
43. a-d) U[1], U[2]: *om* — b) C[1]: aṅgurīy[aiḥ]; J: vāṅgulīyaiḥ; L: vaṅgulīyaiḥ; MP: aṅgulīya — c) Hem: vāsobhiḥ śabalaiś caiva — d) Ai, IO: tathā prastarapādukaiḥ
44. a-d) U[1], U[2]: *om* — a) MP: kṣīreṇa bhojanam dadyāt — c) MP: sarṣapaiḥ — d) C[1]: yāvat kṛṣṇatilais; Hem: yava
45. a-d) U[1], U[2]: *om* — a) C[1]: śastaś; IO: śastrā — b) J: otsavāḥ — c) C[1]: dakṣiṇāṃ — d) C[1]: kuryāt
46. a-d) U[1], U[2]: *om* — b) C[1]: *bro*; IO: ta[t] kṛtyād; J: *but cor* (*fh*) tadyāddad; MP: amatsarī — c) Ai: ācāryaṃ; C[1]: *bro* ācārye; IO: ācaryo; C[1], MP: dadyāt — d) Ai, IO: vivarjayet
47. a-d) U[1], U[2]: *om* — b) Ai, IO: brahmotsavaṃ — c) IO: sa tān kāmān — d) MP: phalaṃ; Ai, Hem, J, MP: cānantyam; L: vānantam
48. a-d) U[1], U[2]: *om*
49. a-i) U[1], U[2]: *om* — a) Ai, IO: bhūtāṃś ca bhavyān; J, L: bhūtāṃ — b) Hem: rāgasaṃmitaḥ; MP: drumasasmitān — c) C[1]: parāṃ siddhim avāpnoti — d) L: durlabhā
50. a-i) U[1], U[2]: *om* — a) IO, PP: putritvaṃ [C[1]: *bro*] — b) PP: eva — c-d) PP: tīrtheṣu piṇḍadānādīn ropakāṇāṃ dadanti te — c) C[1]: tu; L: *bro* te — d) Hem: tīrthaṃ — i) Ai, IO: *om*; L: sa tīrthe; J, L: *om* tarpaṇādikaṃ sattīrthe; C[1]: ā[dikaṃ satt]īrthe J, L: *om* kṛta; L: tṛptādi; J, L: prayacchatīty

[i]sattīrthe tarpaṇādikaṃ sattīrthe putrakṛtatarpaṇādijanyaṃ tṛptyādiphalaṃ ropakasya prayacchantīty arthaḥ |

[51]prayatnenāpi rājendra pippalāropaṇaṃ kuru |
sa te putrasahasrāṇām eka eva kariṣyati || [PP 28.23–24, Hem 1030]

[i]putrasahasrāṇāṃ kartavyam iti śeṣaḥ |

[52]dhanī cāśvatthavṛkṣeṇa hy aśokaḥ śokanāśanaḥ |
plakṣo yajñapradaḥ proktaś ciñcā tv āyuḥpradā smṛtā || [PP 28.24–25, Hem 1031]
[53]jambukī kanyadā proktā bhāryādā dāḍimī tathā | [PP 28.25, Hem 1031]

[i]ciñcā amlikā |

[54]aralū roganāśāya palāśo brahmadas tathā || [PP 28.26, Hem 1031]
[55]pretatvaṃ jāyate puṃso ropayed yo vibhītakam |
aṅkolle kulavṛddhiḥ syāt khadire cāpy arogatā || [PP 28.26–27, Hem 1031]
[56]nimbapraropako yas tu tasya tuṣṭo divākaraḥ |
śrīvṛkṣe śaṅkaro devaḥ pāṭalāyāṃ tu pārvatī || [PP 28.27–28, Hem 1031]
[57]śiṃśapāyām apsarasaḥ kunde gandharvasattamāḥ |
tintiḍīke dāsavargo bakulo dasyudas tathā || [PP 28.28–29, Hem 1031]

[i]śrīvṛkṣo bilvaḥ | [ii]tintiḍīko vṛkṣāmlaḥ |

[58]paṇyastrīdāyakaś caiva candanaḥ panasas tathā |
saubhāgyadaś campakaś ca karīraḥ pāradārikaḥ || [PP 28.29–30, Hem 1031]
[59]apatyanāśakas tālo nāndīśaḥ kulavardhanaḥ |

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51. a-i) C[1]: *bro*; U[1], U[2]: *om* — a-b) IO: *om* — a) Ai, Hem, PP: yatnenāpi ca — b) J: pippalyāropaṇaṃ; PP: aśvatthāropaṇaṃ — c) Ai, Hem: sa tu; IO: tīrthaṃ putra; PP: sahasrasya — d) PP: kṛtyam ekaḥ
52. a) C[1]: *bro*; IO: cāropavṛkṣena — b) Ai, U[1], U[2]: nāśakaḥ — c) Hem: yajñapatiḥ — d) IO: śisvā tv āyuḥ; J: ciñcāṃ vāyuḥ; PP: kṣīrī cāyuḥpradaḥ smṛtaḥ; Ai, Hem, U[1], U[2]: cāyuḥ; C[1]: *bro* smṛtāḥ; L: smṛtāḥ
53. a-i) C[1]: *bro* — a-b) IO: jambukī kalpadā proktāryyāṃ ca dāḍimī tathā — a) PP: kanyakādātrī — b) U[1], U[2]: matā — i) Ai: *om*; IO: citā astikā
54. a-b) C[1]: *bro* — a) Ai: araṇū; PP: aśvattho; U[1], U[2]: avanṛ; IO: rāga — b) U[1], U[2]: pālāśo
55. a-d) C[1]: *bro* — c) Ai, J, PP: aṅkole; Hem: aṅgulle; IO: alolyaiḥ; U[1], U[2]: addholle; PP: tu — d) PP: khādireṇāpy; IO, U[2]: vāpy; IO: a[ro]gyatā; L: arogatāḥ; PP, U[1], U[2]: arogitā
56. a-d) C[1]: *bro* — a) U[1], U[2]: nimbapuropako; PP: prarohakāṇāṃ tu — b) PP: nityaṃ tuṣyed — c) IO: śrīvṛkṣaḥ; J, L: deva
57. a-ii) C[1]: *bro* — b) U[2]: kunda; IO: sattamaḥ — c) Ai: tintilīkaṃ; IO: tintiḍīko dāruva[r]go; U[1], U[2]: [tin]tilīke; J, L: dāśavargo; PP: dāsavargā — d) PP: vañjule dasyavas tathā; U[1], U[2]: rañjalo; J: dasyadas; L: daśyadas — ii) Ai: tintilīkaḥ amlavṛkṣaḥ; IO: tintilīko vṛkṣāphlaḥ; U[1], U[2]: tintilīko vṛkṣāmbaḥ
58. a) Ai, Hem: puṇya; PP: puṇyapradaḥ śrīpradaś ca; J, L: śrī; U[1]: *but cor* dāyakaiś — d) U[1], U[2]: karavīraḥ; Hem: pāradārakaḥ; IO: paradārikaḥ

bahubhāryā nārikelī drākṣā sarvāṅgasundarī |
ratipradā tathā kolī mocakī śatrunāśinī || [PP 28.30–31, Hem 1031]

[i]mocakī śālmaliḥ |

[60]ity ādayas tathānye ca ye noktās te 'pi dāyakāḥ |
pratiṣṭhāṃ te gamiṣyanti ye narā vṛkṣadāyakāḥ || [PP 28.32, Hem 1031]

[i]nandipurāṇe

[61]taruputraṃ tu yaḥ kuryād vidhivad vahnisaṃnidhau |
sa mahāpātakair yuktaḥ samuddhṛtya kulatrayam |
narakebhyo naro yāti prajāpatipuraṃ śubham || [Hem 1050]

[i]skandapurāṇe

[62]mahādevo mahādevīm idaṃ vacanam abravīt |
śṛṇuṣva yena vidhinā gṛhyate 'vanijaḥ sutaḥ || [Hem 1050]

[i]avanijo vṛkṣaḥ |

[63]svaputrārthaṃ bhūmiruhaṃ grahīṣyāmīti pārvati |
sopavāsā bhaven nārī śucicittā śucivratā || [Hem 1050]
[64]tataḥ śatasahasrāṃśāv astaśṛṅgagate ravau |
viprān āmantrayed rātrau pāvanān vedavādinaḥ || [Hem 1050]
[65]viprān āmantrayitvā tu śucivastrā śucivratā |
śayīta sanamaskārā sadarbhāṃ bhūmim āśritā || [Hem 1051]

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59. a-d) C[1]: *bro* — a) IO: apatyanāśaśālolo; Ai, Hem: nāśadas; U[1], U[2]: *om* kas tālo — b) Ai: nādeyaḥ; Hem: nādīśaḥ; IO: nadī[kū]ladhivardhanaḥ; PP: bakulaḥ; U[1], U[2]: nāndīkaḥ; J, L: phalavardhanaḥ — c) IO: bahubhāryo nārile; J: nālikarair; L: nālikerī; PP: nārikelā — e) IO: ratipradāntakelā; C[1]: prada; Ai, Hem: kelī; C[1]: *bro* kolī; U[1], U[2]: kālī — f) C[1]: *bro* mocakī; Hem: mocako śatrunāśakaḥ; IO: mocakā; PP: ketakī; U[1], U[2]: mecakī — i) IO: mocakā śālmalī; U[2]: mecakī

60. a) PP: evam ādi nagāś cānye; Hem, L: tathā ye 'nye; J: tathā ye [']nyes — b) J: te noktās te [']pi dāpakā; IO: te [']pi pādapāḥ — c) Ai: pratiṣṭhānte — d) PP: yais tu vṛkṣāḥ praropitāḥ; Hem: vṛkṣaropakāḥ

61. a-i) C[1]: *bro* — c) U[1], U[2]: patakair; Ai, Hem, IO: muktaḥ — f) IO: sa ca yāti paraṃ padam

62. a-i) C[1]: *bro* — b) Hem: *adds* devi nāgendranāsoru nāgendragatigāmini — c) J: jena — d) J: vaṇijaḥ; IO: śubhaḥ

63. a-d) C[1]: *bro* — a) Ai, U[1], U[2]: suputrārthaṃ; IO, J, L: sa putrārthaṃ; J: bhūme ruhaṃ — b) Hem, IO, J, L: pārvatī — d) Ai, U[1], U[2]: śucivṛttā śucivratā; Hem: śucivastrā śucivratā; J: śucicitta

64. a-d) C[1]: *bro* — a-b) IO: tataḥ śivāya namo bhagavate vāsudevāya padmapurāṇe — a) Ai, Hem: tataś caiva; J: sahasrāṃśār; U[1], U[2]: sahasrāṅgīr — b) U[1], U[2]: astu śṛṅgīṃ; Hem: *adds* udite vimale cāpi tathādāv indusaṃnidhe — c) IO: viprāṇāṃ mantrayed rātau; J [*but cor* (*sh*)], L, U[1], U[2]: viprāṇ āmantrayed — d) IO: vedadādinaḥ

65. a-d) C[1]: *bro* — a) IO, J, L: viprāṇāṃ [IO = viprāṇā] mantrayitvā [L = matrayitvā]; Hem: nimantrayitvā — b) J: vastra — c) IO: śayītāsavatsakārām; J, L: samanaskārā; U[1], U[2]: [sa]namaskārā — d) Ai: sadarbhā; IO: adarbhāṃ; L: āśritāḥ

[66]gamayitvā tathā rātriṃ savitary udite 'pi ca ǀ
bhakṣyabhojyaṃ samādāya vrajed yatra bhavet taruḥ ǁ [Hem 1051]
[67]tatas taṃ sthāpayitvā tu sātapatraṃ sabhūṣaṇam ǀ
taruṃ taṃ taruṇīkṛtya tataś chāyānugāminam ǁ [Hem 1051]
[68]yathopapannam annaṃ tān bhojayitvā dvijottamān ǀ
puṇyāhaṃ kārayitvā tu ṛtvijāpy atha vātmanā ǁ [Hem 1051]
[69]tṛptānāṃ brāhmaṇānāṃ vai tattvenākṛtam ātmanā ǀ
nivedya kṛtam uddiśya sadbhāvena pareṇa hi ǁ [Hem 1051]
[70]aputrāṇaṃ hi bhagavan putraprakṛtakaṃ tarum ǀ
grahīṣyāmi mahāmātraṃ kartum arhata sattamāḥ ǁ [Hem 1051]

[i]putraprakṛtakaṃ putrasadṛśam ǀ

[71]tatas tair apy anujñātaṃ taṃ taruṃ taruṇāyuṣi ǀ
bhūmidevasamakṣaṃ vai gṛhṇīyāt tanayaṃ priye ǁ [Hem 1051]

[i]taruṇāyuṣi vartamānam iti śeṣaḥ ǀ [ii]bhūmidevasamakṣaṃ brāhmaṇāgrataḥ ǀ

[72]gṛhīto vidhinānena subhru bhūmiruhātmajaḥ ǀ
subhage sukhāya bhavati viparīte tu duḥkhadaḥ ǁ [Hem 1051]
[73]satputrāṇāṃ śataṃ cāpi pīnaśroṇipayodhare ǀ
eko 'pi bhūruhaḥ śreṣṭhaḥ putratve kalpitaḥ śubhaḥ ǁ [Hem 1051]

[i]matsyapurāṇe

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66. a-d) C[1]: *bro* — b) IO: savitus tv udaye; J, L: savitur mudite — c) IO: bhakṣabhojyaṃ — d) U[1], U[2]: vrajet patra bhaven naraḥ
67. a-d) C[1]: *bro* — a) Ai: snāpayitvā; Hem: snapayitvā — c-d) IO: taruṃ tatra samuddhṛtya tac chākhām anugāminaṃ — c) Ai, Hem: taṃ taruṃ; J, L: taṃ tu taruṇīkṛtya
68. a-d) C[1]: *bro* — a) Hem: yajñopapannam; IO: yathopapannasaṃtānān; Ai, C[1], U[1], U[2]: annādyaṃ — b) Hem: dvijāṃs tataḥ; IO, J, L: dvijātayaḥ — d) Hem: ṛtvijā cātha; IO: ṛtvijā bhavya cātmanā; L: ṛtvijātha vātmanā
69. a-d) C[1]: *bro* — a-b) U[1], U[2]: tṛptāna [U[2] = nṛmāna] brāhmaṇān ādye tad velākūtam ātmanaḥ — a) IO: tṛṣṇānāṃ — b) Ai: tadvelākūtam ātmanaḥ; Hem: caitat te kṛtyam ātmanā; IO: tattvena kulam ātmanaḥ — d) Hem: tu; J, L: ha
70. a-i) C[1]: *bro* — a) Ai, U[1], U[2]: aputrāhaṃ; Hem: aputrā bhagavanto 'haṃ; IO, U[1], U[2]: bhagavān — b) Hem: putrapratikṛtiṃ; IO: putrapautrādayaḥ śubhāḥ; J, L: puṇyaprakṛtakaṃ ratham — c) Ai, Hem: mamānujñāṃ — d) Ai, Hem: arhatha; U[1], U[2]: ahata — i) Ai: putraprakṛtakaḥ; IO: putrakṛtakaṃ; J, L: tatra prakṛtakaṃ; U[1], U[2]: putrakṛtakaḥ; Ai, U[1], U[2]: putrasadṛśaḥ; IO: *om* putrasadṛśam
71. a-b) C[1]: *bro* — a) IO: samastair athānujñātaṃ; Hem: abhyanujñātaṃ — b) J, L: tat tat [L = ta] tu taruṇāyudhi; U[1], U[2]: taruṃ taṃ taruṇāmuṣiḥ; Hem: taruṇākṛtim; IO: taruṇo mukhaṃ — d) IO: tailagaṃ; Ai, U[1], U[2]: priyam; Hem: *adds* anena vidhinā yas tu gṛhītataruputrakaḥ ǀ pitṝṇāṃ nirayasthānāṃ madhudhārāṃ sa varṣati ǁ — i) IO: taruṇo mukhaṃ; J: taruṇāyudhi; U[1], U[2]: vartamāna; J, L: *om* śeṣaḥ
72. a) IO: gṛhīta — b) C[1]: *bro*; Ai, Hem: śubhabhūmi; IO: subhūr bhūmi; U[1], U[2]: subhru varuhātmajaḥ — c) Ai, Hem: śubhe sukhāya; C[1]: *bro* subhage — d) Ai, Hem, IO: viparītena
73. a) Ai, Hem: na putrāṇāṃ śataṃ vāpi; IO: sat purāṇaṃ śataṃ cāpi; J: sa putrāṇāṃ; C[1], U[1], U[2]: sutāc cāpi — c) Hem: eko bhūmiruhaḥ — d) IO: kalpate; Ai, Hem: sutaḥ

[74]daśakūpasamā vāpī daśavāpīsamo hradaḥ |
daśahradasamaḥ putro daśaputrasamo drumaḥ || [MP 154.512, Hem 1050]

74. b) Hem: drumaḥ — c) Hem: daśadruma — d) IO: samo [']nnadaḥ; J, L: samas taruḥ; Ai: *adds* iti vṛkṣa-ropaṇavidhiḥ

[*]22.1 athāśrayadānam

[i]tatra kālikāpurāṇe

> [1]śaṅkarāt paramaṃ nānyad atas tasmai vikalpya ca |
> yatīnām āśrayaṃ vāpi kṛtvā pakveṣṭakāmayam || [Hem 665]

[i]vikalpya saṃkalpya |

> [2]suśālaṃ cārunirvāsaṃ parivārasamanvitam |
> vyākhyāmaṇḍapasaṃyuktam āsanair vividhais tathā |
> puṣpodyānasamāyuktaṃ sodakaṃ śaṅkarālaye || [Hem 665]
> [3]grāmaṃ dīpendhanādyarthaṃ preṣyāṇāṃ caiva cetane |
> kaupīnopānahādyartham āśraye 'pi niyojayet || [Hem 665]
> [4]tato 'bhyarcya yatīn bhaktyā bhojayitvā viśeṣataḥ |
> vastraiś caiva prapūjyeśaṃ bhaktyā tebhyo nivedayet || [Hem 665]
> [5]anenāśrayadānena sarvakāmayuto naraḥ |
> bhuktvā tv amaralokānāṃ bhogān gacchet tadālayam || [Hem 666]

[i]tadālayaṃ śaṅkarālayam |

[*]22.2 ATHA PRATIŚRAYADĀNAM

[i]tatra devīpurāṇe

[ii]śakra uvāca

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* i) IO: *om* tatra

1. b) IO: anantābhyo vikalpya; L: attas tasmai; Ai, Hem: vikalpayet; J, L: vikalpa — c) J: āśramaṃ; Ai, C[1], U[1], U[2]: dadyāt; IO: vāpīṃ — d) C[1]: pakveṣṭakāmayā; IO: yaś ceṣṭakāmayam; J: yajeṣṭakāmayam; L: yac ceṣṭakāmayam; U[1], U[2]: pakveṣu kāmayā — i) Ai, Hem: vikalpaḥ saṃkalpaḥ; J, L: vikalpa; U[1], U[2]: vikalpe; J: saṃkalpa
2. a) C[1]: *bro*; Ai, Hem: suśīlaṃ; Ai, IO: nirmāṇaṃ; Hem: nirvātaṃ — b) Hem: paricāra; IO: pativāra — c) IO: vyākhyānasamupāyuktaṃ — d) IO: āsanaṃ; Ai, Hem: vividhair yutam — e) J: puṣpedyāsanam-āyuktaṃ — f) Hem: ālayam
3. a-b) IO: grāmaṃ dīpaiḥ sa nāthaṃ ca vītaṃ prāṇiśatena ca — a) Ai, U[1], U[2]: grāme [C[1]: *bro*] — b) C[1]: prekṣaṇāṃ; U[1], U[2]: prekṣāṇāṃ; Ai: vottame; C[1]: *bro* cetane; U[1], U[2]: vetane— d) J, L: āśrayo; Hem, IO: viniyojayet
4. a) IO: tato [']py arthiśataṃ bhaktyā — d) Ai, C[1], U[1], U[2]: śaktyā; Hem: *adds* prīyatāṃ me mahādevaś candramaulir maheśvaraḥ ity uktvā puṇyadivase dattvā caivātra dakṣiṇām
5. c) Hem: tasmiṃṣ tv; Ai, C[1]: cāmara; U[1], U[2]: cāmava — i) IO, J: *om*; L: *om* tadālayaṃ; Ai: *adds* ity āśrayadānam

* i) U[1]: purāṇam

[1]purasya paścime bhāge dakṣiṇe cottare tathā |
pūrve vā madhyato vāpi ye kurvanti pratiśrayam || [Hem 673]
[2]devatās tatra kāḥ sthāpyāḥ kā na sthāpyā dvijottama |
digvibhāgagatā brūhi sa bhaved yena śāntidaḥ || [Hem 673]
[i]brahmovāca
[3]dakṣiṇottarapūrveṇa paścimena sureśvara |
atha madhyagataḥ śakra kāryo yatnāt pratiśrayaḥ || [Hem 673]
[4]yatra śrāntāś ca khinnāś ca viśrāmyanti dvijātayaḥ |
pratiśrayasya kartāraḥ svarge tiṣṭhanti te ciram || [Hem 674]
[5]tasmāt pratiśrayaḥ kāryo dṛṣṭādṛṣṭaphalārthibhiḥ |
devatādhiṣṭhitaḥ śakra sarvasaukhyaprado bhavet || [Hem 674]
[6]devatānāṃ trayaṃ proktaṃ caturtho nopapadyate |
mahiṣaghnīṃ tathā yakṣaṃ nāyakaṃ cātra kārayet || [Hem 674]
[7]mahiṣaghnī bhaven madhye jyeṣṭhasthāne na cānyathā |
vāmato nāyakaḥ kāryo dakṣiṇe yakṣarāṭ tathā || [Hem 674]
[8]atha vā diggatāḥ kāryās tatrāpi kathayāmi te |
yad dvāraṃ saṃmukhaṃ tasya devīṃ tatra pratiṣṭhayet |
na yakṣaṃ nāyakaṃ kāryaṃ dvārābhyāṃ madhyataḥ sthitam || [Hem 674]

[i]iti śrībhaṭṭahṛdayadharātmajamahāsāndhivigrahikabhaṭṭaśrīmallakṣmīdharaviracite

kṛtyakalpatarau dānakāṇḍaṃ samāptam ||

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1. a) IO: puraś ca [C[1]: *bro*] — b) Ai, Hem: cottare 'tha vā — c) C[1], U[1], U[2]: pūrvato; IO: pūrvau ca — d) L: ye prakurvanti
2. a) J, L: devatā; C[1], J, L: kā; IO: saṃsthāpyāḥ — b) IO: sthāpyā vāpi dvijottamāḥ; J: sthāpya; J, L, U[1], U[2]: dvijottamaḥ — c) Ai: divi bhāgagatāṃ; C[1], U[1], U[2]: digbhāga; IO: digvidyāsaṃsmṛto; J, L: digvibhāge; Hem: gatāṃ — i) J, L: brahma uvāca [C[1]: *bro*]
3. b) IO: surottama; Hem, J, L: sureśvaraḥ — c) IO, L: madhyamataḥ; J: madhyamaḥ; Ai, Hem, IO, L [*cor to*]: śakraḥ — d) Ai, Hem: kāryo 'yaṃ tat; IO: yatra; J: yatnā; U[1]: yatnāṃ; U[2]: yalāṃ
4. a) C[1]: ś[r]āntāś; J, L: śrāntāṃś ca khinnāṃś ca; U[1], U[2]: śāntaś — d) J: cire [C[1]: *bro*]
5. b) IO: dṛṣṭārthibhis tathā; J: malārthibhiḥ — c) IO: ādhiṣṭhitāḥ; Ai, Hem, J: śakraḥ — d) IO: viśrāmyanti dvijātayaḥ
6. b) Hem: caturthī — c) IO, J: mahiṣaghnī — d) Ai: tatra
7. b) Ai, C[1], U[1], U[2]: ca nānyathā — c) IO: vāmano
8. a) IO: *om*; Hem: diggatā kāryā; J: digjanāḥ; L: di[gj]anāḥ; U[2]: diggajāḥ — b) IO: tathāpi — c) U[1], U[2]: yad dvāraṃ sukhaṃ — d) IO, J, L: devī; IO: pratiṣṭhite — e) Ai, C[1], U[1], U[2]: nakṣatranāyakaṃ; J: na kṣayaṃ nākṣayaṃ kāryaṃ; C[1], U[2]: kuryā; U[1]: kuryād — f) Ai: sthitāḥ; C[1]: *bro* sthitam; IO: sthitaḥ; Ai, Hem: *adds* evaṃ kṛte phalaṃ yat tu vaktuṃ tat kena śakyate kevalaṃ phalam etasya sukhaṃ rājyaṃ yaśaḥ śriyaḥ [Hem = śriyam] — i) C[1]: iti bhaṭṭaśrīlakṣmīdharaviracite kṛtyakalpatarau pañcamaṃ dānakāṇḍaṃ saṃpūrṇam iti – bh –; U[1], U[2]: iti śrībhaṭṭalakṣmīdharaviracite kṛtyakalpatarau pañcamaṃ dānakāṇḍaṃ samāptam iti śrīśubham astu; L: bhaṭṭaśrī; IO: hṛdayātmaja; Ai: śrīlakṣmīdhara; IO: śrīlakṣmīkaviracite; Ai: saṃpūrṇam śrīr astu

Glossary

Acyuta: “Unfallen One,” an epithet of Viṣṇu.

āḍhaka: A unit of volume equal to sixteen *kuḍavas* or roughly 1.25.

Āditya: Name of a solar deity, typically identified with Arka, Sūrya, etc.

Agni: “Fire,” the deity thereof, who presides over the Southeastern direction. As the deification of fire, Agni serves the important role of facilitating contact between humans and gods, for he bears the oblations offered on earth into sacrificial fires to the world of the gods above.

Agnihotra: A fire-sacrifice that a male member of the three highest social classes (*varṇa*) is ideally supposed to perform twice daily. In practice, however, few people would have likely performed the Agnihotra with any regularity, for it requires the continual maintenance of sacrificial fires.

Agniṣṭoma: A elaborate Vedic sacrifice in which Soma is offered to the gods.

Ākāśa: “Sky,” the deity thereof.

All-Herb (*sarvauṣadhi*): This is a technical term that refers to the following mixture of herbs: ginger (*kuṣṭha*), spikenard (*māṃsī*), two parts turmeric (*haridrā*), *Selinum candolleo* (*murā*), dill (*śaileya*), sandalwood (*candana*), *Acorus colamus* (*vacā*), *Michelia campaka* (*campaka*), and *Cyperue rotundus* (*musta*).

Āmalaka: The Indian gooseberry tree *Emblic Myrobalan* or its fruit.

Amarakaṇṭaka: A pilgrimage town in modern-day Madhya Pradesh that is associated with Śiva.

Ambikā: “Mother,” an epithet of Pārvatī.

Ananta: “Endless One,” name of an enormous snake that serves as Viṣṇu’s steed and presides over the the downward direction. Ananta is thought to bear the world and the Underworld (*pātāla*) on his hood.

Anantaśayana: “He Who Lies on Ananta,” epithet of Viṣṇu.

Andha-Tāmisra: “Blind-Darkness,” the name of a particular hell.

aṅgula: A measurement of length equal to the width of the largest knuckle of a person’s finger or roughly 2 cm.

aṅguṣṭha: A measurement of length equal to the width of the knuckle of a person’s thumb or somewhat more than 2 cm.

Aniruddha: A son of Pradyumna.

Añjana: This word ordinarily refers to the black pigment antimony, but apparently also denotes a species of tree (4.1.28), the identity of which is unclear.

Apsara: Name of a class of celestial damsels.

Apūpa: A type of cake made in ancient India.

Arka: Name of a solar deity often identified with Āditya, Sūrya, etc.

Ārya: An adjective applied generally to people of the three highest social classes (*varṇa*) who participate in Brahmanical culture and the orthodox Brahmanical way of life.

Asura: Name of a class of demonic beings.

Aśvattha: The sacred fig tree *Ficus religiosa*, also known as the Pipal tree.

Aśvin: Name of twin deities that act as physicians to the gods.

Aśvinī: The mother of the Aśvins; name of a particular constellation.

Āyurveda: The field of traditional Indian medicine.

Bali: A offering of cooked food to various deities, spirits, and animals.

Bhānu: Name of a solar deity often identified with Āditya, Sūrya, etc.

bhāra: A measurement of weight equal to two thousand *palas* or roughly 7.5 kilograms.

Bhāskara: Name of a solar deity often identified with Āditya, Sūrya, etc.

Bhava: Epithet of Śiva.

Bhīmanāda: The name of an unidentified pilgrimage site.

Bījapūra: The citron tree *Citrus Medica* or its fruit.

Bilva: The tree *Aegle Marmelos* or its fruit.

Brahmā: Name of a cosmic deity, often depicted with four faces and identified with creation. Brahmā presides over the upward direction and is considered a sage among the gods. According to a popular myth, he originated from a lotus that sprouted from Viṣṇu's navel. He is, thus, often given the epithet "Lotus-Born."

Brahma-Egg (*brahmāṇḍa*): The egg of Brahmā, from which the world evolved. This term can also denote the univese. Note the related the term "Golden Womb."

Brahmin: A member of the highest social class (*varṇa*). According to Brahmanical texts, Brahmins are supposed to act as priests and scholars and have six principal duties: studying and teaching the Veda, performing Vedic sacrifices for themselves and for others, and giving and receiving gifts.

Bṛhaspati: Name of a celebrated sage and the purported author of a Dharmaśāstra.

Cāmuṇḍā: An aspect of Durgā.

Cāṇḍāla: A member of the very lowest social caste. For a description of them, see MDh 10.51–56. According to MDh 10.16, they are the result of a union between a Brahmin woman and a Śūdra man, which is the worst possible union within the Dharmaśāstric system.

Candana: The sandal tree, *Sirium myrtifolium*; its fragrant wood or the paste made from it.

celestial chariot (*vimāna*): A magical conveyance that is lovely to behold and able to move through the air.

Caru: A porridge made by cooking rice or barley in water mixed with milk or butter.

chowry (*cāmara*): A whisk-fan made from the tail of yak.

Dāmodara: An epithet of Kṛṣṇa.

Dāna-Vyāsa: See Vyāsa.

Dānava: Name of a class of demonic beings.

daṇḍa: A measurement of length or of land variously defined as equal to either seven or ten *hastas*; see 4.10.17, 10.5, and 10.23.

Daṇḍaka: The name of a forest that lies South of the Narmadā river.

Darbha: A type of grass regarded as sacred and commonly used for ritual purposes, *Saccharum cylindricum*; often the same as Kuśa.

Devadāru: A species of large cedar tree native to the Western Himalayas, *Cedrus deodara*.

Devī: The "Goddess," name of a female deity.

Dharmaśāstra: A field of study and class of texts devoted to the explication of *dharma*, which in this context denotes the proper rules of human behavior.

Divākara: Name of a solar deity often identified with Āditya, Sūrya, etc.

droṇa: A unit of volume equal to sixty-four *kuḍavas* or roughly five liters.

Durgā: Name of a fearsome, warrior goddess.

fire-pit (*kuṇḍa*): This is a particular kind of pit dug into the ground for the purpose of containing a sacrificial fire. Two significant parts of such a fire-pit are its "womb" (*yoni*), which is the interior of the pit where the actual fire resides, and its "girdle" (*mekhalā*), which is a ring around the outside of the pit. Importantly, certain fire-pits have multiple "girdles" and different sorts of "wombs."

Gambhārī: The deciduous tree *Gmelina arborea*.

Gaṇanātha: Synonym of Ganeśa.

Gandharva: Name of a class of celestial beings that often act as musicians.

Gaṇeśa: Name of Śiva's second eldest son, noted for having the head of an elephant.

Ganges: The name of the holiest river in Brahmanical religion/Hinduism. The Ganges runs from the western Himalayas across North India into the Bay of Bengal. Its water is thought to be especially purifying.

Garuḍa: Name of a gigantic eagle that serves as Viṣṇu's steed/companion.

Gaurī: "Pale/Shining One," an epithet of Pārvatī.

Gayā: Name of a holy city located on the banks of the Falgu river near modern-day Patna in the state of Bihar.

Gāyatrī: Name of a celebrated Vedic mantra (= *Ṛgveda* 2.62.10) or the deification thereof.

gesture of salutation: The Sanskrit word for this is *añjali*, which denotes the gesture of placing the palms of both hands together in the middle of one's chest as a sign of respect.

gocarman: A measurement of land variously defined as equal to 140, 100, or 105 *hastas*; or an area of land where one hundred cows and a bull can reside unfettered; see 4.10.17, 10.5, and 10.21–10.23.

(the) Goddess: See Devī.

Golden Womb (*hiraṇyagarbha*): A golden fetus, womb, or egg (*hiraṇyagarbha*) from which the world primordially evolved according to a common cosmogonic myth, first mentioned at *Ṛgveda* 10.121,

Govinda: "Cow-Finder," an epithet of Kṛṣṇa.

Hari: An epithet of Viṣṇu.

hasta: A measurement of length equal to the distance from a person's elbow to the tip of his middle finger, 24 *aṅgulas*, or roughly 48 cm.

Horse-Sacrifice (*aśvamedha*): A major Vedic sacrifice in which a king lets a horse roam freely for one year, guarded by a royal entourage, and afterwards sacrifices the animal in an elaborate rite.

Hṛṣīkeśa: An epithet of Viṣṇu/Kṛṣṇa.

Indra: The chief of gods, who presides over the Eastern direction.

Iṅgudī: The Indian almond tree *Terminalia catappa*.

Īśa: "Ruler, Lord," an epithet of Śiva.

Īśāna: "Ruler, Lord," an epithet of Śiva.

Īśvara: "Ruler, Lord," an epithet or aspect of Śiva, who presides over the Northeastern direction.

Jambukeśvara: Name of a famous Liṅga of Śiva and the associated temple located in the South Indian state of Tamil Nadu.

Janārdana: "Agitator of Men," an epithet of Viṣṇu/Kṛṣṇa.

Jaya: Name of a sage, often paired with Vijaya.

Jayanta: "Victorious One," name of a son of Indra and an epithet of Śiva.

Kāliñjara: Name of a famous mountain in the Vindhya range that is associated with Śiva.

Kalpa: One of a series of thirty consecutive and recurrent epochs, each equal to one thousand Mahāyugas or one "Day of Brahmā." Thus, a complete cycle of Kalpas is equal to one "Month of Brahmā."

Kalpasūtra: A text belonging to one of the Vedic schools that is classified as a Vedāṅga and deals with the correct performance of rituals (*kalpa*).

Kāma: "Love," the deity thereof.

Kamalā: "Lotus," an epithet of Lakṣmī.

Kedāra: Name of a region of the Himalayas in modern-day Uttaranchal Pradesh. It is home to one of the most celebrated Śiva Liṅgas, which is called Kedāranātha (the "Lord of Kedāra").

Keśava: "Possessed of Long/Handsome Hair," an epithet of Viṣṇu/Kṛṣṇa.

Kiṃnara: Name of a class of celestial beings with the bodies of humans and heads of horses.

Kṛśara: A type of porridge made with milk, rice, and sesame seeds.

Kṛṣṇa: An avatar of Viṣṇu.

Kṣatriya: A member of the second highest social class (*varṇa*). According to Brahmanical texts, Kṣatriyas are supposed to act as warriors and kings. They also have the duty to study the Veda, perform Vedic sacrifices, and give gifts to Brahmins.

Kubera: The god of wealth and lord of the Yakṣas, who is often said to preside over the Northern direction.

kuḍava: A unit of volume equal to twelve handfuls of a normal-sized man or roughly 80 milliliters.

Kurukṣetra: Literally the "Field of the Kurus," an area of sacred land located between the Sarasvatī and Dṛṣadvatī rivers where the epic battle of *Mahābhārata* take place.

Kuśa: A variety of grass regarded as sacred and commonly used for ritual purposes, *Poa cynosuroides*.

Lakṣmī: Name of Viṣṇu's wife.

life-stage (*āśrama*): According to the classical Brahmanical systerm, there are four consecutive life-stages (*āśrama*) through which a man of the three highest social classes (*varṇa*) is ideally supposed to pass. In chronological order, these are: *brahmacārin* (student), *gṛhastha* (householder), *vānaprastha* (forest-dweller), and *saṃnyāsin* (world-renouncer).

Liṅga: A phallus, especially that of Śiva, which is a common physical representation of that deity.

Lords of the World: See World-Protectors (*lokapāla*).

Madana: "Intoxicating One," an epithet of Kāma.

Mādhava: "Spring," an epithet of Viṣṇu/Kṛṣṇa.

Madhu: The name of a demon slain by Viṣṇu/Kṛṣṇa.

Mahābhārata: One of two major Brahmanical epics, the other being the *Rāmāyaṇa*. Significantly, the *Mahābhārata* contains a great deal of material related to Dharmaśāstra.

Maheśvara: "Great Lord," an epithet of Śiva.

Maṅgalā: "Auspicious One," an epithet of Devī/the Goddess.

Manu: Name of the first man, a primary lawgiver, and the purported author of the single most authoritative Dharmaśāstra. In accordance with the cyclical conception of time within Brahmanical thought, there are said to be numerous Manus, each of which is born at the beginning of separate epoch termed a Manvantara ("era of Manu").

Manvantara: An "era of Manu," one of a series of fourteen consecutive and recurrent epochs, each of which corresponds to the birth of a particular Manu. A Manvantara is equal to seventy-one Mahāyugas.

Manvantarādi: Literally the "beginning of a Manvantra," this term denotes any of the following extremely auspicious days of the lunar calendar: 1) the ninth day of the bright fortnight of Āśvina, 2) the twelfth day of the bright fortnight of Kārttika, 3–4) the third day of the bright fortnight of both Caitra and Bhādrapada, 5) the new-moon day of Phālguna, 6) the eleventh day of the bright fortnight of Pausa, 7) the tenth day of the bright fortnight of Āṣāḍha, 8) the seventh day of the bright fortnight of Māgha, 9) the eight day of the dark fortnight of Śrāvaṇa, and 10–14) the full-moon days of Āṣāḍha, Kārttika, Phālguna, Caitra, and Jyaiṣṭha. For the relevant textual citations, see Kane (1962, IV: 375).

Marut: Name of a class of wind gods.

Mihira: Name of a solar deity often identified with Āditya, Sūrya, etc.

Mita: Name of a divine being of some sort, mentioned at *Yājñavalkya Smṛti* 1.285 and there regarded as an epithet of Gaṇeśa by the *Mitākṣarā*.

Mount Gayā: Name of a sacred hill near the city of Gayā.

Mura: Name of a demon slain by Viṣṇu/Kṛṣṇa.

Nairṛti: A synonym of Nirṛti.

Nandā: "Joy," the deification thereof; also the name of an unidentified pilgrimage site.

Nandikeśvara: "Lord of Nandika," an epithet of Śiva.

Nārāyaṇa: Name of deity, typically identified with Viṣṇu.

Narmadā: A holy river that flows westward through the modern Indian states of Madhya Pradesh and Maharashtra. It roughly corresponds with the division between North and South India.

Nirṛti: "Destruction," the deity thereof, who presides over the Southwestern direction.

nivartana: A measurement of land variously defined as equal to either 210 or 300 *hastas*; see 4.10.17, 10.5, and 10.23.

Nyagrodha: The Banyan tree, *Ficus indica*.

officiating priest (*ṛtvij*): Within the context of Brahmanical literature on gifting, this term refers to a subsidiary officiant and recipient at a gifting rite. Typically, there are eight officiating priests at such a rite, two who are learned in each of the four Vedas.

Padmā: "Lotus," an epithet of Lakṣmī.

Padmanābha: "He Whose Navel is Lotus," an epithet of Viṣṇu, referring to Brahmā's birth from a lotus that sprouted from Viṣṇu's navel.

pala: A measurement of weight approximately equal to 37.76 grams.

Palāśa: A species of fig tree, *Butea frondosa*.

Parjanya: The god of rain, often identified with Varuṇa.

Parting of the Mother's Hair (*sīmantonnayana*): The third rite of passage (*saṃskāra*), which is performed during pregnancy and consists of the ritual parting of the pregnant woman's hair.

Pārvatī: "Daughter of the Mountain," Name of Śiva's wife.

Pāyasa: A dish prepared by boiling rice in milk.

Pitāmaha: "Grandfather," an epithet of Brahmā.

Piśāca: Name of a class of demonic beings.

Plakṣa: A species of fig tree, *Ficus infectoria*.

Pradyumna: An epithet of Kāma, who was born as Kṛṣṇa's son.

Prajāpati: "Lord of Creatures," name of a creator god, often identified with Brahmā.

Prakṛti: "Nature," the deity thereof.

prastha: A unit of volume equal to four *kuḍavas* or roughly 320 milliliters.

Prayāga: Name of a well-known holy city located at the confluence of the Ganges and Yamuna rivers; modern-day Allahabad.

preceptor (*guru*/*ācārya*): Within the context of Brahmanical literature on gifting, this term refers to the primary officiant and recipient at a gifting rite.

preliminary consecration (*adhivāsana*): Within the context of Brahmanical literature on gifting, this term refers to a purificatory ritual performed prior to the main gifting rite. It involves primarily the declaration by Brahmins that the day is auspicious (*puṇyāhavācana*), the offering of various oblations accompanied by the recitation of mantras, and the summoning of the World-Protectors (*lokeśāvāhana*).

Priyaka: An alternative name for a Bījapūra tree.

Purāṇa: A class of relatively late Brahmanical scriptures that treat a wide of array of subjects, including cosmology, mythology, history/legend, ritual, and law.

Purohita: A family priest or chaplain.

Puruṣottama: "The Highest Person," an epithet of Viṣṇu.

Puṣkara: Name of a well-known holy city in modern-day Rajasthan. It is home to the most famous temple of Brahmā.

Puṣkarāhvaya: The name of an unidentified pilgrimage site.

Puṣṭi: "Prosperity," the deity thereof.

Rākṣasa: Name of a class of demonic beings.

Rāma: An avatar of Viṣṇu.

Rāmāyaṇa: One of two major Brahmanical epics, the other being the *Mahābhārata*.

Raurava: The name of a particular hell.

Rite of Birth (*jātakarma*): The fourth rite of passage (*saṃskāra*), which is performed on a newborn baby before the umbilical cord is cut.

rite of passage (*saṃskāra*): Any of a series of life-cycle rituals that one is supposed to undergo during the course of one's life. Of these, probably the most important are the Rite of Vedic Initiation (*upanayana*), through which one becomes a student of the Veda and a full member of the twice-born castes, and the Rite of Marriage (*vivāha*), through which one becomes a householder. Texts differ regarding the precise number of rites of passage with sixteen and eighteen perhaps being the most common.

Rite of Begetting a Son (*puṃsavana*): The second rite of passage (*saṃskāra*), which is performed during pregnancy and intended to produce male offspring.

Rite of Impregnation (*garbhādhāna*): The first rite of passage (*saṃskāra*), which is performed prior to conception in order to ensure healthy offspring.

Rite of Vedic Initiation (*upanayana*): An important rite of passage (*saṃskāra*) through which a boy enters the life-stage (*āśrama*) of a Vedic student (*brahmacārin*), is invested with the sacred thread (*upavīta*), and becomes a full member of the twice-born (*dvija*) social classes (*varṇa*).

Rudra: An epithet of Śiva, name of a class of deities.

sacrificial fee (*dakṣiṇā*): This is the wealth that the patron of a sacrifice gives to a sacrificial priest in exchange for his services.

sacred thread (*upavīta*/*yajñopavīta*): A thread given to male members of the three highest social classes (*varṇa*) at the Rite of Vedic Initiation (*upanayana*). This thread is to be worn by such men throughout the remainder of their lives and is a distinctive mark of "twice-born" (*dvija*) men.

Sādhya: Name of a class of celestial beings.

Śakra: A synonym of Indra.

Śāla: The Sal tree, *Shorea robusta*.

Śambara: Name of a demon slain by Viṣṇu/Kṛṣṇa.

Saṃkarṣaṇa: A name of Bālarāma, Kṛṣṇa's elder brother.

Śambhu: "Benificent One," an epithet of Śiva.

Śaṅkara: "Benificent One," an epithet of Śiva.

Sāvitrī: A synonym for Gāyatrī.

Śeṣa: "Remainder," an epithet of Ananta.

Siddha: Name of a class of celestial sages.

Śiva: Name of a cosmic deity, often identified with destruction. Since the moon resides upon his head he is often given the epithet "Moon-Crested" or "Moon-Crowned."

Śivā: Epithet of Pārvatī.

Skanda: Name of Śiva's eldest son.

social class (*varṇa*): According to the classical Brahmanical system, there are four social classes (*varṇa*). In hierarchical order, these are: Brahmins (priests, scholars), Kṣatriyas (warriors, kings), Vaiśyas (merchants, farmers), and Śūdras (peasants, laborers).

Soma: Name of an intoxicating drink, the deity thereof, who is sometimes also identified with the moon and said to preside over the Northern direction.

Someśvara: "Lord of Soma/the Moon," name of a celebrated Liṅga of Śiva located on the Western coast of India in modern-day Gujarat; also the name of the associated pilgrimage site; sometimes called Somanātha.

Śrī: "God Fortune, Wealth," a synonym of Lakṣmī.

Śrīdhara: "Bearer of Śrī," an epithet of Viṣṇu.

Śrīparṇi: An alternative name for a Gambhārī tree.

Sthāṇu: "Immovable One," an epithet of Śiva.

Śūdra: A member of the lowest social class (*varṇa*). According to Brahmanical texts, Śūdras are supposed to earn a living as servants, laborers, etc. and have the sole duty of serving the three highest social classes.

Surabhi: "Fragrant One," name of a fabulous cow.

Sūrya: Name of a solar deity often identified with Arka, Sūrya, etc.

Svayaṃbhū: "Self-Existent One," a primordial creator deity, sometimes identified with Brahmā.

Tradition (*smṛti*): The word *smṛti* can denote a) memory/attentiveness, b) tradition, and c) a class of authoritative Brahmanical scriptures that are not part of the Veda. When used in this last sense, I have translated *smṛti* as "Tradition" with a capital "T" to denote the technical sense of the term. In its broadest sense, Tradition (*smṛti*) includes the following texts: the Vedāṅgas, Sanskrit epics (*Mahābhārata* and *Rāmāyaṇa*), Dharmaśāstras, and Purāṇas.

Tryambaka: "Three-Eyed One," an epithet of Śiva.

twice-born (*dvija*): An adjective applied to the three highest social classes (*varṇa*) and particularly to anyone who has undergone the Vedic Rite of Initiation and so wears the sacred thread (*upavīta*).

Udumbara: A species of fig tree, *Ficus glomerata*.

Umā: An epithet of Pārvatī.

Upaniṣad: A class of texts that constitute the concluding portion of the Veda and deal with compartively more escoteric topics and especially asceticism.

Urvaśī: Name of a famous Apsara.

Vaikuṇṭha: An epithet of Viṣṇu.

Vaiśya: A member of the second lowest social class (*varṇa*). According to Brahmanical texts, Vaiśyas are supposed to earn a living through trade, agriculture, and animal herding. They also have the duty to study the Veda, perform Vedic sacrifices, and give gifts to Brahmins.

Vaivasvata: "Son of Vivasvat," an epithet of both Yama and Manu.

Vāmana: The dwarf *avatāra* or manifestation of Viṣṇu.

vaṃśa: A measurement of length or of land equal to ten *hastas*.

Vanaspati: "Lord of the Forest," often an epithet of Soma.

Vārāṇasī: Modern-day Benares, this city is widely regarded as the holiest site in Hinduism.

Varuṇa: Name of a god, often identified with water, who presides over the Western direction.

Vasu: Name of a class of deities.

Vāsudeva: An epithet of Viṣṇu/Kṛṣṇa.

Vāyu: "Wind," the deity thereof, who presides over the Northwestern direction and rides a deer.

Veda: The most ancient and authoritative class of Brahmanical scriptures. Generally, there are considered to be four Vedas: the *Ṛgveda*, the *Yajurveda*, the *Sāmaveda*, and the *Atharvaveda*. Sometimes, however, the *Atharvaveda* is excluded from this list or the *Mahābhārata* or the Purāṇas are added to this list.

Vedāṅga: Literally a "limb of the Vedas," this term refers to a class of texts or number of fields of study that are ancillary to the Vedas. There are six Vedāṅgas: grammar (*vyākaraṇa*), phonetics (*śikṣā*), etymology (*nirukta*), prosody (*chandas*), astrology/astronomy (*jyotiṣa*), and ritual (*kalpa*).

Vetāla: Name of a class of demonic beings, who inhabit the bodies of the dead.

Vidyādhara: "Knowledge-Bearer," name of a class of celestial beings.

Vijaya: Name of a sage, often paired with Jaya.

Vināyaka: "Remover (of Obstacles)," an epithet of Gaṇeśa.

Vindhya Mountains: The name of the major mountain range in north-central India. It essentially divides North from the Deccan.

Viṣṇu: Name of a cosmic deity, often identified with the preservation of the universe; also the purported author of a Dharmaśāstra.

Viśvajit: Name of a sacrifice at which the sacrificer gives away all of his possessions to the sacrificial priests as his sacrificial fee.

Viśvakarman: "Maker of All," name of creative deity, sometimes identified with Brahmā.

vitasti: A measurement of length equal to twelve *aṅgulas* or roughly 24 cm.

Vyāsa: The mythical author of the *Mahābhārata* and an oft-cited Dharmaśāstra. Vyāsa is also considered to be the arranger—but not the actual composer—of the Vedas.

Thus, he is some called Veda-Vyāsa, which literally means "Arranger of the Vedas." The epithet Dāna-Vyāsa ("Gift-Vyāsa") may be somehow related to this.

Vyatīpāta: A particular astrological conjunction when the day of the new moon is Sunday and the moon resides in one of the following constellations: Aśvinī, Dhaniṣṭhā, Ārdrā, and Āśleṣā (first quarter only). For the relevant textual citations, see Kane (1962, IV: 371, fn. 383c).

Wish-Granting Cow (*kāmadhenu*): A mythical cow with the power to grant a person's wishes.

Wish-Granting Tree (*kalpavṛkṣa/kalpataru*): A mythical tree with the power to grant a person's wishes.

Wish-Granting Vine (*kalpalatā*): A mythical vine with the power to grant a person's wishes.

World-Protector (*lokapāla*): Name given to either eight or ten deities each of whom presides over one of the various directions.

Yakṣa: Name of a class of celestial beings.

Yama: The god of death, often called "the King of the Law" (*dharmarāja*), who presides over the Southern direction; also the author of a Dharmaśāstra.

yojana: A measurement of distance equal to roughly eight or nine miles.

Yuga: One of a series of four consecutive and recurrent epochs within the Brahmanical system of cosmic time. These are in chronological order: the Satya Yuga, Tretā Yuga, Dvāpara Yuga, and Kali Yuga. Each subsequent Yuga is more degenerate than the preceding one. Thus, the Satya Yuga is the most perfect period of time and the Kali Yuga is the worst. All historical time belongs to the Kali Yuga. The period of time taken to go through all four Yugas is called a Mahāyuga, which is said to last 4,320,000 years.

Yugādi: Literally the "beginning of a Yuga," this term denotes any of the following extremely auspicious days of the lunar calendar: 1) the third day of the bright fortnight of Vaiśākha, 2) the ninth day of the bright fortnight of Kārttika, 3) the thirteenth day of the dark fortnight of Bhādrapada, and 4) the fifteenth day of the dark fortnight of Māgha. For the relevant textual citations, see Kane (1962, IV: 374).

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